THE UNIVERSITY OF HULL

A Select Concordance of Some 400 Middle English Texts: A Study of Wycliffite Discourse with Particular Discussion of the Issues of Contemporary Poverty, Pious Practice, Substantive Law, and Anticlerical Style

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LAY

And so Crist wolde þat þese two swerdis weren in her kyndli placis, and nameli þe material or temperal swerd, þe which bi Goddis lawe, boþe oold and newe, as we mai se þe processe of þe book of ÞNumeri/ and of þe Kyngis, and bi seynt Poulis wordis (Ro' 13), þe whiche I reherside bifore, is assigned to þe lay peple and speciali to þe seculer lordis as to his owne kyndli place.

And also in þat þat Crist forfendide þe prest Petir, and in him alle oþir prestis, to fli3te wip þis swerd, he dide us to vndistonde þat it was his will þat þis swerd wip his purtynauncis shulde abide as in his place, in þe lay party of his chyrche.

And in as moche as Crist seide þese wordis to alle men: 'Reddite que sunt Cesaris Cesari, et que sunt Dei Deo' (Luc' 20), 3ildip to Cesar þo þingis þat ben of Cesar, and to God þo þingis þat ben of God', he confermede to þe lay party þis swerd wip his purtynauncis, in þe persoone of Cesar, in whom þat tyme was cheefli þis swerd wip alle þe temperal lordis, þe which as I haue ofte seid bifore was brou3t yn a3ens perof. And certis, I drede me not þat þe lay party of þe chyrche, and nameli þe lordis, han as moche or more colour of þe firste partie of þis text to chalenge oonli to hem þe temporal swerd wip his purtynauncis, and þe seculer lordships, seculer iugement and seculer office, as oure prestis han euydence ben of Cesar, and to God þe purtynauncis, as seculer

Off þis processe þanne þou maist se here hou þat Crist and hise apostlis in lyuyng and in teching, þe which teching is hooli wriþ, tau3ten þat prestis shulden leue and vttriþ forsake þis temperal swerd wip his purtynauncis, and remite þis temperal swerd to lay partie, as þei diden wip alle his purtynauncis, as seculer lordship, office and iugement.

3he! turne þou þis swerd wip his purtynauncis, as seculer lordships, seculer office and seculer iugement, into þe staat of seculer lordis or of þe lay men, as I haue ordeyned'.

And dredeles þe lay peple, and nameli þe lordis, shulde take heede ful tendiriþ to þis vois of Crist, for þis apostasie of þe clergie wole not oonli be cause of dampanacioun of þese ypocrisit, but also of alle þo þat mai amende þis vnrylynesse among þese apostatas and doen not;

For þus stondip it of þis swerd in ful many londis, where clerkis han fulli þe seculer lordships in her power, and is ful lik for to stonde in þe same wise wipyn a fewe daies in Engelond, but if þe lay partie of þe English chyrche sette þe sunner hond upon þis swerd to brynge it into his kyndli place.

And so þei ben licli, duringe þis sleep in þe lay partie, to pulle þis swerd out of þe lay hond sodenli, and so to haue þe ful power þerof, as clerkis in oþir dyuerse londis han. And wite þou wel þat, if þei gete þis oonys fulli into her power, þe lay partie mai go pipe wip an iuy leef for ony lordships þat þe clerkis wolen 3yue hem a3en! For, as I toold þee bifore, it were a3ens þe lawe þat þe clergie hæp maad as touchinge suche lordships, bi þe which lawe þei ben boundun to gete into þe clergie as moche of þe worldl possesions as þei mai, and in no caas to 3yue ony of suche lordships into þe lay hond;

For al dai it is seyn þat lay men 3yuen her temporal possesions to þe clergie, but coude I neuer se ne heere þat ony suche lordships were 3oue a3en to þe lay partie.

Sip þanne þat oure clergie, and nameli þat þat ben callid religiouse, dien as to þe world whanne þei entren into religioun, in tokenyng wherof þei renounced alle her worldli þingis, in fadir and modir, sistir and brocher, and wynden hem in her shroud as deed careyns euere redi to be cast into þe pitt, and þis renoungys is, or shulde be, al so hool and as veri wipoute ony doublesesse or symylacioun as a lay man renounçip whanne he diep bodili, it were a foul abominacioun þat such peple reçume, loue and occupie þat ping þat he hæp so vttriþ renouncid and forsakun as ping moost worldli, þe which is seculer possesion or lordship, þe which as I haue ofte seid bifore was brou3t yn a3ens þe pleasance of God, and most nedis be forsake here for þe vnperfesnes þerof.

3he, þeþere her londis and lay mennes londis franchisen togidir, þei stryuen who shal haue þe galowes, or oþir maner turmoiltes for felouns;

And so for þe vnperfeccioun þerof, alþouþ Crist haue 3oue leue to lay men to be lordis þus, he my3te not do so to þe clerkis þat shulde sue him in þe perfeccioun of þe gospel.

and not oonil a3ens lay men, but also þei, þat seien hemsilf for to þus perfit, stryuen þus for
And in the tyme of the lawe 3oue bi Moyses God made ful and sufficient ordynaunce for all his peple, hou and wherbi he shulde lyue, for he delide he lond among the lay peple, and asignede the firste fruitys and tisips to the prestis and dekenes.

And bus clerkis han not so moche colour to seie that he lordis and the lay peple robben hooli chirchie, if he wiþdrawe the tisips from hem, or turne hem to the possession of vss and mynstracioun of ony oper staat of the chirche, as the lay peple hape to seie that the clergie hape robbid hem, for as moche as he han take her temperaltes from hem.

hau moche raþer shulde not a secular lord or a lay man aliene from him and his issu or fro the staat of temperall lordis the secular lordships, the whiche God hape hymtyd to that staat?

And so liik her predessours, pharisees of the oold lawe, he breken the fair lawe and ordynaunce of God for her foule and vngroundid tradiciouns, and techen the lay peple to do that same.

And bus clerkis han not so myche colour to sai that he lordis and the lay peple robben holy chirchie, if hau wiþdrawe the tisips fro hem, for als miche as he han take her temperaltes fro hem.

hau myche more þan schuld not a secular lorde or a lay man aliene fro hym and his issue or fro the state of secular lordis the secular lordeschippis, þe whiche God hape hymtyd to þat staat?

In tokenyng wherof, as a greet maistir of þis mengid lawe toolede me now late, þe clergie hap made such a lawe þat he shal gete out of þe laymen hondis alle þe temperal possessiouns and lordships þat he mai, and in no caas þe shal delyuere ony suche lordships to the laymen þanen, what nede so euere he haue.

And þe worship is bitokened bi þes oon Gru word /latria/, as seynt Austyn seip here.

For þe heye worshipe þat clerkis clepin /latria/ longith to he godhede alone, and þe lowere worship þat is clepin /dulia/ longith to man and to augel and to lowere creatures.

Therefore blind prelatis and auarous and unkunning of Godes law cease to geve blaspheme sentence of the damnpation of any doctour, for this that he wrote strongly agens the heresies of them and ther blasfeme lordship, with other raunies and treasons of our rewme.

Therefore ceese the blaspheme deming of simonient prelatis and unkunynge in Gods law to condemne a sovereyn doctour, whose bokus thei kunne not undirstonde, neithir rede with worshipe without greet stumbelinge and defaute.

For þer ne schuld no man mell o þe pope ne o þe clergi, for þai bene abouen all men, bi power
For bow wost wele, & all Cristen men a3t to wit, that he pope es Cristes vikere here on erp and his powere es oneliche of God, 3euen to him tope he olde lawe & bi he newe lawe & bi he emperoures lawe.

Lo Sir, pou mi3t se that powere pat was grauntid to he pope in olde lawe ne es no3t chaungid but openliche declared in he newe lawe.

If pat resoun be chargid here, certis he law that Crist hap 3euen acordip more to state of blisse & to state of innocens, & makaip men to sauer heuenly pingis & to leue foule erpely pingis.

And panke hou God is vchaungable & his law is sufficient, & penne beleue schal teche bee that his ordynaunce not nedis stonde, for he is now pat same God that was & is & aye schal be.

Also bee proude clerkes, symoniouns, silleres of pardoun and indulgences, of confessiouns and oper notaries, and alle fals aquestis, grete swerers, vengeable fende, proude men, and covetous glotouns, and lecheours, bacbiters, and pursuers of Godes trewe servent3, and peple of God hadde evere pees and prosperite of his world, and pees wip he fend and here flesch, and wolen suffre no traveile for kepynge and techynghe of Godis law, but rapere pursuen men pat wolden teche it, and so maken weree a3enst Crist and his peple for havyng of worldly muk, pat Crist forbedip to alle his clerks.

Perfore be Cardynal Odo seip, that he popis law and he emperours ben throuye calys of gold pat lettiden Goddis peple worshiphe him in Jerusalem;

and thus bee pope, wip his cardinalis, and alle preestis pat been dowid, shulden leewe pis dowing and worldli glorie pat hei han, and neifer lyve ne do ou3t, but 3if it were groundid in Cristis law:

But al 3if it fallep profyte to summe men to be bounde to a stake, or chargid wip stones, neverpelees religion pat wisdom hap 3yven us byndip us not to kepe siche rewlis, for, as to his mor part, it fallip pat resoun of Goddis law shulde occupie men betere.

If these grete lordus wold 3if these prestis no gode, ne freris, bifoire bai schewid her bileve in bai poyn, and groundid hit in Gods law!

And if a man speke herof by his law of God, he schal be prisioned, or done to deth as an heretike.

Whether Crist bi a thousand 3er and more tau3te nevere to his apostils and opere prestis be beste religion, to serve him inne and to plese him, but to kepe his till now, wipinne these two hundrid 3ere, whanne Sathanas was unbounden, as Seynt Jon seip in be Apocalips, and 3it telle nevere in be law of grace who schulde bigynne these newe perfitt religion, ne whanne it schulde come.

In pe olde law dekenys creiden po commandementus of God, ande in po newe lawe bai prechid po gospel, as Seint Steven and oper.

Here Cristen men sayne, pat alle pinges pat clerks have bene pore menne gods, and po clerks ben not lordis of hem but procuraturis, as Gods lawe and manns law wittenessen.

Also, a3en swilk feynid and on groundid indulgens, howip a feifip prest to multiply quek
resolves, he is heungry and pristip ri3twisnes of pe law of God, for by suelk sophynis of anticrist, pe lawe of God is despicid, and ri3tful is put in veyn hope, and vonpak ilk side a liuar in bis world is falsly iapid.

< L 23> <T APO> <P 08>

Also pe law seip, Pardoneris ow not to graunt indulgens of pe wil of dede, ne dispens wp on wowis, ne asoill of swerings, manleyng, or of oper synnis pei pat schriuis to hem, ne for3eue þingis iuii tan awei and uncerteynt to womne to restore for a quantite of money 3yen to hem, ne for3eue þe priddel or pe fourt part of penance enioinid, ne to draw sum tyme a soule fro purgoratorie, as þei feymun falsly, ne graunt pleyn remission of synnis, {ne asoile a pena et a culpa}, for alle priuilegis up on þeis or ani of hem are

< L 9> <T APO> <P 09>

For þei seip Seint Gregori, Poole seip to Thimòp, þat pe prest be mi3ti to exort in al doctrin, and argu hem þat a3en seyn pe feip þor for is seid bi þe prophet Malachie, þe lippis of þe prest schal kepe sciens, and men schal pe þe law of his mowþe, for he is þe auengel of þe Lord of hostis, þer for þe Lord monestip þe þe prophet Ysaie seing, Crie, cese not, vphauns hem are

< L 22> <T APO> <P 31>

Also þey 3ekun al kynd of brekyng of law, þat now þer is not opun what þing þe Lord hem a towere.

< L 2> <T APO> <P 55>

And þus seip Jamis, þat on is iuge and 3euer of þe law, þat may bob dampne and saue, And bi him kingis regnun, and makers of lawe discern jüst þingis.

< L 25> <T APO> <P 60>

As Austeyn seip Bob of lawe of kind, and of law writun, and law of grace, he is þe first begining al ri3t mad, he is þe midyl, end, ordeynid, and governyn, he is endfully consuming and keping, and to wam al laws strekyn;

< L 8> <T APO> <P 61>

also wæ þeis do not after his wisdam ne oder, but gon biside reclesly, and enquiren not til þey wit þe sop, as bob, þe law of God and man techeþ þat þey schuld;

< L 13> <T APO> <P 62>

also he seip, law is not but to þe just man, þat is to sey to punische him, but raþer to susteyn him, and rewelhe him in ri3tfulnes, and to punisch misdoars, and to swilk lauis and to swilk maneris schuld ilk iuge obey, and do þerby, and no þing biside of his oune wilfe, nor no þing falslu, nor be fals lawis, nor be error, is not he excussable;

< L 13> <T APO> <P 63>

Nor sey þu not þat bi þis ani law mi3t not stond, nor no domis and polycye were for done, and misdoars schuld not be punischid: þis is not sop; but þi þis schuld law be stablid, and ilk man schuld be suget as God biddip, and ilk man schuld do ri3t to oþer, and just men schuld be holden in ri3t, and schrewis schuld be punischid as ri3t aþip, and mikil bettar þan þei are now;< L 17, 19> <T APO> <P 64>

and in pe law was bidun þat if ani synnid bi error or vnkunning, and did ani þing þat pe law forbed, þat he schuld mak an ofring, and þe prest schuld pray for him, and it schuld be for 3euen him, for he fautið be error and be vnkunning.

< L 13, 14> <T APO> <P 66>

Pe wedding of preists, or of cosynis in þe prid or ferd degre, is not forfendid bi þe autorite of þe oodle lawe, nor bi þe autorite of þe gospel, nor of þe epistil, but it is only defendid bi law of þe kirk.

< L 1> <T APO> <P 71>

þat law canoun is contrary to Goddis lawe, and þat decretistis, as to þat part of wysdam þat þei haue of þe worldis wisdam, are Egipciens.

< L 3> <T APO> <P 73>

And so, syn þe law of þe gospel is charite, ri3tfulnes, trouþ, euuened, mercy, clennes, and þes of God, were þat ani law in ani maner helpip not þis, but to strif and debat, to wrong, prid, and lust, and to swilk oþer, dowltes it is a3en þe lawe of God. Goddis law is ri3t ordeynid þe God alone, explainid bi Crist in word and dede, as law of þe gospel; and þus law of þe gospel is callid multitud of treshis þat Crist haþ tawt, namli, to rewle his peple; þe gospel is callid law ordeynid of prelats of þe kirk, and pronounce to constreyne rebell bi holy rewì, and it may be vnderstondyn as þei ben contrari to þe lawe of þe gospel, as are many decretal epistils, and generaly alle þe tradiconis of þe downing of þe kirk fro þe tyme of Constantyyn; or as þey conoun to þe law of þe gospel os articlis of þe feip, in holy seynosia and counseils, for os man is þe same in clopis and deedis, bringing in knowing, so þe sam is þe law or troup of þe gospel inpli3ed or oppunid bi þe kirk after ward, oþer wise, but not contrari, explanit. As it semip bi þe feip þat we trowe nor þe lawe canoun takip not inpunnging of þe law of God as to þis part,
but as to the toper part, is commoning mikil with law cyuil, and pus it gedrep in itsilf two lawes, and of pis commiixtioun of pe vnsing of peis two lawis pus is diuersly sown gret seed of discord in pe kirk of God. As it semip bi pe feip pat we trwe nor pe lawe canoun takip not inpunyning of pe law of God as to pis part, but as to the toper part, is commoning mikil wip law cyuil, and pus it gedrep in itsilf two lawes, and of pis commiixtioun of pe vnsing of peis two lawis pus is diuersly sown gret seed of discord in pe kirk of God. Cristostom seip, Mannis law hap bodly wynningis to cum, but Crist behetip goostly qngis to cum;

not only is hol wri writ despisid bi pat sciens, and blasfemid, but God himself pat is pe law 3euar, pat semip figerid in Goddis lawe, wer it is red, pat pe son of a woman of Israel, pat scho bar of a man of Egypt, stroue 3ip a man of Israel and blasfemid God of Israel;

more ful, for jer is not pat mai be put to mak it perfitar or compendiaros, for it is in a word of charite profitabar, for non oper law profitip, not but in as miche as it mue to pis.

And pis seip as oper, pat sciens of aduoketis is detetable semip bi pis, pat in many qngs it is contrari to pe law of God. For pe law seip, pat it is leful to peis pat maken couenaunt to gidre, to dissele eipr oper, wil peis passe not pe midif of iust price; but Goddis law seip, pu schal do no ping 3eueufuly to pi ne3bor in his nedis to be releud, and pat no man bigyle his broper in no caas.

Eft an oper witti in pat sam law seip pus: It is to see how now lawis of pe seucer cleriks is contrari to holy wriit, and to hold lawis of seynitis, and general counseils of hold holy cleriks.

But now new law techip pat no prest nor clerk ow to soget to no seucer lord.

And Austeyn, Gregor, Ciprian, Jerom, and Isidir, kennen, as is put in pe law, pat it pertenip to seucer princes to punch peis pat synyn openly.

and doctors a cordyn, as is put in pe law.

and if pei haue ani law defending hem in pis, pan is pe law contrari as per lif is;

But now new law kennip priuilegies and exempcouns fro iust correccouns of failful prelatis and curatis, so pat pey may not reise Sathanas out of his nest, nor hele pe seek.

And 3et schal be emioynid bi pe law, in pe sacrament of schrift, vnder pe peyn of dedly synne, to tak pe first and touch not pe secoond;

Goddis law biddip help pe supprissid, jugip to pe fadirles, defendip pe wydow, and how temporal lordis ow to pole no wrong be don;

But now men seyn hem iust, if pey do pe law after pe witt; an bow pat pei do ping pat is a3en Crist, and a3en consciens, pe law schal excuse him, and is inow for him. Also pe pope seip in his lawe, pat pe are two lawis, as law of pe spirit, and law maad of men; and who pat is led be pe law of pe spirit is fre, and is not worpi pat he be dreuen vnder maad lawe, and perfor go he fre bi oure autiorite, But now are men lettid oftun bi maad lawis, rewiis, and constitucouns, to wirk after pe spirit, or to do pe merciful dedis or ri3fulnes frey, bi autiorite of Crist;

in pis pei are a3en Goddis law, and a3enis God, aftur pe sentence of Crist befor seid, He pat is not wiip me, he is a3en me.

And perfor we schal first vnderstood, as boh Goddis law, and experiens, and resoun techip, pat Cristis counseils are callid in two wise, as sum tym pe ping pat he counseilip to, and biddip not to ilk man as oper cunningamens;

For pus is writun in Goddis law, No ping is better pan to drede God and kepe his biddingis, nor ping more helfular pan lok in his biddyngis.

and pis is more pan ale brend ofryngis and sacrificing, for in pis hangip al pe law and
prophetis.

< L 21 > < T APO > < P 84 >

In þe law of God is þus writun, Wan þu cumyst in to þe lond þat þi Lord God schal 3eue þe, be war þat þu wil not folow þat God biddip do, as sum wil mak her awowe þat wil not do þe dedis of mercy, oijer þat þey wil not.

< L 6 > < T APO > < P 102 >

if all þis wrouȝt bodily, þat þei schuld not be constrayned to axhe her necessarijs, or to begge, þat is þe same, of wat profession, or sect, or law, couete þei to be, þat a3en so mani ensamplis of seyntis, schamun not to beg?

< L 21 > < T APO > < P 106 >

Also þus seie God in his law, Vtterly a nedy man begging be þer not among 3ow.

< L 20 > < T APO > < P 109 >

But wan þis ministeris of þe wark han don þer office, if God or þe pepe wil not pay hem þer hire, þan is God or þe pepe vniust, if God schuld pay and doþ not, he doþ þan a3en his oune law.

< L 30 > < T APO > < P 112 >

Thanne sithen the wordis of Crist ben wordis of euerlastyng liȝf, that is, brynge trewe men to euerlastyng bliss, and sithen thise wordis schulyn seu anticrist, the wordis of Crist been ful holy and ful migtie and ful profitable to trewe men, But Poul menyth thus by auctorite of the Hooly Goost, whanne he seyth, the lettere sleeth, that cerymonyes eithir sacrifices of the elde lawe withoutyn gosli vndirstondyng of the newe lawe sleeth men bi errore of mysbileue;  

< L 33 > < T Dea > < P 452 >

< L 28 > < T Dea > < P 453 >

And for þis touchip mannus lawe þat weneþ þat it is ynoo to lyue, and do as þe world axip, al 3if God bidde þe contrarie, perfore seip Crist aftir Take 3ee heed þat 3ee do not 3oure riȝtweynesse bifoere men to be seyn of hem, for elligis shal 3ee haue no meede at 3oure Fadir þat is in heuene', for keping of mannus lawe þap reward heere in erþe and keping of Goddis law þap his meede aftir wip God.

< L 65 > < T EWS3-145 > < P 62 >

But þe puple assentip to skyle, for Goddis law stondip in seculeres, as lordis and comunes þat ben gode, and þei leten malis of prestis þat ellis wolden be to wickid and pursue trewe prestis for treuþe þat þei telleþ þe puple.

< L 85 > < T EWS3-157 > < P 100 >

And so þes men entreden not into þis hous, to fle to comune wip þehene men, but to ete þe Pask lamb as þe law lymytip hem.

< L 133 > < T EWS3-179 > < P 177 >

And þus þe pope and his cardenals smacchen ofte heresie, for þey brennen men as heretikis for þey mayntenen Goddis law.

< L 244 > < T EWS3-179 > < P 181 >

And sib eche man shulde lyue and wrche for þis ende to be in blys, and no man may be þus but by lore of Goddis law, it is liʒt to us to se hou nedeful and hye pis lawe is.

< L 15 > < T EWS3-207 > < P 249 >

his fleische & his blood/ & causen whi þat Goddis law

< L 26 > < T LL > < P 104 >

and herfore autours of þe newe law, þat weren apostlis of iesu crist, writen þer gospels in dyuerye tungis þat weren more knowun to þe puple.

< L 20 > < T MT27 > < P 429 >

hou þat he is god almyty and his law is fully ynow;

< L 8 > < T MT28 > < P 467 >

So þat þis antecrist þat þus sittip in þe chirche enhaunsith hymself aboue Moises, þat brouʒt to þe people be olde lawe, and also aboue Crist þat 3aff þe newe law.

< L 154 > < T OBL > < P 161 >

But nowe, alþouþ the couetous prelatis, prestis and religious of þe olde lawe coude neuer 3eue a glose to Moises lawe, undur colour of wiche glose þei myʒt haue he wordli lordis, as our clerge is nowe, 3it þis antecrist wip his comperis and his disciplis ben so witti and sotil þat þei kan 3eue a glose a3en Moises and Crist also;

< L 201 > < T OBL > < P 162 >

And herefor, wylnyng þat his grete power and auctorite schuld be fulli knowe and magneʃid, he sendep out into every kost of cristendom professours of his lawe in dyuers degrees, þe wiche opyn her moupe into blasfemie a3en God.
of heuene and lacken Cristis lawe to the peple, and seien pat it is not onli insufficiente to
govern Cristis chirche, but also pat it is fals and heresie, and pat hit killip be peple, for pe seien
after her owne fals menyling pat pe letter slecep, and pat Cristis law is not of none auctorite but in
as meche as it is amitid bi pe chirche, for wiche ys most famou5li told or seide of gis gret
eipocritye pat sittip in pe chirche, as it is seide before. And ful many of pe professourys of gis lawe
seien and, opyn and preuei, pat pe popis lawe, pe wiche is nou3 most famou5li called pe lawe of holi chirche*, is gret oder ellis
gretter of auctorite and mone of Cristis determynacioun, what nede was it to
pope Innocent wip his new sectis to attempte or
to make a new determynacioun in gis poynit?

For of his worde pe pope and al cristendom, and
nameli the clerigi, presumen pe pope to be hede
of, and grounde of alle holi chirche, and alle
ping pat he affermep, and nameli bi writing, to
be ferme and stabile and to be impugned of no
man, as it is speciali schewid in gis point of pe
sacrid oost, in pe wiche pe pope wip his
comperis hap 3equen a decre and determynacioun
euen a3enst Crist and his law, and killip men pat
inpuqnen it or ellis beleuen it not.

And his consideracioun has grounded upon
scripture makip me to suppos wiqout any dou3te
pat pis gretre renegat wip his special lemys, pat
dampnep Cristis law in his article and also his
lore a3enst his wordli lordschip and custumable
begging wip ful many opur poynittis of trwewe
beleue, is pe kinde of antecrist pat mai be.

And hou3 seint Denyse writip of pis sacrament
after pe logic of Goddis law I told in partie
before, but for I haue not nou3 pe copie of his
boke, I write not his words here.

But, for as meche as Goddis lawe in pis poynit
and in al opur pat perteynen to good maneres
and trvewe fulli quietit feipful men, wherfor
it nede not to labour pis, saf for to schewe pe
beleue of olde seinttis acording to Goddis lawe,
and hou3 pe hadden scripture in soueren
auctorite and reuerence, and also for to make pe
deuylfisch presumcioun of antecrist pe more
open, so pleynti determynyn a3enst Goddis law
and writing of olde seinttis pe confirmed her
beleue, writing and logic to blessid logic of holi
scripture, and in pat pe schewid pat pei were
Cristis disciplis.

For as in time of Moises lawe weren opiniouns
multeplied aftur pe olde lawe to a multitude of
new grounded sectis of pharisies and saducesi
and essets, so is in pe time of pe new law of
overe new grounded sectis;

And on pe same wise it stondep now of Lucifer,
heed and king of pe gretre boodi of antecrist and
his lemys, striuynge bitwene hemsell wip diuerse
errors, but al rennyng into oon vnfeipfulness
a3enst God and his law.

For pis constituicion is a3en alle Goddis law,
olde and newe, pe cheffi and most riuelli
And it is damnyng of alle he cause of martirdome of seintiss pat suffredden deþ boþ in þe old law and in þe newe bi cause þat pei wold not offre and so do sacrifice to creaturis.

Pharao he made Moses don many wonders or delyuer his people to don him sacrifyce tofore Pharao Moses cryden to god that he shulde delyueren hem out of that thraldome & so he dyd for he sente to vnder Pharao that was kynge of Egypte / this people were in great thraldome in Egipt and to whom he behyght the lande of Behest / & so he dyd for he sente to Pharao Moses & his brother Aaron & had him delyuer his people to don him sacrifyce tofore Pharao he made Moses don many wonders or that Pharao wold delyuer his peple / & at the last by might he delyuered his people oute of thraldome & led hem through a desert toward the lande of Behest / & there he gaue hem a law that they shulden lysen after. when they camen into her coun-trey / & in ther wey thyder ward / the x commandementes god wrote himself in two tables of stone: the remenaunt of the lawe he taught hem by Moses his seruaunt / how they shulden do euyery-one to other / & yef they trespassed ayen the law / he ordened how they shulden be punysshed.

These commandementes enclosen the ten commandements of the olde law and somwhat more.

Sum men, and most to purpos as I suppose, wolen vndurstonde bi þis place of halowing Goddis law, teching good maneres and trewe beleue, for þes two halowen a man here þat restip in hem.

And (Macha• I) it is wrenten þat sum of þes Iewis seiden þus to þe peple: Go we and ordeine we a law wip þe heben þat ben aboute us;

For, as saip he law her, whebepersoeuer þat seculer lordis rule holy chirche weIl or yueII, as I suppose, pat pei law of Innocens and of Kynde, vndir every lawe of God, as vndir every lawe of God the newe bypouketh þis lawe, who so takip heede, and þat vndir every lawe of God, as vndir þe law of innocens and of kynde, vndir þe lawe þeue by Mosyes, and also vndir þe lawe 30uen by Criste.

þis is prevyd þus: for euyery seculer lorde by þe law of þe gospell is Goddis bayly.

Christen men han a law to kepe / that which law hath two partes. beleue in Christ that is god / & is the fondement of her law / & vpon this fondement as he sayde to Peter / and the gospell bereth wytnesse / he wol bylde his churche.

and to whom he behyght the lande of Behest / this people were in great thraldome in Egypt vnder Pharao that was kynge of Egypte / & they cryden to god that he shulde delyueren hem out of that thraldome / & so he dyd / for he sente to Pharao Moses & his brother Aaron / & had him delyuer his people to don him sacrifyce / tofore Pharao he made Moses don many wonders or
good husbande men that well gouern her housholdes / both wyues & chyldren and her meyny / they ordened to be prestes to techen other men the law of christ / both in worde in dede / & they lyueden as trewe cristen men / euery day they eten cristes body & dronken his blode to the sustenance oflyuynge of her soules / and other whyles they token the sacrament of his body in forme of bred and wyne / in mynde of our lorde Jesu Christ.

For by thy law I write/ as thou yhightest somtyme/ that from the less to the most all they shullen knowen thy wyU/ and weten howe they shuIlen please the euermore in certayne.

And so lorde beleuen we that we ben ybounded to done by the law that is all charyte/ & offycers dutie is to defende vs from thylk theuety though we complaynen nat.

Lorde/ it was neuer thy dome to sayen that a man is an heretyke & cursed for brekyng of mans law/ & demen him for a good man that breketh thyne hestes.

Lordi what maner peple be we that nother kepen thy domes and thy right fulnesse of the olde testament that was a lawe of drede/ ne thy domes and thy rightfulnesse of thy new testament! that is a law ofloue and of mercy/ but han an other lawe/ and taken of bot he the lawes that is Iykynge to vs/ and the remenaunte of hethen mennes lawes.

And by that we knowen that thou ne commaunded vs to demen mennes thoughtes/ ner her werkes that ne weren nat ayenst thy law expressly.

O lorde yef one of them breke a coomaundement of thy law/ he wole axen mercy ofthe/ & nat a payne that is dew for the syn/ for paine of deth were to lytell.

But lorde/ men techen that men shulden pleten for her right & fyghten also therefore/ & els they seyen men ben in pe rel/ & thou bede in the old law men fight for her countrey/ & thy selfe haddest .

For thou lorde ne art nat of this worlde/ ne thy lawe neither/ ne thy trew scraunautes that kepen thi law.

Lord/ thou yau ye vs a swerd to fygh ten ayenst oure enemies for oure countrey/ that was thyne holy techyng/ and christen mens law.

And lorde/ thynge prestes in the olde law hadden no lordships amonge her brethren.

And lorde/ maisters of the law hylden thy teching foly/ & seyden that thou woldest distroy the people with thy techyng. Trulych lorde so these maysters seggheth nowe/ for they haue ywritten many bokes ayenst thy techyng that is truthe/ & so the prophesye of Dietemie is fulfilled whan he sayth: Trulyche the false pointes of the masters of the law hath ywrought lesynge.

Serten of one thynge I am incerttenl that these that charge so moche dette of worldly catells they knowen Iytel of Christes law of charity.

For Peter knowleged that thou were Christ & god/ and kepte the hestes of thy law/ but these han forsaken the hestes of they lawe & hath ymaketh a lawe contrarye to thyne hestes of thy lawe.

And what euer he byndeth in erth is ybunden in heuenl and vnder this cocoloure he vndoth Christes law/ and maketh men on all wyse to kepen his lawe and his hestes.

and these fyue ben the bookis of Moises, whiche ben cIepid propurly the law;
Vnde Ps. 1· vbi loquitur de beato), “In pe lawe of our Lord was his wilte, and in his lawe schal he 
shine day & nist,” aliibi, “Blessed is he whom thou techep or enforme, Lorde, & techep hym of pe 
law.”

<L 15, 17><T Ros><P 74>

Vnde Ecci: 32·, “He pat sekep pe law schal be 
fulfilled of it, and he pat dope waytynge schal 
secklundered in it,” & Ecci: 2·, “Pai pat 
lufte God schal be fulfilled of his lawe”.

<L 19><T Ros><P 74>

Vnde Crisostomus, Omelia 24· j “Mannez law 
hape bodily wynynge; Criste forsope, pat is to sey 
be his law, behete peings to come.

<L 23, 24><T Ros><P 74>

Pe law of God is diuided into pe olde lawe & 
into pe new law. Pe olde law for a gret party of it 
was sevengei or figuratiue, off 
siche speikep pe apostile, Ro· 3·, “Of pe werkis 
of pe lawe schal no3t be iustifiep euery flesse,” & 1· Thim· 1·, "To ri3twinse is no3t pe lawe 
putte, but to not ri3twinse & no3t subjueictis etc-
" “And witte pe patent pe new lawe and pe olde 
comonep in euryynge in aylastynge sopefastenez 
or veriteit, as specialy is schewed of pe ten 
comandementis decalegi; pei discordep forsope in 
cermonialze, syp cermonie figureatiue ow3t 
for to cesse, Criste figureate comyng, as schadew 
is wasted by pe comyng to of li3t, but in pe new 
testament be putte to sacramentale customez or 
ri3tzez and pe Wittes of pe lawe pat aw3t no3t for 
to be opned in pe olde lawe. And it is schewed 
how peise tuo lawe disorde in partie & in partie 
acordep pat som men notep in diuidyng al pe law 
in 3· partiez, pat is to sey cermonialz, judicialez 
& moralez; 

<L 18, 19, 28, 29, 31><T Ros><P 75>

Parisience forsope, in (li: De Fide & Legibus), 
diudep pe vniuersite of pe law into 7-
particularis: pat is to sey testimoniwm or witneze, 
& peise bene to be troed sipe be bene of 
sopefastenez, pe 2· preceptepe or comandementis, 
pe 3· domeze, pe 4· ex榜样le, pe 5· behestez of 
medez, pe 6· manassings of turmentis and pe 7· 
cermonie, pat is honorificenece of Godez 
wasprecing”.

<L 34><T Ros><P 75>

Pe law is giffen for 7· peings: First to the callyng 
agewn of Iowez doing ydolari, werfor in pe 
beginynge of pe lawe is idolatry forbeded, Exo· 20. Pe 2· to declaring of vizece: Ro· 7·, “I know 
not synne but be pe law. I knew no3t 
concupisence or couaitise synne, but pe law 
seide, Pou schalt not couaitse.” ” Pe 3· to teching 
of roide or boistous mene intro Criste: Gal· 3·, 
“Pe law was our maister in Criste”. Pe 4· to 
ponishing of trespassours: Gal· 3·, “Pe law is 
potte for trespassing”.

<L 1, 4, 5, 8, 9><T Ros><P 76>

Pe 6· for tokonez of peings to come: Hebre· 10·, 
“Pe law hauyng schadew of godez to come, no3t 
pe self ymage of peings etc”.

<L 14><T Ros><P 76>

Also som is law open or comon, & som priuate. 
Comon law is schewed aboue but priuayte law is 
a verite or sopefastenez directiue or dressyng 
of a man, written kyndely in his herte. Vnde 
apolostus, Ro· 2·, “Sihe Gentilez forsope pat 
that no lawe dope naturally or kyndely p0 pinge 
athe bene of pe lawe, schich hauyng no3t law, 
pat ben lawe to hymself, wych schewepe pe werke of 
pe lawe written in pe hertis, pair conscience 
giffing wittenez to pe law etc”. Also of pe law of 
pe spiritre wiche is written in pe hertis be pe 
instrate of pe Holy Gost is opene or schewed, 
(19· q· 2·, Due).

<L 18, 19, 21, 22, 23, 24><T Ros><P 76>

Off his lawe of membrec spekep pe apostile, Ro· 7·, “I see forsope anopener law in my membrec 
repygnyng to be law of my mynde soule & 
takynge me wrecchded in pe law of synne Wich is 
in my membrec”. Off siche Wich hath pe lawe 
written in pe hertis seip pe apostile, Hebre· 8· & 
ler· 31·, "I schal giffe my law into pe souleze of 
pe lawe of synne Wich is euerych man Wich dwellip 
be to me into pe lawe of synne Wich is 
in my membrec”. Off siche Wich hath pe lawe 
written in pe hertis seip pe apostile, Hebre· 8· & 
ler· 31·, "I schal giffe my law into pe souleze of 
par hertzis & I schal aboue write ite into pe hertis of 
par, & I schal be to par into God & par schal 
be to me into puple”.

<L 29, 30, 32><T Ros><P 76>

Pat pe law pat is agayne holy scripture owe for 
to be of no strength, (di· 10·, Non licet, & 4· 
captuillis sequentibus).

<L 6><T Ros><P 77>

Law ouper sufferep or forbedep or punysehp or 
comandepe, (di· 3·, Omnis autem, per Isidorum). 
Lawe owe no3t for to be ordeyned for a priuate 
profete, but for a comoun profite, (di· 4·, Erit, 
per Isidorum).

<L 12, 13><T Ros><P 77>

if 3e be borne 3e schal be borne in malison, and 
if 3e be dede in malison schal be 3our parte,” & Gal· 3·, “Weriid euerych man Wich dwellip 
no3t in al peings pat bene written in pe Boke of 
Lawe pat he dop pat” Item Ro· 2·, “Whesoever hap synned wipout law, wipout law 
schal periche”.

<L 23><T Ros><P 77>

Iterum Ieronymus ad Paulinum, epistola 35·), 
“Pat monke is loued be law or ri3t wiche hap 
preztez to worcep & bakkitep no3t to pe dege 
be Wich he is made a Cristen man”.

<L 31><T Ros><P 78>
he overtured the altreze of pilgremes or of strange worshippynge and hi3 pinges, and he brak
ynages & kute doung woddres, and he comanded to Iude pat pei schulde seke pair Lorde God of
pair faders & pat pei schulde do pe law & all pe commandeaments, and toke of al pe citez of Iuda
alrtez & phanael, & he regned in pece".
<L 7><T Ros><P 82>

Seynt Bernard wolle clerkez for to eschewe possessions giffen or had securely, (vnde li 2·
ad Eugenium Papam ita scribit), "Be it pat pou chalenge pise to pe be another reson, but not be
apostolice ri3t or law.
<L 24><T Ros><P 84>

Also it is a grete perile in a preste for to
vknowe pe law of our Lorde, si3p after Jerom
ad Paulinum, c· 3· ), "the office of a preste is for
to answer to pe lawe to pat pat is asked," & (1·
Reg· 2· , dictitur), "Forsorp pe sonnez of Hely war
sonnes of Belial, no3t knowyng our Lorde ne pe
office of prestez to pe puple". But it is more
perilous to a preste for to putte away pe law of
our Lorde, (vnde Osee 4· ), "For pou has putte
away konnyng I schal putte pe away, pat pou vse
no3t prestechode to me etc".
<L 18, 23><T Ros><P 91>

CHRISTUS Christus, Crist, is taken on tuo
maners in scripturez: one maner after Jerom,
"Will 3e no3t touche my cristez & will 3e no3t
be wicked in my prophetez," ( & 2· Reg· 1· ),
"Wy drede pou no3t for to putte bi hande pat
pou schulde scele pe cristez of our Lorde, "pat is
pe anoynted of our Lorde;" (L 2)<T Ros><P 94>

þo thrid cause is most of alle, for þus schulde
Godis law be better knowen and defendid, for þerinne is mannyis helpe bothe of body and soule
þat euermore schal laste.
<L 28><T SEW25><P 128>

But hit is no drede þat by þo law of God, 
whereuer þis kyng hæp lordschipe, schulde be
þo powere of his lawe, si3ht þo kyng schulde
mayntene his lordschipe by powere of his lawe.
<L 72><T SEW25><P 129>

For he is no cristen man þat is not rewild by
Gods law, and by propur lawe of þo kyng
schulde be rewild his rewme so þat hit be purgid
by þo lawe of God.
<L 78><T SEW25><P 129>

and þus was lordschipe holden hole and clene by
þo law of God.
<L 139><T SEW25><P 131>

Pope leo oderneyed þat no man but oonly oon
schulde cristene a childe, man or woman, as þe
law (de gratian non plures) techiþ. Neuerþeles,
seint Austyne seel þat woxen men cristened
schulde answere for hem self, neuerþeles þay
haue nede of god faders, as law techiþ. Pope
Marcellyne sensid or offrid ensence to ydolys, as
þe law tellith.
<L 46, 48, 49><T Tal><P 176>

Also, for hereses of symony is so gret þat in
comparison þer of alle synnes ben aretted for
nou3t and non but symonyentis monescid
amenden hem of heer errour, pei schulde be
constreyned scherpli, or voordoun, bi seculer
powers, as þe law seilþ.
<L 204><T Tal><P 181>

Also pope Bonefas þe viij mad þe sixte book of
decretallis and gilfully he brou3t in Celestyn,
predecessour, to Reyne þe popehed and mak
law þat a pope my3t resyne þis popehed, which
law Bonefas, hym silfë made pope, revokid.
<L 213, 214><T Tal><P 182>

And þe law of the chirche rehersith þat worldly
godys be weelid by be kyngis law, not by godis
lawe.
<L 317, 318><T Tal><P 185>

no nede of anye man but teache thou in all
thynges whych hys blessed worde in whom is
all wysedome and conninge, and yet ye be
always to leerne as wel as we Howe maye any
Antechriste for bread of god take it awaie from
vs that be christen men and thus to suffer the
people dye for hunger in hereye and blaspheme
of manslawe that corrupeth and sleyth the soule,
as pestilence sleth the bodye, as David hereth
wytnes where he speaketh of the Cheyre of
pestilence, and moste of al they make hys belue
a false law that they haue made upon the secret
hooste, for the mostfalsest belief is taughte in
it.
<L 1><T WW><P 07>

Fyrste by that he sayth, who so euer beleueth
and is baptised, shalbe saued, By whiche worde
he declareth euentlyly, that he meaneth that
faith, that is is that promes made vnto the
apoyntment betwene go god and vs, that we
shulde kepe his lawe to the vttermost of our
power, that is he that beleueth in Chryst for that
remission of synne, and is bapti3ed to do the wyl
of Chryst, and to kepe his law, of loue and to
mortyfie the fleshe, that man shalbe saued, and
so is the imaginacion of these swyne that wylI
not leawe wallowynge theym selue in euerye
myze and podell, cleane excluded, for God neuer
made lymes but apon an appoyntment or
couenant vnder which who soeuer wyl come be
no partaker of the lymes. True fayth in chryst,
and is baptised, shalbe saued, By whiche wordes
name.

< L 1, 9 > < T WW-TWT > < P 28 >

And agayne when he sayeth that he purposeth to bestow his good, to be accepted as frutes of faith it is evident that he meaneth that liuinge faythe whych professeth the law of god, and is the mother of all good workes, ye and nursse therto.

< L 1 > < T WW-TWT > < P 30 >

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Therefore as alle reasonable men han greet abhominacioun of bodili sodomie as ful orrible synne agens kynde, so thei shulden haue moche more abhominacioun of this withdrawynge of Goddis word and holi ensaumple, and of symonie which is gostli sodomie and eresie, as Parisience in his trectis of symonie and the Lawe witnessed in the j caus, viij question, cem Patet.

< L 7 > < T 37C > < P 07 >

And symonientis ben soucreyne eretikis in the j caus, the viij question, cem Patet, where the Lawe seith thus, "It is open that symonientis as the firste or moste and souereyn eretikis, shulen be forsaken of alle feithfull men.

< L 17 > < T 37C > < P 09 >

This is the lawe of Decrees.

< L 1 > < T 37C > < P 10 >

But he that is a symonient in ordre mai not make the sacrament bi this lawe, for he hath not the ordre of preest.

< L 15 > < T 37C > < P 10 >

The viij Article: Cristene puple enformid in Goddis lawe bi feithful curatis, owith for to minystre and geue to hem wilfulli necessaries of this lif.

< L 9 > < T 37C > < P 12 >

Herfore the Lawe comaundith in xxxij' dist: cem /Nullus audiat/ and othere suynge, and lxxxiij' dist: cem /Siqui sunt/, and cem next suynge, and /De cohabitatione clericorum/, and cem /Vestra and cem Quesitum/, that no man here the masse of a preest, whom he knowith withoute doute to haue a concubyn either a womman priuili brought in, and that such a preest seie no masse, ne rede the gospel neither haue any part of the godis of the chirche.

< L 9 > < T 37C > < P 14 >

and lyue in labour of here handis, wasten opinli temporal godis and the almes dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporal lordis moun medefulli, and ben holden to, withdrawe fro hem secular lordships and possessions whiche thei myysusen so comounli, and to turne tho into due and iust vsis: This sentence is open

bi this, that in the xvij' cem of Numeri and Deutere preestis and dekenis ben forbidden of God to take possessioun nameli into eritage in the lond of Israel outake dysmis and sacrificis and offerinis assignid in the lawe of God, and in the xliij' cem of Ezechiel, in the ende, secular lordis ben forbidden of God to geue possessioun to preestis or to dekenis in Israel.

< L 6 > < T 37C > < P 16 >

For in xxvij' cem of Prouerbis God seith thus The preiere of him that turnith awei his eere that he here not the lawe, that is, fulfilIith not Goddis lawe, in werk, shal be execrable, other cursid, In the j' cem of Ysaie God seith to wickid men, Whanne ye shulen holde forth youre hondis, I shal turne awei myne eeries fro you, and whanne ye shulen multiple preieris, I shal not here.

< L 8, 9 > < T 37C > < P 17 >

The ix' Article: As it is speadeful to a cristene man verili contryt to knowleche his synnis to a feithful preest of good lyuynge and kunnynge to the lawe seith thus, "It is open that symonientis as the firste or moste and souereyn eretikis, shulen be forsaken of alle feithfull men.

< L 7 > < T 37C > < P 16 >

The xij' Article: The office of the king and of the secular lordis which is founden sufficientli in holi scripture of the olde and the newe Testament, owith to be magnified excellenti in repreuynge the errouris and wrongis, whiche the king and lordis don in suche officis agens the lawe of God.

< L 8 > < T 37C > < P 21 >

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< L 15 > < T 37C > < P 26 >

and Austyn undirstondith that Crist seith this to the king and to secular lordis to compelle rebel men bi temporal power to entre mekeli into the kepinge of Goddis lawe.

< L 15 > < T 37C > < P 27 >

Therfore alle cristene men crieth out on this fals lawe and on the makeris and meyntenouris therof. Also /De indicis/, cem /si clerici/, the popis lawe seith thus, "Though cleriks ben convicit of crime before a seculer iuge, or knouleche erres et woorthy before him, thei shulen not he condempid in ony maner herfore of here bisshop.

< L 18, 20 > < T 37C > < P 29 >

Thus bi this lawe the worldli bisshoppes, munkis and freis of our lond moun conuicte bi twayne houris what euere secular lord, yea our king, of eresie, and forfeete alle here goodis.

< L 21 > < T 37C > < P 30 >
But who herd euere so light a conquest of alle oure lordis londis and godis that holden truli Goddis lawe, for twine hooris lien falsli on hem? Thus woridli bispohhis with here false confessouris moun condempe the king and ech seculer lord in poynitis of highe eresie bi here lawe, whanne no man neiðir creature accusith neiðir witnessith agens hem.

Thus manie feithful kingis, as Dauith, Josaphat, Ezechie, and Josie preechiden excellent Goddis lawe generali bi here owne mouth to here pupi and bi pistlis sent bi here messangeris to al the rewme, as it is opin bi the proces of bokis of Kingis and of Paralipomenon.

whi han ye ioie and likinge in vilent speche and hermful bacbitinge of youre seruauntis, that bacbiten and deprauen othere men absent that ben ful bisi to make Goddis lawe knowen and kept? --

Therfore Lawe canoun in the xxij' cause, j. questioun, c- /Siquid per capillum/, and c- next before, ordemyneth grete peyne to him that swerith bi a creature.

For God grauntide not in his lawe to swere bi a creature, but oonli bi the Creatour, and yit this for a nedeful truthe, in the vj' and x v' co· ofDeuto. , and in othere placis of scripture.

This sentence is opin bi this, that the chirche in erthe disseyueth and is disseyuid, as the Lawe witnessith {De sentencia excommunicationisj, co. {A uobis} the ij- Petir erride in the presence of Crist in counscilinge to him that he shulde not die, in the xvj' c- of Mt· , and in derynge and forsweringe Crist in the tyme of his passioun, fro drede of deth.

hou greet abhominacioun of discumfort is this, that bi bullis of the bisshop of Rome not foundid opinli in the lawe of God, neiðir in opin reesoun, cristene puple is brought into so greet errour, that it bileuith to haue more meryt in geuynge almese to riche men bi assignynge of the pope, which almes Crist assignide to pore men, yea, vndir dete of euere lastinge deth, than in geuynge it to pore men, whiche thei known verrili nedi.

Therfore if this feith that was solempne in holi chirche bi a thousand yeer and more, that is that this sacrament is breed and the bodi of Jesu' Crist, suffisith to helthe, bi what presumpcioun bryngith in this synful man this nouelrie, not foundid opinli in the lawe of God neiðir in reesoun?

And /De restitucione spoliatorum/ , c- /Litters/, he determyneth, that a man or a womman shal ben acursid aile the daies of his i£, for he nyle wityngli do agens Goddis lawe and his conscience.

Whi thanne wile the bisshop of Rome that othere bisshopis chosen lawefulli that shulden be sacrid at hoom of othere bisshopis bi comoun lawe, come to Rome to be sacrid oonli of him or bi his assigninge?

I· Corollary· If ony bisshop of Rome will entirdite oure c1ergie and rewme to gete maisterfuIli of hem sich prouisioun at his wille in most greuous preiudice of oure rewme in souls and bodies of oure lige men and in treesour of the rewme, aile feithful men of oure rewme owen to agenstonde hym stidefastli and in the face bi the vertu of God and of his lawe, as Poul agenstoode Petir in the face biore alle men, for the fredom of the gospel to be kept, in the ij·
c• to Galat. This sentence is opin bi this, that bothe kingis and lordis, clerkis and comouws in the parlement ben strongli bounden herto bi here owne statute acordinge with Goddis lawe and resoun, and vnderset with ful strong oth and peynis.

<1L 10, 17><T 37C><P 86>

and if thei do not verri penaunce here, they shulen be damplid without ende, as it is opin bi princilpis of lawe /De iure iurando/, c• /Querelam/, and c• /Tua nos/, and c• /Cum quidam/, and of Goddis heestis that ben opin at ighc.

<1L 5><T 37C><P 93>

For thei moun not lawefulli werre for the puple, nameli with here owne hondis, for thanne thei shulden ben irregular bi Goddis lawe and mannis.

<1L 12><T 37C><P 92>

Ferthermore the bissop of Rome makith nunnis personis, that moun not preche generali, neithir mynistrate sacramentis to the sik parishyns, as Poul witnessith in the j' pistil to Cor• the xiiij' co., and in the j' pistil to Tymothe, ij' c•. It were moche lasse agens scripture and resoun, that leewid men hadden parish chrihics appropriid to hem, for thei myghten preche and mynistre sacramentis and become prestis, which thing nunnes moun not do bi Goddis lawe ne mannis.

<1L 24><T 37C><P 93>

Forwhi bi the lawe of Moisses, preestis owen to be without wem, And as Jerom and Gregori witnessen, this figurith that preestis in the lawe of grace owen to be without wem of synne, nameli orrible and deadli. And in the ij' c• of Malachie God seith thus, The lippis of a prest kepen kunninge, and thei shulen seke of his mouth the lawe, for he is an auingil of the Lord of oostis.

<1L 21><T 37C><P 97><L 2, 6><T 37C><P 98>

As it were a greet madnesse, whanne my brothir ligith in a deep dich and is in poyn of drenchinge, to suffre him ligge stilte and go to the bissop and axe him licenc to drawe out my brothir, and most if the bissop was his capital enemy, so it is oure greet foli, whanne oure cristene britheren liggen in the depe dich of orrible synne for brekinge of Goddis heestis and in poyn of drenchinge into helle, to suffre him ligge stilte thynne, and renne to a worldli bissop, enemy of Cristis lawe and of cristene soulis, to axe him licenc to save here soulis bi Goddis word. But it is most woodnesse to preestis to preche not Goddis word, sith Crist and his seyntis and comoun lawe byndith hem theruto, for a worldli bissop forbedeth it.

<1L 12, 16><T 37C><P 100>

And Poul acordith opinli in ij' c• to Coloc• in the ende, and most pleyndi in the j' pistil to Tymothe, the vj' c• in the beginninge, and the ij' c• to Tite, and in the j' pistil of Petir, the ij' c•. A Corollary• If servauntis othir bonde men bi colour of cristene fredom forsaken to serve mekeli and feithfulli to cristene lordis in sic servise that is not contrarie to Goddis heestis neithir to reecson, thei ben trespassouris of Goddis lawe, and ben blasfemeris of God, and ben worthi of temporal prisoun, and of other peynis to be put on here bodiyes.

<1L 7><T 37C><P 105>

The xxxiiij' Article• Iugis and mynistris of the king othir of othere lordis owen to be ripe men othir sad in vertuis arid kunninge of Goddis lawe and mannis, and to deme justi withouten acceptinge of personis in havynge pure and symple entent to God, and in putinge abak hatrede and love, and erthel wynynge, and worldly drede.

<1L 16><T 37C><P 107>

Therfore Jerom, on Sophonie, and in the j' cause, j' q• c• /Sacerdotes/, writith thus, "Preestis that serven to this sacrament of the auteer, and mynstren the blood of the Lord to his puplis, don wickidlil agens the lawe of Crist, whiche gessen that the words of the prest preiynge, and not the lif, maken the sacrament of the auteer, and that solempe preiere is nedeful, and not the meritis othir oge werks of prestis, of whiche it is seid, A prest in what evere wem he be, neighe not for to offre ofringsis to the Lord".

<1L 4><T 37C><P 117>

for this were eresie of symonie as the Lawe witnessith in manie placis. Nethelles he mai geve freli withouten axinge and constreininge, and it mai lefulli be taken as the Lawe techith in manie placis.

<1L 20, 23><T 37C><P 118>

hou dore unkunninge folis that kunnen not Goddis lawe, neithir curide wel here owne soule evere in here lif, preece forth so boldli in these greete statis, and lese hemself and othere men;

<1L 22><T 37C><P 136>

This seith seynt Gregori there and the Canoun lawe.

<1L 19><T 37C><P 143>

And bissop diocesan or of the same bissoprie outake the pope mai dispense with such a man that was auauancid to such a benefice bi symonie, that is, bi gifte of monei, othir biheest therof don bi othere men, yea, him vnwitinge, as mannis lawe shewith opinIi, /De symonia/ c• /Ex insinuaciones/ and c• /Nobis fuit/.

<1L 4><T 37C><P 145>
weie augeyns seynt Gregori and comoun lawis of the chirche, whi shulden not thei be compellid to holde agens the determinacion of the bishopp of Rome that cam in ystiridal withouten ground of scripture and of resoun, most sith we han ful gret evidence bi holi scripturis, holi doiouris, and opin resoun, that this late pope erreide, and we known wel that he was an opin vicious lyuere, and coude ful litil of Goddis lawe, and louide lesse the meke and the pore life of Crist and his apostlis.

But I axe of bishopis and curatis this dai, whether the lawe of seynt Gregori with other popes acordinge with him is just and appreuid of God, othir vnjust and repreuid of God? Thanne seynt Gregori and other two popes disseyued the chirche in makeinge a wickid lawe and vnjust, othir a lawe of eresi that distrieth the chirche. And if this lawe is holi, and resoneable, and just, and appreuid of God and of the chirche regnine in blis, what antecrist distrieth it now in bringinge secular manner into the chirche, which maner bringith in synomic, strijff, and plettenghe, and eulcis withouten noumbre in mannis knowinge. For if this firste lawe of Gregori were kept euere where in the chirche, who wolde do synomic for a benefice of the chirche, as it is do now?

But I preie oure Lord Ihesu Crist, for his endeles merci, that he suffre not this orrible euil to come withouten end.

For bow wost wele, & all Cristen men a3t to wit, pat he pope es Cristes vikere here on erp and his powere es oneliche of God, 3euen to him bope bi pe olde lawe & bi pe newe lawe & bi pe emperoure law. Moyses was heyed & leder of Goddes folk in pe olde lawe, & was figure o pe pope in pe newe lawe.

I haue ordained & made pe ahouen kingdomes & aboue ple to folx to destroy & betene doune & to make edificatione & sett plantes", so pat pou mi3t wele se, Sir Kn3t, pat his grete powers were 3euen to no kinges, ne to none emperoure bot to pe pope,pat he schulld be souerayne & teche forpe & comaund his lawe to be kept in all pe world.

Also oure Lord Ihesu Crist, when he was commen here on erd, he 3aue & ordained a newe testament & newe lawe, no3t in vnbyndest in erde, it schall be bounden in heuen, and all pat pou vnbyndest in erde, schall be vnbounden in heuene".

Lo Sir, pou mi3t se pat pe powere pat was grauntid to pe pope in pe olde law ne es no3t chaungid bot openliche declared in pe newe lawe.

And perfore as to pat pou hast said, pat be pat mi3t & power pat God gaf to Moyses & to Jeremye in pe olde law es figured & betoken pe popes mi3t & his powere, in gode faip, pou saist sope.

Herebi 3e mow se han pat 3e ne haue no power of God bi pe olde lawe ne be pe newe lawe to no maner worldlich jinge, bot all to gosteli jinge'.

parde, 3e witen wele pat pe pope es Goddes vikere here on erpe & es heued of all Cristen men, as I haue schewed pe here openliche bi pe olde lawe & bi pe newe also.

For in gode faiphe, bot 3eue he do so me pink he ne schall neuer redress holi chirche ne well defend it fro antecrist discipes, after pat he es bounden be Goddes lawe.

parde, bi pe lawe of holi chirch it es forboden pat no man schuld torn no such godes into no noper
doynge, bot to be dispendid in gode men or holi chirch pat loue & drede God. &
<L 274><T 4LD-1><P 187>

Sir Clerke,\' said he at our beginnyng pat he clerkes of his decrees & of his popes lawe wolden some be wrothe when war had made all thing skilles.
<L 281><T 4LD-1><P 188>

For bi his popes lawe no man schuld here a prestes messe pat he wist had a leman, or a woman taken in to his howse be wai of syn.
<L 293><T 4LD-1><P 188>

For than was forbidden bi Saint Poule & bi his popes lawe in mony sondri places.
<L 307><T 4LD-1><P 189>

& than were holi chirch distroyed & Goddes lawe schuld be forsten amongethe Cristen pepel, & he bilee of holichirche also.
<L 331><T 4LD-1><P 190>

And perfor Ser, be wele war pat pou ne speke no more a3aines holi chirch, for in gode faip it ne was neuer meri sijen pat a borell clerk pat had lerned a littel to vnderstonde Latyn schuld mell him of holi writ & of his decrees & decretalles & his popes lawe & his power. For perwiþ ne haue 3e ne3t to done, and perfor 3e ne schuld no3t mell 3ow of men of holichirch, bot liuen & kepe 3ouere deere & done and al men of holichirch techte 3ow, for pat be ordained of God to teche & preche þe pupel as Goddes lawe bereþ Wittnes & als þu hast said þiself þat it schuld be so'.
<L 340, 343><T 4LD-1><P 190>

Also þer þou saist þat holi chirche schuld be distroyed bot if þe clergi mi3t vse her power after Goddes lawe to help & help of mennes soules, parde, þou waste wele þat I ne said neuer þe contrarie. Bot I said þat no prest大面积 mai haue no maner worldly power bot all spirituall powere, as I haue openli schewid tofore bi mani diuers places in holi writ & in þe popes lawe.
<L 367, 371><T 4LD-1><P 191>

And þeras þou saist þat a borell clerk schuld no3t mell him of þe popes lawes ne of men of holi chirch, I wote wele þat 3e bene wroþ þerwiþ, for moni of 3ow con litle of Goddes lawe ne of þe popes lawe neiþer.
<L 374, 375><T 4LD-1><P 192>

For all be it þat þou ne can, or elles fewe of þi degree conne bot litle of þe gospel wherbi all holi chirch schuld be skill ne reulid & governiþ, 3it þou art a doctore of decrees and of þe popes lawes, and I ne haue bot little sijed þat I ne haue schewid als wele þe þe popes lawe as be Goddes lawe. It semeþ þan þat 3e be suspect of all euiþ doynge þat es reknid & spoken tofor,
<L 374><T 4LD-1><P 192>

sijen þat 3e will no3t þat 3ooure awne lawe be aleggid a3ayne 3owe.
<L 382, 383, 385><T 4LD-1><P 192>

For what gode euer þat es 3euen to holi chirche it es holi & longeþ ri3tfulliche to prestes, as þe popes lawe bereþ Wittnes in þe decrees. & perfor it es wonder þat 3e will mell 3ow wip onynginge þat es 3euen to holi chirche, for all maner schyt godes es holi & mai neuer after be torned into worldsich mannes power, as þe lawe of holi chirch bereþ wittnes'.
<L 401, 404><T 4LD-1><P 193>

Lo, Sir, sich absouinoues foloweþ of þat þat 3e ask otherwise þan Goddes will es, & a3aynes Goddes lawe.
<L 442><T 4LD-1><P 194>

For whoso can oni resoune, he mai wele wit þat I ne haue no3t said in disstruccione of holi chirch, ne in abreggyng of þe lawes ne þe power herof, bot, als herfor als I mai or can, I haue herperd & mayntened all þe clergie as mich as Goddes lawe will.
<L 465><T 4LD-1><P 195>

In so mich þat me þinkeþ, & so it es, þat men of holi chirch a3t to be soueraynes ouer all kinges & ober men in spirituall, which soueraynte es a seruis þat þau a3t to do þe pepil, als I haue oft said be Goddes lawe.
<L 469><T 4LD-1><P 196>

So þat þe pope & þe clergi mai no3t do, bot wip þe swerde of gode techinge & prechinge, & þe kinge & ober lorde schuld constreyne wip þe swerde of temperall powere, as þe pope saip in his lawe & es acordinge to þe gospel & to Saint Poule bop.
<L 499><T 4LD-1><P 197>

A DIALOGUE BETWEEN RESON AND GABBYNG PROLOGUE God mueþ hooly chirche bi many maner of spechis to knowe þe treube of his lawe & perbi to come to blisse.
<L 2><T 4LD-2><P 198>

and bi strenghe medelid wip resoun defende my lawe a3eynes þe fende.
<L 16><T 4LD-2><P 199>

For oft tymes whenne I began to teche my fadur lawe to þe pepel, men cleped me home to her housis, 3yuyng me bodily sustynaunce.
<L 20><T 4LD-2><P 199>

3ea, if a prest, for his perfeccioun, were required red of oo person or of many to abide wip him in amendyng of her soulis, so þat he were for þe most part ocupied in techying of Goddis lawe, he my3t for his goostly traveil rescuyne of hem bodily fooe. & if a preest of lytle letherer had
wille to teche Goddis lawe truly, & nedid for wanting of scharpnesse of witt to bisi him euerich weekdayne aboute pe telling of Goddis lawe of pe gospel on pe holiday, for siche goostly trauel peat soueneb to pe comoun profit, sich a prest my3t feuelie of sich a man bat my3t bere it take his sustynanunce in mesure.

But I wil pat charite knytt bise bre parties togidre, but yn mercy cleris schulun be li3t to bise opur, & teche freely bise lawe of God bope in dede & werde, & meue hem his to heuenward.

But herfore pei han no leuee to passe pe bondis of myn heestis, but hem owen bisily to seke my lawe & kepe it, rulyng her sugettis aftur my lawe in parfit loue & charite.

And for I wold bat bis lawe were more in mynde of Cristen men, I haue made to write it in pe oolde lawe & in pe newe. & as no man may be excusid pat ne he mot nedis kunne Goddis lawe & hou pat he schal serue God, but summe more & summe lesse, so no man may be excusid pat ne he sculd know pe body of hooly churche, to do his worship & hoold hir hele, iche of bise sistris in her degree aftur pe ordynaunse of God.

And for I began pe reule of prestis, I wold bat lordis knewe my lawe, pat prestis passe not her boundis pe I haue lymyt to her state. For in pe foure boke of Goddis lawe it tellijp hou God seid to Aaron, “In her londe schal 3ee not haue noo part among hem.”

Lord, siþ bis is Goddis word & his lawe 3uen to his churche & pe witt is opyn inow, as pe bokis ben commyn to men, what þing meuí Cristen men to leue his lawe so cowardly?

Pe seconde witnesse of pe oolde lawe is writen in þe fyeup boke: “Preestis & dekenys schulun not haue, & alle men of þe same kynreden, neiper part ne eritage wip opur children of Israel, for þei schulun ete sacrifice of þe lord & offfryngis.”

Pise wordis passen mannes lawe, for þei ben hestis of God hymself;

Pe þride lawe is tau3t of God bi his prophete Ezechiel: “To prestis schal be non eritage, for I am eritage of hem.”

& to conferme alle þis lawe of prestis, Crist helde alle pise lawes sufficiently, bope in himself & in his apostlis.

But Goddis lawe forbediþ man to consent to eny synne & þise apostatatse of þe irreligiose of anticrist, þorou3 hir false obedience done to here souereynys, ben made þerou3 vnable to draue vnur þe 3oc of Ihesu Crist. And 3itt þe fend hab tau3t hise children to alege here for hem hoowly writ, saying þat Goddis lawe biddiþ not oonly to obeies to good men but also vnto tirauntis. Here we answere to þise foolis þat ben blynde þorou3 her owne folye, þat þise wordis þat þei see ben bope, for Goddis lawe & resoun seip so.

And here sculd men arunt feynyt penytaunseris, confessouris & opur prestis þat assoylen for mony, for bope þe partis aftur þe sentence in Goddis lawe is fouler aftur fy3elid in synne, which mater we han openly declared in opur placis.

þise ben not feyned wordis ne brouþ in customes bi þe feend, but lawe 3yen of God of heuen, confirmed of oure abbot Ihesu Crist bi streit keping here in erpe, to 3yne ensaumple to flee þis world þe which is ful of synne, & so to come to heuen blisse, euer to wone þere wibouten ende, Amen. Siþ per þe þre witnessis of Cristis word aftur his liþ þat he had tau3t, men may witt of þe newe lawe þat Goddis wille was þat hise prestis schulden kepe his lawe as he himself did.

þis word of Crist schulden stir Cristen men to holde þis lawe as Crist did, boþi bi liþ & bi word, as opur apostles tauten aftur.

þenne þei schulden wel wit hou þei schulden goostly feede her folke, bope by ensaumple of hoowy liþ & by word of Goddis lawe.

In þis lawe schulden prelistis studie, & not in decretals of þe pope, but if þei techen bettur Goddis lawe, for ellis it were a foolis chaunge.

And þus alle þe newe lawe techip to coueyt goostly richess & to leue al worldly richessis but as myche as nede is.
For prestis in he oold lawe weren riche & herwip to mych fools.
<LT 292><4LD-2><P 211>

& so we knowe not bi resoun hevep prestis of he oold lawe or prestis pat nowe ben breynte in 'goodes' weren in more synne a3eynes trupe, for bohe synneden a3eyns reson.
<LT 300><4LD-2><P 211>

And sip he feel more kyndenesse her of Crist, it' semep he'i ben more vnkynde to do a3eynes his lawe after taking of so greet kyndenesse. And as anentis turnyng a3eyne to spuyng, as prestis diden in he oold lawe, it semep algatis more synne nowe he'n was in prestis of he oolde lawe. And his lawe pat Crist 3aue was not 3yuen for a schort tyme but for tyme wipouten end after домesday in blisse.
<LT 306,308,309><4LD-2><P 211>

And sip he world in his elde is more eipely & coueitouss, & he fend temptep fastre men to brynge hem in to coueituse, it

Man may have opynyoun more or lesse bi opyn euydensis, but be he war pat pis turne not into beleuee but if Goddis lawe techie it.
<LT 370><4LD-2><P 214>

Acorde a man wip Goddis lawe & arme hym wip paciens & charite, & put he mekely in Goddis hond his liff, for he louse of trupe. LUCIFER fou spekist a3eyne he court of Rome & so a3eys Crist & his lawe, for if men schuld not trowe but pat pat is seide in hooly writ, men schuld not trowe pat pat he pope seip in hisse bullis, ne many lettiris of true men.
<LT 379,382><4LD-2><P 214>

And 3eypt Crist, pat in hem two hangeb alle he lawe & he profetis, to be whiche whoso addebp or lassib, he is acursid of God.
<LT 216><4LD-3><P 227>

Perfore he lawe syuyl commaudip, & he lawe of Ungyelon, pat stronge beggeris be putt in prisoun for he yuel ensamiple to he peple pat wolde ra3ere begge 3an lyue by here tra3ayle.
<LT 266,267><4LD-3><P 229>

But al his excusid not pat ne we schulde better disspende oure tyme as Goddis lawe techip. & so iche Cristen man schulde helpe to Cristis lawe & destroye his paynen custummes & sewe Crist in maneres.
<LT 141,142><4LD-2><P 241>

It pinkep me pat it come of fellenes of he fende, for he chirche was negligien in sewynge of Crist & 3af hem to he worlde, slowe in Cristis lawe.
<LT 153><4LD-2><P 242>

ION At be bygynnyng of owre speche maden we a coovenant pat we schulde speke for Crist & worschippe trewe & spare noping for favoure of he worlde ne drede of bodily deh ne ober cowardise, for he is vntrewye knynte to Crist & his God pat lettip for any of 3ise to sei Cristis lawe.
<LT 216><4LD-2><P 245>

But as blasfemes 3epe clerkes floreshon Cristis lawe and seyn it suep pat iche bishope of Rome is suche a viker of Crist, as we haue before seid.
<LT 222><4LD-2><P 245>

so he moost foly of al is brou3t in he his error, pat if he bishope of Rome 3if leue to anyhing, pa Crist and his lawe 3euep leue to he same.
<LT 257><4LD-2><P 246>
For contricioun of hert please God pupel scharpiy her synnes, and traytourres a3en God and mans for God Cristes lawe. And so

But for to iuge who is suche, Crist left us his lawe sufficient to gouerne his chirche and if it harme lawe and mesure failen. In

Justicie is pe first wal pat Cristis religion axip pat techip Cristen men to obesche to mesure of Goddis lawe. 

But God forbede any man to trewe anticyrst so myche pat Cristis lawe was good but for a litil tyme, & afturwarde pe popes schulde euermore last.

It is leueful to expowne pe lawe pat God 3af, and seie out pe sentence pat pe lawe hidip, but freres maken newe lawes besides pise bope. & were in Goddis lawe, schulde any man fynde pese abitis of freres, or ellis per rites, by wiche pei varien fro pe apostilis and oper goede men? And certes, pese reules expoune not holi wri3t, & so it seme pe pat pese freres reuersen pe comandmente of God, & maken hem a newe lawe, & putten Goddes lawe abak.

Justicie is pe first wal pat Cristis religion axip pat techip Cristen men to obesche to mesure of Goddis lawe.

But sipe holding of Goddes lawe clene be himself is most for to preise in alle suche lyues, loke we wher freres passen in pis lijf. Weddynge wiþ Goddes lawe is ful for to preise, and dalianse wiþ bilawes is for to repreue. But it semepe to many men pat deuourse is maked betwix pe freres and Goddes clene lawe. But an hore & a begger of al mennes lawe is wedded wiþ freres, pat is pei owne orders, for pei telle more bi pat & bisie it more & kepe it more trewly and punyschen perfere pei do for pe lawe pat God himself 3af.

al if it harme pe soule, pat pei chargen and leuen Cristes lawe. And so pei trespausen as traytoures a3ens God and mans for God biddip his prechools to teche his lawe and telle his pupil scharpily her synnes, and pan schuld pei plese God & dispisen pe world.

For contricioun of hert & leuynge of synne be sufficient be hemsely wiþ pe grace of God, For puþ were syns for3euen in pe olde lawe and also in pe newe lawe, til anticyrst come.

But pat pe pope a3enesiþ wiþ expresse lawe, & seip pei evry man & woman pei come to disrcioun mote ones in pe 3eer be schryuen to his owne prest vpon pei maner.

For Goddes lawe seip pat he halowep not pe man for pe place, but a3einwarde, pe place for pe man.

And so it fallip ofte pat freres persouen per breperen & punyschen hem scharpeli for pei do as pei schulde be pe lawe of God. 

pis schulde hi3e pese freres, or Goddis lawe is fals.

And so pe freres, if pei hadde no chirches but bisied hem to preche pe lawe of pe gospel, schulde profite more in chirche of her soule þan pei nowe do wiþ al pei hi3e howses. 

But if pei louede Goddis lawe most of al ober, pei wolde kepe it most tendurly & punysche most perfere. But nowe a frere may trespas a3ens Goddis lawe as myche as he wolde, & be not cepid apostata ne punysched in prison, but for a litel trespas a3ens pis clouted begger he schal be prisoune and defamed as he hadde killed Crist.

Who ne wolde seie pat freres ne were weddil wiþ pis beggerie & parted be diuourse fro pe lawe.
of God?

ION Sipen þei loue not Goddis lawe over alle
oper pings and as þe gospel techip, louyng of
God & louyng of his lawe answeren togeder
bope in more & lesse, so as þei putten aback
Goddis lawe in loue, so þei putten abak þer God
in loue.

< L 855, 856, 858 > < T 4LD-4 > < P 273 >

And so wolde I concel al orderes of freres to
gedere holly þer li3f in þe lawe of Crist, and leue
þer bagged beggerie of her owne ordere.

< L 890 > < T 4LD-4 > < P 275 >

But napeles he biddeþ vs in lawe of his gospel
kepe al þer maundementes if we wil come to
blisse, and so it were an opon blasphemie to see
þat God biddip vs do more þan we may.

< L 907 > < T 4LD-4 > < P 276 >

& Goddis lawe techip vs to kepe þis loue. þus
mai we loue iche creature in God, & so freres &
þer reules, but not to kepe hem, sipen we my3t
li3tlier serue God & better also to take clenéli his
lawe & leue freres reulis.

< L 924, 927 > < T 4LD-4 > < P 276 >

And if þat summe seyntis of freres ben not
wedded þus wip þe frere reules, napeles to many
ben smyten wip Lucifers pride, & þis makeþ
hem cowardly, lettyng to blame men, & leuyng
to stande be Goddis lawe for drede of þer ordere.

< L 937 > < T 4LD-4 > < P 277 >

& so þei prisoune Goddis lawe & magnifie þer
ordere. And as þei glosen Goddis lawe be many
fals castes, so þei don Seint Austenes reule, &
impreson hem togedere, as wane Seint Austin
biddip þat men þat contrarien þis reule be put
ou3t of his hou;

< L 986, 987 > < T 4LD-4 > < P 279 >

And to defende þis ordinaunce schulde we putte
our liif, & so mannes ordinaunce schulde we
suppose profetip for a tyme and afturwarde leue
it, wane þe reson axiph and Goddis lawe techip.

< L 1006 > < T 4LD-4 > < P 280 >

If any man biddip þee do contrarie to Goddes
lawe, fle þat as venym, sipen 3ow art Goddes
seruantes.

< L 1010 > < T 4LD-4 > < P 280 >

& þis wolde ri3t þese orderis aftur Goddes lawe:
& so Salusbirie vse schulde be now performed,
& nowe lefte for þe better þat Goddes lawe
tau3t.

< L 1027, 1029 > < T 4LD-4 > < P 281 >

RICHERD þis sentence semþ streit to seculer
lordes, for þei comande oft þingis vngrounded
in Goddis lawe.

< L 1036 > < T 4LD-4 > < P 282 >

ION Goddis lawe biddip oft obei sche to secular
lordis, and he were a cursed preist þat wolde
reuerse þis.

< L 1039 > < T 4LD-4 > < P 282 >

If þei constreine þe to do þat Goddis lawe
forbedip, stonde stifly in wille to suffering of
dep. On þis wise dide Mauris and al his legioun,
suffering Maximian to sle þer bodies, for þei
were sure of Goddis lawe, þat Crist schulde saue
þer soules & restore þer bodies.

< L 1045, 1048 > < T 4LD-4 > < P 282 >

And in þat, Lord, þou cumfortist me, þat þis
sentence in dyverse stidis of þi lawe is approvyd,
not in newe writynge and newe confirmacioun,
for nopning is, to trowe sooth, left out of þe
sentence of þi lawe.

< L 12, 14 > < T A01 > < P 05 >

and 3e schulen sey to opere in þat day, þat is,
whanne 3e drinken of so cleer wellis of Cristis
lawe þat purgip alle þe vicis, and leven þe mody
watirs of manmys lawe troubild wip covetise and
lustis, Schryvep to oure Lord 3oure synnes, for
he oonli 3evep pardoun, and so inwardly
inclelpip his name, þat is, lyvep so þat 3oure liif
schew þe hering of Jesus;

< L 22, 23 > < T A01 > < P 06 >

Pat is, Jesus Crist shal come þoru trupe and love
bi þe my3t of his Fadir and þe heete of þe Holy
Goost, and knowyng of his lawe.

< L 24 > < T A01 > < P 24 >

Pat is, þe verri knowyng in his lawe makiþ alle
men þat holden it bri3t and schinynge in his
love, for it suffriþ not þe knower to erre.

< L 3 > < T A01 > < P 25 >

Pat is, þou reisinge holy writt in þe knowyng of
þin apostilis schalt reise it in alle her meke
folowers to worche hereafter, þat lay slepinge
while men undirstoden it not, for þe oode lawe
was mesty til it was qwikenyd þoru þe Spirit of
Crist, and so þou schalt fulfille þe oopis þat þou
madist to þe kynredis of Israelae.

< L 34 > < T A01 > < P 26 >

þat is, lastingly þis onheed, ground of al
goodnes, stondip in ri3twise men, for þei
schulen go þoru li3t of þin arrowis, þat is, of þi
þurlinge wordis, þoru londis and stondis,
woundinge mennys hertis wip þe love of þi
lawe;

< L 29 > < T A01 > < P 27 >

and so it is to trowe þat þou schalt smyte þe heed
of pride regynge in hi3e princis and prelatis, þe
whiche blenden þe peple bi pryve ipocrisie, and
so þi loyers schulen be stablid in þi trewe trouþe of þi lawe, aftir þe knowynge of þis ipocrisye.

<19><T A01><P 28>

Þe kyngis 3erde and þe bishopis staf bitokenen her regalte and her dignyte, by þe whiche þei schulen mayntenen and rulen hemself and her soitgis in resoun and Goddis lawe:

<33><T A01><P 28>

Hony of þe stoon he soukiþ, þat occupieþ him ententilly in þe lawe of Crist, for it is swetter þan hony to him þat loveþ Crist.

<2><T A01><P 36>

And, for fadris of þe oolde lawe weren grounde of men of þe newe lawe, bi resounable ben þei putt bitwixe, and next hem suen martirs of þe newe lawe.

<22, 23, 24><T A01><P 53>

Cristen men schulen take þe wordis of Goddis lawe, as Ambrose and Austin and ðepere before us han do, and drede not to graunte þat Crist was deed, and lesse þan his fadir, and herwiþ was God. But heretikis seyn here þat auctor of Goddis lawe was rude in his logiik, and ofte spak fals, and so þei wolten neipir holde hym ne sue him.

<3, 7><T A01><P 55>

Þis God visitide his peple bi myraclis of þe oolde lawe, but now late in birþe schewide in Seynt Joon Baptist;

<15><T A01><P 57>

God hadde hiþ to Abraham in þe oold lawe, þat he schulde multiplen his seed as sterris of hevene, and as gravel of þe see; in þe oolde lawe, bi resonable ben þei putt bitwixe, and next hem suen martirs of þe newe lawe.

<14><T A01><P 58>

And þus bileyve techiþ us þat þis was seid in figure of goodis þat þei schulden have in þe toper world, as þe erþe þat Abraham slepte inne, þat God 3af to him and to his seed, figuride hem hevene, þat is clepid in Goddis lawe þe lond of men lyvynge.

<21><T A01><P 58>

for þe hopen þat Crist is liþt here unto schewe to hem his wille, as his lawe techiþ, and so he schal be glorie to hem in hevene, Amen.

<29><T A01><P 61>

And al þis serveþ Cristen men to mysti comowynge of Cristis lawe.

<23><T A01><P 66>

And, for cause þat þese jingis schal have no stide at doomesday, perfore seip Goddis lawe, þat hillis and valeis schulen be playned, and erþe schal take a round figure, and hevene and erþe and watir schulen reste.

<6><T A01><P 67>

And so in trust of ymagis many ben disceyved, in hope of help or helfe in a maner neede, as þe olde lawe and þe newe witnyssen.

<31><T A02><P 83>

But God wole þat freedom of his lawe be kept, and specialli as Poul techiþ.

<28><T A02><P 85>

And here men seyn, þat men þat be killid bi mannis lawe been not slayn of men, but þe lawe sleep hem, and hire owene dedis.

<30, 31><T A02><P 86>

or he þat wipdrawiþ his helpe or scharp repreyynge, whanne he miþte don it and schulde bi Goddis lawe.

<9><T A02><P 87>

And þerfore þe prophete of þe olde lawe tolden men hire periles, til þei sufriðen deþ;

<11><T A02><P 87>

and marchauntis bi usure, under colour of treuþe þat þei cleyyn chevysaunce, to blynde wiþ þe puple, for þe devyl schamþe to speke of þis þefþe, and lordis, þat bi extorsions oppresse þe puple wiþ tyrauntrye and raveyne, a3ens Goddis lawe, not dredyne þim þat is Lord of alle.

<25><T A02><P 88>

And þis is needful to execute þe lawe; for Goddis lawe and mannis lawe axen witnesse, and of suche witnesse comþ jugement of man;

<14><T A02><P 89>

And þus þese ten maundemensis ben lawe surest of alle, and moost of autorite, and eke of moost rede. And sijþe þiþ ten lawis techen al þe wille of oure Lord, þis lawe schulden be holden, and ðepere lawis despidis, but if þe be grundid in þis, and declare þis lawe. And sijþe þiþ ten lawis techen al þe wille of oure Lord, þis lawe schulden be holden, and ðepere lawis despidis, but if þe be grundid in þis, and declare þis lawe. And so, sijþe lawe of þe emperoure, and lawe of þe pope, is worse bi a thousand part, þat letten knowynge and doynge of Goddis lawe, and many men penken þat Goddis lawe itsilf schulde be redde and learmed and sued in deþe, for hope of hevenli mede and drede of peyne to come, as þe prophete seip.

<17, 19, 21, 22, 23, 24><T A02><P 90>

Ferpermore al þe veniauncis þat ben not writen in þe volyn of þis lawe, þe Lord schal bringe upon þee, to þe tyme þat he have alto troydn þee.

<16><T A02><P 92>
And this dude be Machamete and Surgeus be monk, whanne heye made a lawe after her owene mays and toke somwhat of pe gospel to a fleschlyche understondyng, so pat purge he lore of hem hepene folk to his day bep oute of here bylyve.

And this clerkes scholde joye pe pat pe peple knewe Godes lawe, and travayle hemself busilyche, by alle pe goede menes pat pey my3te, to make pe peple knowe pe treufe.

And so al holy Churche schal be overcomyng after pe day of dome, and be oute of myschef of pe worlde and alle opere paynes, and be in joye wip here spouse Crist Jesus, pat techepe man to be meek, and to suppose opere as goed or betere pan he, by pe dedys pat he see sey reuled by Cristes lawe.

As to pe prydyde questioun, how pe name of God may be halowed, we shuln understondyng so. And pey made customs, and made a lawe after pe lawe; and pey sette more by pe purghe pe day of dome, and be oute of myschef of pe folk to treype.

Somme men her ben, professoure of divinyte, pat feyneles lesyngeis by lawes of men, and whan pe schulden preche Gods lawe to bo puple, pei tellen lesyngeis, or oper fablis, pat ben unpertynent to bo lawe of God. And summe men done avo1ure wip bo lawe of God, and turnen hit oute of his kynde, to plese wip bo puple.

And, for tellynge of Gods lawe schulde moste profit his Chirche, bo fende is ful bisye to lett his gostly profite.

And pat richesse of his worlde be matir to be proude, wittennesse wi1en, and wittennes of Gods lawe.

But, for it is hard men to grounde hem, sipepe Goddis lawe sey pat men schulden not upon greet peyne adde unto Goddis word;}

And as pe pope may 3ive pardoun bi addinge of pe two wordis, so maye he adde opere mo, and wipdrawe, as him liki1, and so turne Goddis lawe into lawe of Antecrist.

And 3itte clerkes and seculeres studyen in monnis lawe, and done mony wronges for mysuse he3of.

Somme men her ben, professoure of divinyte, pat feyneles lesyngeis by lawes of men, and whan pe schulden preche Gods lawe to bo puple, pei tellen lesyngeis, or oper fablis, pat ben unpertynent to bo lawe of God. And summe men done avo1ure wip bo lawe of God, and turnen hit oute of his kynde, to plese wip bo puple.

And for tellyng of Gods lawe schulde moste profit his Chirche, bo fende is ful bisye to lett his gostly profite.

And pat richesse of his worlde be matir to be proude, wittennesse wi1en, and wittennes of Gods lawe.
may.
<0x0><T 0x0><P 0x0>

and specially synne of consense of clerkes, pat 
hei hidden Gods lawe fro oper partis bynethen 
hom.
<0x0><T 0x0><P 0x0>

Bot nowe, to plesse pes lordis, clerkes hyden 
Gods lawe, and pursuen prestis for prechyng of 
trueh.
<0x0><T 0x0><P 0x0>

For Gods lawe schulde be reule to schape men of 
one wille, bot parting fro pis lawe departes men 
from charite, and so hit departis men from membres 
of Gods, body, and so fro membres of holy 
Chirche, and pen ben hei fendis.

And bus is God seide in his lawe bothe wroth 
and wode;
<0x0><T 0x0><P 0x0>

And herfore by comyne lawe schul de no mon 
make batel, bot ifhe have leve of prince of 
popple.
<0x0><T 0x0><P 0x0>

Po fendes takes a soth, pat in po olde lawe was 
leveful men to feght by auctorite of God;
<0x0><T 0x0><P 0x0>

Bot here we graunten po fendes pat in po Olde 
Testament hit was leveful to feght, as Gods lawe 
techis us; and now in po newe lawe were leeffuJ 
to fey3te, if suche circumstansis weren as were 
in po olde lawe; Sothly in po olde lawe men 
foghten wip Gods enmyes, to venge Gods 
injurie, and by noone oper cause;
<0x0><T 0x0><P 0x0>

and by Gods lawe we schulden luf oure enmyes, 
and so make hom frendes by pis strenght of 
charite.
<0x0><T 0x0><P 0x0>

And herfore Jesus Crist, duke of oure batel, taught 
us lawe of pacience, and not to feght bodily.
<0x0><T 0x0><P 0x0>

And bus for luf w~. chastisen hom, as Gods lawe 
techis us.
<0x0><T 0x0><P 0x0>

Wil I wot pat angels ageynstode fendes, and 
mony men by strenght of lawe a3eynstonden hor 
enmyes;
<0x0><T 0x0><P 0x0>

And so Gods lawe techis men to cum before in 
dedes of charite and werkes of worship; bot I 
rede not in Gods lawe pat Cristen men schulden 
cum byfore in feghting or batel, bot in meke 
pacience.
<0x0><T 0x0><P 0x0>

Bot one hing I wol wil by lore of God's lawe, 
pat if a mon occupye a lordschip unjustly, and 
his eyr aftir hym be a just mon, God pat is cheeff 
Lord approves his lordschip;
<0x0><T 0x0><P 0x0>

And so, as Baptist telles, God approved knyghtis 
to deffende his lawe by strenght, al poihei slee 
no men.
<0x0><T 0x0><P 0x0>

Mon in state of innocense schulde be kept fro 
ydelnesse, ffor, as Gods lawe seis, he schulde 
have kept Paradis;
<0x0><T 0x0><P 0x0>

pat pei deffende Gods lawe by powere of po 
worlde.
<0x0><T 0x0><P 0x0>

And bus fendes childer schulden be chastised 
wi strenght, pat po Chirche my3t profite aftir 
Gods lawe.
<0x0><T 0x0><P 0x0>

Ffor pei schulden hunte po fendes, and destrye 
synnes, and bisey hom in Gods lawe, and taste 
of his swettnesse, ne take not pis state bot if pei 
wi holde pese boundes.
<0x0><T 0x0><P 0x0>

Rightwisenesse of Gods lawe schulden pese 
knyghtis knowe, and mayntene hit in hom and in 
oper bothe; for myghty deffendyng of po lawe of 
rightwisenesse falles to knyghtis, by a holy 
purpose for to serve God and mayntene his lawe.
<0x0><T 0x0><P 0x0>

And for pei schulden passe comynes in knowyng 
of Gods lawe, pei schulden teche comynes to 
holde rightwis.
<0x0><T 0x0><P 0x0>

And as God lufs more mon pen mon schulde luf 
God, so lordes of hor godenesse schulden fuJ 
more hor servantis pen hor tenauntis loven hom, 
for pis is Gods lawe.
<0x0><T 0x0><P 0x0>
as, God is oblishid to mon by his owne fredome, and God by his just lawe may take no servise of mon, but if he gif mon þo better þen he takis of hym.

"L 30"<T A09><P 146>

By þo lawe of God þei schulden serve mekely to God and to hor lordeis, and do trew servise to God and to hor maysteres, not servynghe at hor eye, and ydel in hor absence;

"L 2"<T A09><P 147>

3e, by þo lawe of Crist, if þo lord be untrew mon and tyrant to his sogettis, 3it schulden þei serve hym, ffor þei schulden serve to God in mekenesse and charite. I have not readde in Gods lawe þat sogettis schulden feight воп hor worldly soveraynes, and so gete hom pees;

"L 7, 10"<T A09><P 147>

Þis lawe schulden men teche þo folke, and putte on bak þo fendas lawe;

"L 17, 18"<T A09><P 147>

All we seyn we loven Crist and holdynge of his lawe;

"L 20"<T A09><P 147>


"L 4, 5"<T A09><P 148>

And we schal witte by Gods lawe, þat a gode comynate makes hom have gode hedis, for þus þei disserven of God;

"L 11"<T A09><P 148>

Bot iche mon schulde witte þat al þis worlde is led by lawe; and so holdynge of Cristis lawe florues in pees and charite, bot holdynge of Anticristis lawe byneges in stryff and enviye.

"L 16, 17, 18"<T A09><P 148>

And þis lawe is more taght and dreed and executid, for þo fende and covetise hafs more maystrye of men þen Crist and his lawe, for þat is thynne sowen.

"L 21, 23"<T A09><P 148>

And so to knowe Gods lawe, and specialy to serve God, is holyday ordeyned, and to fille þing lefte on werk day.

"L 6"<T A09><P 149>

Ffor he þat serves treuly to God and his mayster, and kepes hym fro grete synnes, as mony servauntis done, lifþ þe better lyve to God þen þes hye pretatis þat þen negligent to serve God by his lawe.

"L 12"<T A09><P 149>

Ffor þese prestis and þese clerkes, þat schulden be ferrest fro covetise, ben most engleyd þerwij, for þei forsaken Gods lawe.

"L 17"<T A09><P 150>

Ffor sith prestis haf ful ceretynye worldly godes to hom in mesure, for þei schulden travel night and day to coke for mennis gostly fode, and teche hem by Gods lawe hou men schulden leve perels of þis worlde, if þei fylen in þis, þei ben traytours to God and mon.

"L 31"<T A09><P 150>

And so, þof we se not nowe þo hardenesse of oure jugement, Gods lawe techis us how God wil harde deme us.

"L 4"<T A09><P 151>

Lord, sith no puple schulde gif hir prestis by þo titil of almes norisychyng and hillyng to do hor prestis servise, if þei frauden of þis servise, and harmen men as fende, wheper men ben holden by Cristis lawe to laste in þis almes? Wel I wot þat Gods lawe byndes not men to þis for þen God nedid men to synne and do hor owne damnacianioun.

"L 30, 31"<T A09><P 151>

Bot men of lawe and marchauntis, and chapmen, and viteleres, synnen more in avarice þen done pore laboreres.

"L 21"<T A09><P 153>

Men of lawe ben somme of þo lawe of londe, and somme of þo lawe of þo pope, þat holden Cristen court.

"L 24, 25"<T A09><P 153>

and þis is forfendid in þo olde lawe, and more in þo new lawe, when luf schulde be more.

"L 5"<T A09><P 154>

Bot we schal undirstonde þat þere ben þre lawes, lawe of God, and lawe of mon, and lawe of þo fende. Lawe of God dos gode for yvel, and monnis lawe gode for gode; bot þo lawe of þo fende dos evere more yvel for gode. And þis lawe is myche usid of þo fendas childer. Bot Gods lawe techis us to lyve evere in þat state þat we be redy to hym, what tyme þat he calles us.

"L 11, 12, 13, 14"<T A09><P 155>

Ffor everiche suche couplyng schulde be for luf and charite, and herfore hafs monnis lawe ordeyned þat þen kyn and affinite schulden not be weddid þus togider, for hit is no myster. And dispensacioun wip þis lawe wynnes myche money. Weddyng of fadir or modir wip hor owne childer is agens Gods lawe for resonable
Beestis ben moved by kynde to do his werke when hom liste, but God haʃ gyven mon powere and instrumentis to do his werk, to do hit by Gods lawe.

"L 26"<T A09><P 167>

His schulde be our feip, and siben schulde we have hope, be oure gode lif after he lawe of God, to be glad in charite, and so he sentence 3even for us.

"L 10"<T A10><P 168

and so schulde he al only do almes to suche, bat he suppose by holy signes kepen Goddis lawe, and is in sadde purpose to stonde perfoure. For if a man do his almes to him pat lyveʒ yyl a3en he lawe of his God, and stondis wiʃ he fend, it is al on to norische hym, witnyngly or lickyly, and holde wiʃ he fend agayn Jesus Crist.

"L 2, 3"<T A10><P 170

For many men may as ypocritis ask in Cristis name, and in lyfynghe or wirchinge do agens his lawe.

"L 11"<T A10><P 170

But Crist hap lymytid in his lawe who schulde have suche almes, pore men and blinde, pore men and lame, pore men and febel, pat neden suche helpe, And so þes starke beggeres don wronge to suche pore men;

"L 23"<T A10><P 170

And þus schulde riche men of his worlde do suche almes to pore men þat he gospel lymities to helpe, and be not desseyved be fals novelries, ne þe schulde axe prof þat may no wey faile, ne to li3lyly 3yve per godes, but be discrete in almes and founde hem in Goddis lawe, for þat may no weic fayl.

"L 32"<T A10><P 170

And þis may we see by ten lawes, þre of þe old lawe and seven of þe newe, þat tellen openly how prestis shulde lyfne a pore lif, as men did in state of innocence,— wiʃouten superfluyte, as Crist him siful lyfed;

"L 4"<T A10><P 171

al þis is uneful or Goddis lawe is false.

"L 8"<T A10><P 171

And on þis resoun schulde men penke hope lordes and her kyn, and oʃer take mekey þe staat þat Crist chees, or ellis holde hem in þe worlde as her kyn does, and defend Goddis lawe, or ellis be þe false.

"L 20"<T A10><P 171

And so schulde men loke, by resoun of Goddis lawe, wheþer it were medeful and a werke of mercy to make riche bishopis, and lett hem of...
And so, if freres ben moved here to seye ben here for hem wantis titul of dett be de dettes, and hope of dymes of persones ben not pure almes, for dette over almes.

Al bro't in custome, pes schulde stire suche schrewes to serve trewly freres schulde not be pure almes, fro it were as God. But here men dowten comunly to whom men schulde restore, and make restitucioun to God by pes, pat pei has, and to him pat he is bounden to. And so did Crist and Baptist, and most duwe to prelatis, were to sowe Cristis seed by charite among childur, and muche more a prelate schulde wisely sulfur hys sugettis. And meddelynge of his two dettus confowndus Cristis lawe:

And so, as if I rowed pat be the lawe of man may cause shoulde be jugged to morue, I wolde be bisie and dredeful pat pou seye, pat pei has geten to heven be vertu of Goddis seed, so pese fendas schal in helle have sorowe of ober childer, pat pei have brou't unto helle be lawe of pe fende, pis schulde Cristen men defende as pe feip of Crist, pat pei most holy werke, and most duwe to prelatis, were to sowe Cristis seed by charite among pe plepe, and so stonde for Cristis lawe to suffringe of dep. And so did Crist and Baptist, and opere Cristis martires, pat seid pe treupe of Goddus lawe for Cristis love and hiis Chirche, and suffred of Cristis lawe; and muche more a prelate schulde wisely sulfur hys sugettis. And meddelynge of his two dettus confowndus Cristis lawe:

And marke we wel pat we have not titel to pes dymes be manuus resoun of dett, as ober worldly men pleten per dettoures in forme of mannis lawe. Panne a man teches anooper bi be lawe of charite, whan he teches hym for to love pe biddyngye of God.

Be lawe of charite a man schulde suffer anothur, and muche more a prelate schulde wisely sulfur hys sugettis. And meddelynge of his two dettus confowndus Cristis lawe:

And so, as hirdes in heven have joye of pe childur pat pei have gotten to heven be vertu of Goddis seed, so pese fendas schal in helle have sorowe of ober childer, pat pei have brou't unto helle be lawe of pe fende. Pis schulde Cristen men defende as pe feip of Crist, pat pei most holy werke, and most duwe to prelatis, were to sowe Cristis seed by charite among pe plepe, and so stonde for Cristis lawe to suffringe of dep. And so did Crist and Baptist, and opere Cristis martires, pat seid pe treupe of Goddus lawe for Cristis love and hiis Chirche, and suffred of Cristis lawe; and muche more a prelate schulde wisely sulfur hys sugettis. And meddelynge of his two dettus confowndus Cristis lawe:

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But here men dowten comunly to whom men schulde restore be godes pat pei have gotten wip wronge, sip pe schulde not do pe almes of suche goten godes bifo re pei had restored pepe to men pe schulde have hem, and make amendis to God by pe lawe pe he askes, and to him pe he is bounden to. But to pis doute may men answere by resoun of Goddes lawe, and sey pat suche robbers schulde first have contricioun, and be in hole purpose never synne so after, and make restriccion to pis men pe pe schulde. But here men penken by Goddis lawe, pat men schulde stire suche schrewes to serve trewly her God hope bi worde and dede, and paye hem her dettes, and hope of her mendement. O if oure prelates lettid trewe prestis to preche Cristis gospel and charge not pe plepe, and bringe in suche prechours pat reversen Cristis lawe, and pylen her herers a3ens Cristis lawe, how opun kalendis it were of lordschipe of Anticrist!

As if I rowde of pes ben brou't in custome, pipen custom makis lawe, and dette over almes; as.

And so, if freres ben moved here to seye pat dymes of persones ben not pure almes, for pei ben here wip dett, pei mut saye pat pes persones lyven on pure almes, pat han dymes, and serven not pe ministren to her parisiches, for hem wantis titul of dett be de lawe of God.

and 3it Poule proves be Goddis lawe, if we serven treuly, pes godes ben dette over resoun of mannis lawe.

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And alle pes may be brou't inne by lyttul and lyttul, of levynge of Cristis lawe and ypopcrisie of pe fendus. CAP IX To his travelen peise newe sectus, be helpe of Anticrist, and forsen hem by prelates of pe emperoures lawe.

and alle pes may be brou't inne by lyttul and lyttul, of levynge of Cristis lawe and ypopcrisie of pe fendus. CAP IX To his travelen peise newe sectus, be helpe of Anticrist, and forsen hem by prelates of pe emperoures lawe.

and if pei touche a worde pat is in Cristis lawe, pei cutten it so, and reven it fro forwme of Goddis worde, pat pe peple schal not wite what pis word menes. And so pes freres faren wip pe worde of Goddis lawe worse pe fendus
turmentours faren wiþ per cloþis.
<L 7, 9><T A10><P 180>

O! siben Seynt Petur techus, þat if a man speke ouȝt he schulde schape him for to speke as he spake Goddis wordis, how miche more schulde þese prechours hold þis rewle, and put away japes and lesynges in þer prechynes, and speke wordes of Goddis lawe, (for þei ben of vertu to teche men þe riȝt wyse, hou þei schulde come to heven), and leve all oþer wordes but if þei helpe þe prechoure to declare þe word of God, as releffe fesus men. And heriþon Jon Baptist answered prestes and Pharisieis, and prechid not hys heyynes, but þe worþynesse of Crist, and seid himself was a voyce criyng in wyldynesse, and grownded hys word on Goddis lawe in Ysaye, and so tolde what office God hadde ordeyned hym.
<L 22, 28><T A10><P 180>

Þis schulde be þe werk of prechours, or Goddis lawe is fals;
<L 34><T A10><P 180>

And so prestis schulde teche, be trewe lawe of God, how men schulde come to þe blisse of heven, and not go downward to helle, ne tarie be croked weyes.
<L 6><T A10><P 181>

CAP. X. — And þus is Goddis lawe reversid by Anticrist clerkis, þat gode is calde evyl, and evyl is God is calde gode. Andþus þe lawe of charite, and also þe werkis of mercy, schulde moeye men to chaunge þer ordre and sumdel trowe to Crist;
<L 7><T A10><P 182>

And þus he makip redy love to God, þat studiþ wel Godis lawe, as þe first Psalmel seip. As to þo fourþe questioun, a man may wite bi himself wher he þenkip on Goddis lawe and loveþ it and kepþ it, and þanne Crist seip þat he loveþ God. As anentis þe fipþe questioun, it is knowyn bi Goddis lawe, þat þer ben in þe Chirche þre statis þat God haþe ordeyned;
<L 3, 4, 6><T A11><P 184>

And to þes þree ben þre opere, comyn and leeful bi Goddis lawe, state of virgyns, and state of wedloke, and þe state of widewis.
<L 10><T A11><P 184>

And þes same wordis maie martris seie, þat loven so miche Goddis lawe, þat þei wole suﬀere peyne of deþ, for love and mayntenynge of þis lawe.
<L 38><T A11><P 184><L 1><T A11><P 185>

And siþ a man mut nedis die, and Goddis lawe haþe nowe mayne enemies, a man schulde wisely putt him forþ to suﬀere now þus gloriously.
<L 3><T A11><P 185>

OF WEDDID MEN AND WIFIS AND OF HER CHILDREN ALSO: CAP. I. Oure Lord God Almyȝty spekip in his lawe of tweie matrimoynes or wedlokis.
<L 1><T A13><P 188>

Pe secunde matrimoine is bodily or gostly, bitwene man and womman, bi just consent, after Goddis lawe.
<L 5><T A13><P 188>

And þus alle men þat loven more worldly worshippe or goodis of þe world þan God and his lawe and trewe lif, ben avoutreris gostly, 3if þei weren Cristene before;
<L 6><T A13><P 189>

Also þe Holy Gost warneþ Cristen men, hou in þe laste daies summe heretikis schullen departe fro feip of Goddis lawe, 3evinge entente to spiritus of error, and to techynge of develis, spekyngye lesyngis in ypocrisie, forþbyndynge men and wyymen to be weddid, and techynge men to abstene hem fro metis, þe whiche God haþe maad to be eten of trewe men, wiþ þankyngis and heryng of God.
<L 21><T A13><P 189>

And hereforþ man ponischide fomycacon and avoureþ in þe olde lawe bi stonyngþ to deþ, and
CAP' IV' Of pis Goddis lawe.

And whanne Goddis lawe biddip þe husbonde and þe wif love eche oþer, be þei war þat þei turnen not þis love al to fleschly love, and not to love of þe soule, for þei ben holden moche more to love þe soule þan þe body, for God loveþ þat more þan þe bodi, and for þe soule Crist dieðe.

< L 29<> T A 13<> P 198>

< L 35, 36<> T A 13<> P 189>

And hereforþ, siþ forniciacioun is so perilous, and men and wymmen ben so frede, God ordeynede presitis in þe olde lawe to have wyves, and neveþ forbode it in þe newe lawe, neiþer bi Crist ne bi his apostlis, but rapere aprovede it. But now, bi ypocrisie of fendis and fals men, manye bynden hem to presthod and chastite, and forsaken wifis bi Goddis lawe, and schenden maydennes and wifis, and fallen foulest of alle.

For many ben presitis and religiuous, in doynge maydenes and wifis, and fallen foulest of alle. But now, bi ypocrisie of fendis and fals men, manen bynden hem to presthod and chastite, and forsaken wifis bi Goddis lawe, and schenden maydennes and wifis, and fallen foulest of alle. For many ben prestis and religiuous, in doynge maydenes and wifis, and fallen foulest of alle. For many ben prestis and religiuous, in doynge maydenes and wifis, and fallen foulest of alle. For many ben prestis and religiuous, in doynge maydenes and wifis, and fallen foulest of alle.

< L 19<> T A 13<> P 199>

< L 1, 2, 5, 10<> T A 13<> P 190>

Many hote anti coragious men wolen not take a pore gentil womman to his wif in Goddis lawe, and make here a gentil womman, and save here owene soule, but lyven in þe develis servyce al here lif or þe more part; < L 27<> T A 13<> P 191>

And seyn, 3if here child drawe hym to mekenesse and povert, and fée coveitise and pride, for drede of synne and for to plese God, pat he schal neveþ be man, and neveþ coste hem peny, and cursen hem, 3if he lyve wel and teche oþer man Goddis lawe, to save mennis soulis, For bi þis doynge þe child getiþ many enemies to his eldris, and þe seyn þat he sclaundriþ alle here noble kyn, þat evere weren helde trewe men and worschipful. Pe secunde deutea is, þat wifis 3even here husboðis goodis to stronge beggeris and riche, and oþere cursoris, to geten hem swete morselis, and sum tyme spende here husboðis goodis aboute holouris and lecherous, and makien þe sely husboðis to meynente siche ypocrisit in here falsnesse, to robbe þe pore peple, and to letzte trewe men to teche Goddis lawe, and to favoure false sclaunderies of here breþren. < L 11, 24<> T A 13<> P 199>

And 3if 3e fynden hem for Goddis love, and helpe of 3oure soulis, and gostliþ helpe of Cristene men, 3e schullen fynde hem to lerne Goddis lawe, to know how þe schulde serve God in holy lif, and techen oþere men þe gospel, to save here soulis þerbi. < L 10<> T A 14<> P 202>

< L 13, 15<> T A 13<> P 195>

< L 19<> T A 13<> P 195>

< L 23, 25<> T A 13<> P 196>

< L 8<> T A 13<> P 197>

And of siche negligent fadris and modris, þat techen not here children Goddis lawe, and chastisen hem not whanne þei trespasen a þenst Goddis hestis, Seynt Poul spekiþ a dredeful word. < L 8<> T A 13<> P 197>

And of siche negligent fadris and modris, þat techen not here children Goddis lawe, and chastisen hem not whanne þei trespasen a þenst Goddis hestis, Seynt Poul spekiþ a dredeful word. < L 8<> T A 13<> P 197>

< L 12, 14<> T A 14<> P 203>

< L 17<> T A 15<> P 205>

< L 22<> T A 15<> P 205>

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prestis and religious to Iyve in gret mekenesse
penaunce, and traveiJe to stoppe pride, coveitise,
and wilful povert
and fleischly lustis, and ydilnesse of worldly
and thus schulde good lif, rest, pees, and charite
be among Cristen men, and þei be sayyd, and
hepen men sone convertid, and God magnified
gretyly in alle nacionys and sectis, þat now
dispens hym and his lawe, þe þe wikkid lyvyng
of fals Cristen men.

And þus haþ God meved men now to spek of
heretikis more þan þei diden bifoire, to discryve
hem bi Goddis lawe.

And siche men ben heretikis þat ben aþens
Goddis lawe, or in word or in lif, alle 3if þei
holden wip mannus lawe; and þejgement of
prelatis makþ not siche heretikis, but þe fend
and synul lif, þat þarís hem þrom Goddis lawe.
And þeþis in þe Chirche, moost heretikis of alle,
wolten clepe trewe men heretikis, and unæble her
witnesses;

And heere we schulden leve mannu lawe and
þeþis þat men most ndi, ben now
wastid in festis of þe þeir lordischipis, in festis
and robis and 3iftis of men of lawe, in alle
contrees where her lordischipis ben, and in
riche clerkis of þe Chaucererie, of þe Comyn
Bench and Kyngis Bench, and in þe Checher,
and of justicis and schereves and stiwardis and
bailifs, þat liþil or nouþt comþe to hem, or here
chirchis and coventis, but name of þe þeir world, and
þouþt and bisynesse and care and sorowe.

And þus is trewe techynge of Goddis lawe, and
ensample of holy lif, wipdrawen fro lordis and
comyns for þe þeir worldly lordischipis of clerkis,
and symonye, pride, extorsions, and alle manere
synne and meyntenynge of synne is brouþt in.

And þo goddis þat ben overe her owene
sustenaunce and necessaries, þat schulde be
departid among pore men most ndi, ben now
wastid in festis of lordis and Richie men, in festis
and robis and 3iftis of men of lawe, in alle
contrees where here lordischipis ben, and in
riche clerkis of þe Chaucererie, of þe Comyn
Bench and Kyngis Bench, and in þe Checher,
and of justicis and schereves and stiwardis and
bailifs, þat liþil or nouþt comþe to hem, or here
chirchis and coventis, but name of þe þeir world, and
þouþt and bisynesse and care and sorowe.

And seculer lordischipis, þat clerkis han ful
falsly aþens Goddis lawe, and spende hem so
wickedly, schulden be 3oven wisly bi þe kyng
and witti lordis to pore gentilmen, þat wolden
justiþ governe þe þeir peple, and meynten þe þeir aþens enemies;

But wite lordis wel, þouþ alle clerkis in erþe
cursed hem, for as moche as þei travelen wip
clene conscience to bringe clerkis to þis holy lif,
enampeuld and comauñid of Crist, and to
restore seculer lordischipis to seculer men as þei
schulden bi Goddis lawe, þat God and alle
angelis and seynis blisse hem for þis
ri3twisnesse;
<L 35><T A17><P 217>

3if prestis dwellip in þe hill of heþ gostly lif, and aspien disceitis of þe fende, and schewen hem to þe peple bi trewe prechynge, and holden up here hondis, þat is, opyn goode werks, and lasten in hem, and preien bi brenynge desir to performe ri3twisnesse of Goddis lawe and ordynaunce, Cristene peple schal have victorie of þe fende of helle and cursed synne, and þan schal reste and pees and charitie dwelle amonhe.  
<L 6><T A18><P 220>

Also þe sonne and þe mone stonden stille al day, to 3eve li3t to pursue Goddis enemies, willynge to quenche Goddis name, his lawe, and his peple, bi þe holy priere of þe noble duk Josue.  
<L 18><T A18><P 220>

þe peple of Gomor, perseyveþ wiþ heris þe lawe of oure Lord God.  
<L 33><T A18><P 221>

Also God seib þat þe priere of þat man þat turneþ awey his ere, þat he here not þe lawe, is abhominal and cursed.  
<L 8><T A18><P 222>

Al þis seib Seynt Gregory in þe popis lawe.  
CAP' III' Now se we how streit is mannys lawe doute.  
<L 16><T A18><P 225>

And 3ifte of Goddis word, and evyl esample to Cristene men, is worse þan bodily synne of Sodom, as Goddis lawe and Grosted witnesse;  
<L 8><T A18><P 226>

Alþip stretþei þus consentent to false werris, and many thousand debis, þei ben cursed manquelleris and irreguler, bi Goddis lawe and mannis, and reson perto. Symonye is so gret heresie þat alle synnes ben countid for nou3t in comparison þerof, as þe lawe seib;  
<L 16, 19><T A18><P 226>

For whomever comeþ to presthod or benefice bi 3ifte of moneyworþ, bi priere or servyce, comeþ in by symonye, as Seynt Gregoir and þe lawe techen.  
<L 28><T A18><P 226>

For 3if cursed mennis priere were þus herd of God, whi tellip not God þis poynþ in his lawe?  
<L 1><T A18><P 228>

And Gregory seib in his Pastoralis, þei þat han plente of virtues and kunynge of Goddis lawe, and gone into desert for reste of contemplacion, ben gilty of as many soulis, as þei myþten profiten to in kunynge to men dwellynge in þe world.  
<L 32><T A18><P 228>

Owþer Gods lawe is fals, or þe reume of Englonde schal scharpely be pynychyd for prisonyge of pore prestis.  
<L 19><T A19><P 231>

Wil we woot þat prestis in þo olde lawe had housyng and dwellynge and mony oper godes, botho mebles and unmebles, as Gods lawe lymytes;  
<L 4, 5><T A20><P 234>

þat pis dowynge of þo Chirche in temporale lordshippe stondis in Gods lawe and meryt of þo Chirche; for if hit quenchid or forbid meryt, hit were a gret harme, and reversid Gods lawe, in which is al truþe. Nowe se we first wittennes of olde lawe, when prestis schulde sonneste þus have worldes godes.  
<L 10, 11, 13><T A20><P 234>

Also, in þo fyft boke þat is of Gods lawe, biddes God þus to his owne prestes,Nowþer prestes, ne dekens, ne none of hor kyn, schal haf part ne heritage wiþ oper folke of Israel, for sacrifices and offrynges I giff hom to eete, and none oper þing schal þese prestes take of possessiouns of hor brepren, as I myself bidde;  
<L 24><T A20><P 234>

and envye and wraþþe makip þen fornake God of charitie of mercy and pacience, and become children of Bellial, as Goddis lawe, reson, and seyntis techen.  
<L 34><T A18><P 225>
Here may we see how these fals freris loken ofer Gods lawe, as scribes and Pharisees.

Also in iche lawe is ydelnesse forfendid, and no state of monnis lif, ungroundid in resoun, schulde be taken of ony mon, for drede of pone fende, but if hit be fully groundid in servise of God. But sith bisynes of begynge may not be groundid in po lawe of God, how schulde hit pone grounde freris? And so fyve barly lofes of scharpe barly bred schulde teche pese freris what pei schulden trowe, and not dampne as heretiks men for Gods lawe.

< L 17, 21, 24 > < T A20 > < P 235 >

perfore by seven wittenesses of po newe lawe techen we pone prestes schulde not puse spoyle pone puple.

< L 27 > < T A20 > < P 235 >

what nede were these freris to dampne men as heretikes, patey schulde not pone lawe forbedip preestis puse to be lordes? Some men seyn patey beuder of temporale godes makes these freris to overloke po lawe of hor God, as dogge lokes ofer toward Lincolne, and litle sees peroff.

< L 32, 34 > < T A20 > < P 236 >

And so synful erroure of devocioun of lordes schulde be quenchid, and po lawe of Crist schulde be reysid.

< L 17 > < T A20 > < P 237 >

CAP. V. Lord! sihp his is Gods lawe pate eyrestes schulde liff puse, and pei schulde be meenes bitwix God and no puple, what wondir is hit of werres and wikkednes of po worlde? For alle men patey schulde stonde for Gods lawe, and lyven in tyrauntis for to maynteyne hit, synnen ugly in pis ageyns hor God.

< L 1, 4 > < T A20 > < P 240 >

bot seyn hom patey devocioun and right of po lawe schulde nede hom to conferne olde done errors!

< L 21 > < T A20 > < P 240 >

and owper Gods lawe is fals, or pis is Gods wille.

< L 30 > < T A20 > < P 240 >

Ffor a fewe prestes pat helde Gods lawe wolden more profite to rewmen pone nowe done many. And puse myght lordes be lordes in quyete, and po puple taught clene Gods lawe, and not be puse taxed for defaute of godes, hat are nowe occupated by pese newe ordinys. And it semen pat pate man, be he pope or opere, pat woldle no3t assente to pis chaunge, hatip Goddis lawe.

< L 3, 5, 6 > < T A20 > < P 241 >

Ffor Crist in his owne lawe forbedip his prestis suche lordschipe, and fleede it in his owne persoone, and pis kepte his apostolis. And of pis it semep pat Crist grautmide never assoylynge of synne and payne for to do pis dede, sibpe it were agens his lawe, his wille, and his ordeynaunce;

< L 15, 19 > < T A21 > < P 243 >

Ffor alle pese pat travayllen to lette Cristis ordeynaunce in staat of his firste preestis, reversen his lawe, and in hat pse haten God and serven phe fend.

< L 32 > < T A21 > < P 243 >

Stonde we stablyche in feip pat Cristis lawe techep, ffor it was nevere more nede for cautels of phe fend.

< L 8 > < T A21 > < P 247 >

And so emperour and kyngis schulde helpe in pis cause, to marynte Goddis lawe, and conquerre her heritage, and destroye pis foul synne, sayrynge pe persone.

< L 18 > < T A21 > < P 247 >

And 3if pese lordis lovep God, pei lovep Goddis lawe;

< L 22 > < T A21 > < P 247 >

Ffor, as pei seide, no Pharise ne prince of pese preestis trowid to pis false man, but pei hat knewe no3t pe lawe.

< L 9 > < T A21 > < P 248 >

Ffor pei gronde no3t her speche in resoun ne in Goddis lawe, and feynen pei Jesselyn seip so, and neibher Jerom ne Austyn.

< L 17 > < T A21 > < P 248 >

How schulde men trowe Jesselyn in glosynge of pe popis lawe, sibpe pe toon pope fallip pe topurs bullis? Also men schulde have suspect bope pe popes dedis, sibpe pe3h no3t grounded in pe lawe of God;

< L 20, 23 > < T A21 > < P 248 >

Lord! sibpe in pe oolde lawe, whanne it was lefe to f33te, Goddis folke was vencuschid for synne of oon man, how schulde pei no3t be vencuschid in pe newe lawe, for more synne of many men?

< L 32 > < T A21 > < P 248 > < L 1 > < T A21 > < P 249 >

And at peste Cristis children schulle fle an yvel pope, and sue him no3t but in as myche as he sewip Crist, ne trowe him no3t but in as myche as he spekip Cristis lawe; Ffor no resoun ne no lawe nedip us to sue pe fend, ne forsake oure God, ne pe lawe pat he hab 3even us. Wel we wytten by Goddis lawe, pat pe hey3este in pis Chirche schulde neste sue Crist, and moost fle pe world;

< L 12, 13, 14, 15 > < T A21 > < P 250 >
But here schulde þe fends children lerne here logyk and her phylosophie, þat þei ben no3t heretikis in falce undirstondinge of þe lawe of Crist.

<LET 26>T A21><P 250>

And 3if mennes lawis reversiþ þis lawe of God, woo be to þes lawis, and to men þat usen hem.

<LET 21>T A21><P 251>

And so, 3if mennes lawe or custom of þe Chirche lettþ resoun and lawe of God, woo be to it. And more harm in his mater þat falliþ to prestis is, þat þei makþ hem a lawe aftir lawis of þe world, and þat þei kepe more bisyli þan lawe of þe gospel. And 3if her dowyngh or her staat nedþ þem to do bus, woo be to þis dowyngh and such staat of þe world, siþ þe it nedþ to forsake God and her lawe.

<LET 23, 24, 25, 26, 29>T A21><P 251>

And 3if þou seie þat þy þis lawe none schulde trowe Cristis viker, but 3if þe schulde trowe him in byndings and losyngh, and so we schulde trowe what evere þe pope seip, ffor al þe boot of Petir flooed of uncerteyn,—here we schal wite how treweþ and hope and charite þeþ divers þingis to trowe and to hope and leve;

<LET 16>T A21><P 252>

How evere þe pope speke, þis is lawe of God, and alle þingis þat wolþ sue heroþ schulde Cristen men graunte.

<LET 32>T A21><P 252>

but puppischinge of Goddis lawe schulde no3t be lefte herfore.

<LET 14>T A21><P 254>

And as þe popis lawe seip, in grauntyngh of his pryvylegie he grauntþ no3t suche indulgence but to contrit and confessid.

<LET 18>T A21><P 254>

And so it semþ þat þeþ wordis smachen presumpiouþ, and þeþ no3t groundid in þe lawe of God.

<LET 2>T A21><P 255>

But at þe pridde tyme, siþ þe fend was losted, ordeyneþ pope Innocent a lawe of confessioniþ, þat ech man of discreetiþ schulde ones in þe 3eere pryvyly be confessid of his propre prest, and addeþ myche to þis lawe þat he kowde no3t grounde.

<LET 22, 24>T A21><P 255>

Her materie schulde be trupe and fullynge of Goddis lawe, her forme schulde be trewe wordis groundid in Goddis lawe, and her ende schulde be profyt of her modir holy Chirche, for to come to hevene bi menes þat Crist hæþ ordeyneþ.

<LET 9, 10>T A21><P 257>

In þe oolde lawe he biddþ þat prestis schulde have no part of heritage of þe peple, for God schulde be here part;

<LET 36>T A21><P 257

And her may we se how we faile in forme of þe wordis of Goddis lawe, as we faile in mater.

<LET 14>T A21><P 258

and herfore men schulde glose hem aftir her owne wille, and þe wordis of þes glosatouris passiþ Goddis lawe.

<LET 19>T A21><P 258

So many men þenkiþ, 3if prestis leveþ Cristis ordynance, and lyveþ as secular lordis, and f3te as tyrantis of þe world, þei schal slee Crist in his membris and make an ende of his liþ, ffor þis passiþ wickidenesse of prestis of þe oolde lawe.

<LET 33>T A21><P 258

but riþt as prestis of þe oolde lawe hadde power and kunnyngþ to telle ho wer leprous and ho were clene of lepere, bi sygnes þat God tauþte hem, so in þe newe lawe þap God tauþte his prestis by what spiritual sygne þei schulde knowe goosly lepere, and bi what sygne þei schulde seie þis lepere is for3eve, 3if þe þem confessid to prestis seie sop of himself.

<LET 20, 22>T A21><P 260

And bus may men se þat holþ Chirche schulde stonde stable 3if men affiede hem in Crist, and stole mekely in his degree, and no3t covented more power þap Cristis lawe lymyteþ hem.

<LET 22>T A21><P 261

For Cristis lawe is fre and schort.

<LET 38>T A21><P 261

And we schulde trowe, þat 3if Cristis lawe axed evere suche absoluicioun, Crist wolde no3t for3ete it, but fulfilde it, as he dide Moises lawe;

<LET 4, 5>T A21><P 262

And so is nedful in þe Chirche to have prestis of Goddis lawe, to telle þe peple by what signe þei schulde hope her synne is for3eve hem, and what pryvylegie þei schulde have of God, for servyse þat þei servede him.

<LET 8>T A21><P 262

3if þe hadde a lump of feip, and witt of Goddis lawe, he schulde schune suche feynyngis as open heresy.
And sih Jerom witnessib, he is an open heretik pat expoune Goddis lawe to opeer witt than God meneph, freris schulde avise hem wel byfore pei seid pat Crist baad to his apostlis to bie hem swordis, 3ee, 3if pei selle here cotis perfere.  

And two swordis beinow, to fi3te herwiþ fends children, one to teche hem scharlyche and boldlyche pe word of God, annobir to telle hem melcketyche pe mede pat suep of Goddis lawe.  

\[<L 35>\]T A21>\n
panee schulde Goddis lawe walke, and irous men be vencushed. But God 3eve pat jes bolde freris use no3t swordis to fi3te wiþ men, whanne pei telle hem Goddis lawe, and freris defaultis a3ens it;  
<br chop3>
<br chop2>
<br chop1>
<br chop0>

\[<L 4, 6>\]T A21>\n
Siþ pei heresie is errore meyneten a3enst holy writ, as Seynt Austyn and oeper clerkis seyn, who evre meynetenpey one errore a3enst Goddis lawe is an heretik, be he prest, be he lord, be he pore, be he riche, or of what evere degre. Panne 3if oure clerkis pat lyven worldly, in pride, pompe and coveitise, and ydelnesse fow gostly travelle, understanden pat pei is Goddis wille and his lawe, pei ben in open errore a3enst holy writ;  

\[<L 6, 10>\]T A22>\n
And God axiþ trewe lif aftir his lawe, and trewe prechynge of pe gospel, wiþ clene entent, not for worldly name, ne coveitise of worldly muk, ne bacbytynge of pore preists and hyndryng of Cristis ordynaunce, and meynetenynge of worldly lif of clerkis, as false prophetis prechen now, but trewly to dispise synne and teche vertues, for honour of God and helpyng of Cristene soluis to heveneward.  

\[<L 16>\]T A22>\n
Here Cristene men, tau3t inn Goddis lawe, clepen holy Chirche pe congregacion of juste men for whom Jesus Crist schedde his blood, not for stones and tymber and erpeły muk, pat Anticristis clerkis magnyfien more þan Goddis riþtswisnesse and Cristen soluis.  

\[<L 12>\]T A22>\n
So it is of his worldly prelatis and curatis, pat taken cure of soluis and tiþes and offryngis to teche hem Goddis lawe, and purge hem of synnes þorúþ preier and prechynge and good ensaumple, last þe devel þat evere ensegiþ mannu3 soule cumbre hem in synne and bringe hem to helle.  

\[<L 7>\]T A22>\n
And siþ techynge in dede, doyng and meyntenynge of open errore in lif, is as evyl techynge or worse þan techynge bi nakid word, certis þei ben opeyn heretikis, strongly meyntenynge here errore a3enst Goddis lawe, as he is worse þat betiþ me wrongfully, þan he þat manassiiþ me or dispisiiþ me only in word. Also oure worldly prelatis and prestis robben holy Chirche of þe tresour of wilful povert and melenesse, and maken Cristene men bylynd wiþ pouder of worldly goodis, bi pride and coveitise, and robben secular lordis of here heritage and temporal power, þat God 3af hem to meyntenye his lawe and his ordynaunce in clerkis. And þis is don bi bylynd devotion of seculeris, þat knownen not Goddis lawe, and by ypcorisie of worldly clerkis and silyng of here preiere.  

\[<L 10, 17, 19>\]T A22>\n
And þus Anticristis clerkis feren þe kyng lordis and comynys, þat þei dar not mende þe open þeþe of cursed clerkis, mypsendynge þe almes of lordis and temperateees in symonye glotonye and wrong purchas of secular lordishipes, a3ensus Goddis lawe, nowtisbystondynge þat þe kyng is Goddis viker, to venge synne and wrongis don in þis rewme generaly of myysdoeris.  

\[<L 4>\]T A22>\n
and in glotonye, drounenesse, lecherie, and grete festis wasten þer goodis, where þei schulden lyve in abstinence and penance, and devoute preieris for here goode doeris and comynte of Cristene men, And where þei schulden fynde many pore men in mete and drynk and herbore, and sumtyme elobis, þei wasten pore mennus lifode in grete festis of riche men, and robis and fees of men of lawe, and herboryng of riche lordis, not for charite, but in hope of more wynnyng of worldly goodis at þe laste in here dep, and graunte of aproprynge of parische chirchis, and amortisyng of temporal lordischipe more þan nedip.  

\[<L 32>\]T A22>\n
For where þei my3tten ly3tly fynde many, able bope of kunnyng and good lyvyng to teche Cristene men Goddis lawe. þei presenten and maken, for love of here kyn or servyce or worldly love, and sumtyme bi money takynyng prively, many unable curatis, þat kunnen not þe ten comaundermements, ne rede her sauter.  

\[<L 16>\]T A22>\n
For he avaunsiþ many lewid men, sumtyme techereris and disciplis of his owene lawe, not of þe gospel, sumtyme þenne clerkis, þat kunnen not good in regard of curatis, and takip of men moche gold for leed and þe friste fruytis, and forbarren clerkis of Goddis lawe, kunnyngel and wellynyngynge men, lest þei aspi his heresie and ypcorisie, and warnen Cristene men þerof.  

\[<L 5, 8>\]T A22>
CAP. IV. Also, alle symoncysis þat bien or sillec spiritual þingis for tempearal þingis unlefful, ben cursed solemnely, boþe bi Godes lawe and mannis.

<.L 23><T A22><P 278>

and þes ben no preistis ne dekenes, but han only þe name, and ben orrdid to þis ende for to be heretikis, whos blissing turnep into cursyng, and her preier into synne, as Seynt Gregory techeþ and þe lawe canoun. Perfore seip þe Chrice lawe in decretalis, þat every synful prest may seie a masse, out taken a symonyent, whom eche synful man may leffuly acuse, 3e, an hore may acuse him, þat he be remeved from þe ordre þat he mystakip.

<.L 31, 32><T A22><P 278>

Perfore þei ben worse heretikis þan ðopere þat maden þe Holy Gost lesse þan þe Fadir and þe Sone, as the lawe of canoun witnesseþ.

<.L 14><T A22><P 279>

Pe fourpe tyme summe comen to holy ordris, not for devocion and love of Godes, but for to lyve in worldly lordship, and have welfare of mete and drynk, and gay clopis, and ese, and rejoischen of hem herinne, and bisen hem not aboute Godes lawe ne holy lif, but in lecherie and vanyte and ydnesse and worldly myrpe.

<.L 25><T A22><P 279>

And perfore Seynt Jon Crisostom seip, þat þo preistis þat don not justly here office after Godes lawe semen ordeyned of men and not of God, and anenctis God þei ben non preistis.

<.L 32><T A22><P 279>

And, as who seip, no clerk, but treue in lif and prudence, þat is, knowynge of creaturis boþe erpely and gosly, and usynge of every in his degre, and wise techynge of Godes lawe after þe nede of þe peple, makip a man to be a prest.

<.L 2><T A22><P 280>

For certis, as Crisostom, and Origen, and lawe canoun witnesseþ, siche a wieaward prest makip Goddis hous a den of þeves.

<.L 11><T A22><P 280>

And þis is cursed heresie, for it presumeþ to sille þe Holy Gost, as þe lawe witnesseþ;

<.L 19><T A22><P 280>

And perfore seip Seynt Gregory and þe lawe, þat þei þat don siche symonye schullen be damnyd in everelestynge ﬀier of helle, but 3iþ þei resygnen here benefices, and in tyme of deþ ben founden in scharpe penaunce.

<.L 31><T A22><P 280>

Perfore þe Chriceis lawe witnesseþ, þat 3iþ a man come to beneﬁce bi symonye, 3e, don bi his frend, hym unwyttyngye, he mot resigne it, and ellis he may not be sayyd.

<.L 5><T A22><P 281>

For bi rigour of þe lawe he schulde be degradid, for þe blasphemye þat he dide to God in sillyng þe Holy Gost, as moche as was in hym.

<.L 14><T A22><P 281>

And þes þre menes of symonye ben wel grounded in holy writt and reson, and Seynt Gregory and Seynt Bede declaren hem wel, wip þe comyn lawe of þe Chrice.

<.L 26><T A22><P 281>

And certis, what clerk, lord, or comyner aþenstondip not þis þisper þeresie bi his power, wipouten doubt he schal be pertener wip þe first fynderis of þis errore, as Seynt Gregory techip and þe lawe canoun.

<.L 12><T A22><P 282>

who evere 3eþeþ holy ordris for money to himself or his servauntis, or for preier of men, or pank of hem, pou3 he take no money, he dop symonye, and silleþ þe Holy Gost as moche as is in him, as witnesseþ Seynt Gregory, Seynt Bede, and ðopere seynsis, wip lawe canoun.

<.L 19><T A22><P 282>

For hem nedep no lettre wip here seel bi Godes lawe.

<.L 31><T A22><P 282>

And certis þei han worldly goodis at þe fulle to fynde here officers in her servyce, and to helpe pore men at nede, pou3 þei robben hem not aþenus here wille, and maken hem to bie here ordris aþenus þe gospel and comyn lawe expressly.

<.L 5><T A22><P 283>

But nepeles confession maad to trewe preistis, and witty in Godes lawe, dop moche good to synful men, so þat contricion for synnes before don come þerwip, and good lif and keping Goddis hestis, and werkis of mercy don to pore men, sue after.

<.L 15><T A22><P 284>

For preistis han many 3eer seid þus þis sacrament, perfore it is now lawe and privylegie of þe Chrice.

<.L 30><T A22><P 284>

And for al þis is neiþer Godes lawe ne reson alleggid, but old totyng of wrongful takynge of poor menus goodis, aþenus here wille and Goddis comaudement expressly.

<.L 9><T A22><P 285>

for in comparison of þe heresie of symonye, alle synnes ben counted for nou3þ, as þe lawe seip
And Seint Poul seip, þat þei defoulen Goddis Sone as moche as is in hem, and þerfore, as to hem self, þei offeren defouled breaed, as Seynt Gregory and Seynt Jerom witnesse, wip þe comyn lawe of holy Chirche.<L 24><T A22><P 288>

Perfore seide Seynt Gregory and þe comyn lawe of þe Chirche, þat þeir honour or prelacie schulde not be 3oven to hem þat seken and coveiten it, but to siche men as fleen honouris and dignyte;<L 8><T A22><P 289>

Ceris it is ful sop þat Seynt Jon wip þe gilden mouþ seip, wip lawe canoun, þat what clerk sekip or desireþ prelacie or primacie in eþe, schal fynde confusion in hevene.<L 34><T A22><P 289>

Perfore seip Seynt Austyn and þe comyn lawe, þat no ping in þis world is more travelous, more harde, and more perilous þan þe office of bishop, prest or dekene, to do it wip as ooure emperoure Crist comaundip;<L 7><T A22><P 290>

for Seynt Gregory seip in þe lawe, whanne a man comþ to siche a staat as bringip þwyn worshiphe and ese, 3if he come þerto of his owene desire, he fordoip to himþelf þe vertue of obedience.<L 25><T A22><P 290>

And to refreyne synful ydiotis fro siche statis and benefcis, seip lawe canoun, þat þei passip oper in honour or dygnite of þe Chirche, he is most foul of alle but 3if he passe opere men in kunynge and holynesse.<L 20><T A22><P 291>

CAP· IX· Also alle þe þat putten sclaundre or evyl fame on any men, for whiche hem nedip to be purged, whanne þei don þis maliciously, ben solemnely acursed by Goddis lawe and mannys. Here worldly prestis, þat ben bouden to sue Crist and his apostlis in lyving preychyng and abstynence, as Seynt Jerom and here owene lawe witnesse, oven to drede ful sore of þis riþful curs.<L 6><T A22><P 292>

for ellis his lif lawe and tychyng is fals, and alle his discipulis gone in þe same sclaundre.<L 13><T A22><P 292>

Ceris in þe olde lawe a blasphemhe þat despidis God, puttyng fals error on him, schuld be stoned to þep of alle þe peple; and in þe lawe of grace alle men schuden caste stones of charitable correpcion or reproving.<L 21, 22><T A22><P 292>

And of þe nombure of Goddis curses set in his lawe upon siche ypcrisis is not esy to wise men to sette a terme, for witty men may not fully comprehende alle þes curses in þis lif.<L 17><T A22><P 293>

Also þei chalengen franchaise and privelige in many grete chirchis, þat wickid men, opyn þeves, mansleeris, þat þan bowerd here neiþeboris goodis and ben in power to paie and make restitucion, pere schullen dwelle in seyntewarie, and no man empeche hem bi processe of lawe, ne oþ sworn on Goddis body and used.<L 12><T A22><P 294>

CAP· X· Also alle men þat distourblen þe pees of holy Chirche and þe kyng ben cursed solemnly bi Goddis lawe and mannys.<L 2><T A22><P 295>

Sibþen Goddis lawe is li3t, swete, and esy, and best wole bryngye men to hevene, and at þe fulle occupie alle prestis wittis in þe world til þe day of dom.<L 19><T A22><P 295>

For þei wolen wipouten pite and answere curse, prisone, slee, and brenne trewe prestis, þat tchen pleyemy Cristis lawe and his liþenst here pride covetise and ypcrisie. Lord! what ensaumple of pacience 3even þes worldly prestis and religiouse, þat schullen 3eve alle here goodis and here bodely lif to kepe opere men in pees and in charite, as Crist and his lawe tchen, and now pursuen men so cruely for a Iitel trespas or no3t, bi landis lawe, bi Cristen court, clepid in name, but in dede Sathanas trone, and bi open tirauntrie, þat a man myþte soonere gete grace and riþwisnesse at þe kyng or emperour þan at hem, for Goddis drede is not in hem, ne love of God and desire of hevene, but þe world and joie þerof and pride of Lucifer and cruelte of Sathanas.<L 5, 9, 11><T A22><P 296>

And þis semep wel bi here newe lawe of decretalís where þe proude clerkis have ordeyned þis, þat oure clergie schal paie no subsidie ne taxe, ne helping of oure kyng and oure rewme, wipouten leve and assent of þe worldly prest of Rome;<L 16><T A22><P 298>

And ceris 3if men taken regard to þe ground of holy writt, boþe þe Olde Testament and Newe, and to lyving of Crist and his postlis, and to þe lif and gouvernance of oure worldly clerkis, þei may openly se þat oure worldly blynde clerkis ben most traitours of Crist and his lawe, and
most traitours to be kyng and his rewme, and moste distroien pees of holy Chirche and Cristene londis.

\(<L 10>\langle T A22>\langle P 300>\)

Also men of lawe and jurours han non conscience to forswere hem for twel pens and her dyner, and make many false eires;

\(<L 19>\langle T A22>\langle P 301>\)

For bei feynyen to lordis þat Crist is maad eir of alle here goodis, and he forbediþ clerkis to have siche lordischipis, and in his owne persone wolde noon have, ne his apostlis, but fledden it as venym, as al his lawe and here lif schewen.

\(<L 26>\langle T A22>\langle P 302>\)

Be trewe testament of Jesus Crist was maad on Schire Þorisdady at ny3t, in whiche he biquaþ to his disciplis and here successouris pees in hem, and tribulaciom and persecuracion for his lawe in his world.

\(<L 10>\langle T A22>\langle P 304>\)

And 3it bi Goddis lawe and mannyþ bei schulden not entermete hem þus of testamentis ne worldly ocupacion. Perfore, æsten holy writte, þe popis lawe, and kyngis statute and good conscience, þei robben comyn of oure lond of many thousand pound;

\(<L 18, 20>\langle T A22>\langle P 305>\)

And hereby þes worldly clerkis ben traitours to God and here lege lord þe kyng, whos lawe and regalie þei distroien bi here power, and false traitouris to þe pope, whom þei norischen in Anticristis werkis, for to have here worldly staat in richessis and lustis meyntened bi hym.

\(<L 2>\langle T A22>\langle P 307>\)

And whanne many londis schulde falle into þe kyngis hondis, bi eschet or opere juste menes, þes worldly clerkis and veyn religious meden grely þe kyngis offringeris and men of lawe, to forbärre þe kyngis riþt, and maken hemself lordis wrongfully.

\(<L 17>\langle T A22>\langle P 307>\)

Also men of lawe þat faveren lewede clerkis in þis wrong for wynnyng and worldly frendischip, rennen in þis same curs;

\(<L 31>\langle T A22>\langle P 307>\)

Certis it sembeþ alle þis cursying is for here owene coveteis, not for synne of þe peple and trespans æsten God, for þanne þei schulden more curse þere where more synne and more dispit æsten God and his lawe;

\(<L 26>\langle T A22>\langle P 309>\)

And as men of lawe techen, he þat is riþtfully cursed may not lawefully curse anoþer man, sibyn he is dede gostly, and out of holy Chirche.

\(<L 1>\langle T A22>\langle P 310>\)

Also þei schulden not resseyve offringeris and 3iftis of men þat waren at debate and discord, as Goddis lawe and mannis witnesse, wib declaryng of Seynt Jon Crisostom upon þe gospel of Matheu,—ne of usure and wrongful geten goodis, lest þei weren pertener of þe synne, but stire hem to make hem restitucion, and leve here synne, and schewe in dede þat þei seyen more profit and savyng of Cristene soulis banne here owene wynnyngye or worschipe, as God dop bi his Godhed, and Jesus Crist bi his manhed, and alle his disciplis after him. At þe laste men wonderen hugely whi curatis ben so chariouþe to þe peple in takyngye tîpes, sibyn Crist and his apostlis token no tîpes as men doun nowe, and neiþer spaken of hem, to be pasid þus, neiþer in gospel ne in pistel, in þe perfitt lawe of fredom and grace, but Crist lyvede on almes of Marie Maudelen and opere holy men and wymmen, as þe gospel tellip, and apostlis lyveden sumtymye bi labour of here hondis, and sumtyme taken pore liflode and cloþ. 3ovyn of fre wille and devocion of þe peple, wipouten axing or constreyynyn.

\(<L 8, 19>\langle T A22>\langle P 311>\)

Certis, as tîpes were dewe prestis and dekenes in þe olde lawe, so banne was bodly circumcision nedeful to alle men, but not nowe in þe lawe of grace.

\(<L 33, 34>\langle T A22>\langle P 311>\)

whi schullen oure worldly clerkis charge more Cristene peple wiþ tîpes, offringeris, and customes, þan diþen Crist and his apostlis, and more þan men weren chargid in þe olde lawe?

\(<L 7>\langle T A22>\langle P 312>\)

but now o worldly prest, þat is more unable þanne opere, bi vertu of Anticristis bullis hap alle þe tîpes and offringeris to himself, and opere prestis more kunnynge in Goddis lawe and of cleaner lif, han no þing but temperal almes.

\(<L 12>\langle T A22>\langle P 312>\)

And 3it men axyn now more tîpes, of many þinges þat God spac not in þe olde lawe.

\(<L 18>\langle T A22>\langle P 312>\)

But men wonderen more whi þei cursen þe kyng and his trewe offringeris, þat for felonye or dete or eschet taken his owene goodis, æsten þe willie of a false prest treitour, out of þes graungen, and taken noon hede wheþere þei don þis bi processe of lawe or ellis bi extorsion and tirauynrie.

\(<L 19>\langle T A22>\langle P 313>\)

And þis menen þei in here opyn lawe, bi whiche þei maken clerkis exempt fro seculer domesmen,
til þei ben degraded bi dom of bischopis.

First, alle clerkis of our lond semen cursed in þis poynt, for in eche parische chirche a comyn þef and mansleere schal be resseyved fourty daies at þe leste, and no lawe passe on hym to make restitucion, þou3 he be of power, and to ponysche him justly for chastisyng of ðe soleis of ðe men of lawe;

and þerfor þei ben stronge schemeles heretikis, to meynten þis opyn error in Goddis lawe. And men of lawe contryven ofte newe sotel weiþis, and in meyntenenge for ðe mensdoeris;

And siþen alle ressettours and meynteneres of siche wityngly ben cursed, and þe pope resetiþ þem and meyntenib þem, and bischopis also, and þe kyng and parischemen, alle þes semen cursed þeves, siþen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.

For þei may openly see þat þe dedis of þes curatis ben opynly contrarie to Cristis lif and his lawe, and to many siche;

and alle curatis and prelatis þat taken thyþes and offryngis, and doun not here spiritual office, of God ordeyned in his lawe, ben cursed þeves;

and þerfor þei lasten stille in her synne wibounen peyne of manys lawe, comynly more þan don opere open þeves.

For þei ben procuratours or tresureris of pore men in takyng dymes and offryngis, and as wele þe meyntenenge to gete þe money out of þis purses openly and devoure it, as þus to gete it bi extorsion, wrong customis, and Anticristis censuris, more þan þei schulden be stoned to þis pur, for money, to robbe ðe oþere men bi false mesures and weþis, and in þis þe kiþ þe après purses. And men of lawe contryyen ofte newe sotel poynis, to delaye just proces of lawe for money, and hyndryng of riþtwisnesse in þe peple;

and þis is don so soliþly under colour of lawe, þat a pore man is betre to forsake his owene goodis þan to calenge it and plete þerfore.

for þei meyntenen here worldly lif aþenst þe trewe techyng of Crist and his lawe, and wole not leve her worldlynesse for þe poynte, in þis world ne in þe toper. Also lordis holdynge getre lovedaiþis, and bi her lordischip meyntenenge þe fals pert, for money frenidischip or favour, fallen openly in his curs, and so don men of lawe, wib alle false witnesses þat meyntenen falseness aþenst treupe, wityngly or unwitlyngly.

And þe colour of holynesse blinding moche of þe peple, þat þei persayven not þe treupe but beren it doun, and holdiþ wip falsched, and seyn þus,— Þes gete lordis and wise men wolde not holde wip þis pert but 3if þei knewen þat it were trewe, siþen þei ben so devout in here priereis, and knownen Goddis lawe and mannis so fully. And þe doyng þes hie lordis and men of lawe ben maistrís of errour, techyng it in word and dere, and constreynen pore men to holde forþ, bi manas of bodi and loas of catel and ðe perþe percuscious, and þerfor þei ben not only heretikis but princes of heretikis, as þei þat chefly meyntenen opere men in synne and compelle hem perto.

But in alle Goddis lawe redde we nevere, þat þeves schulden have refute in þe chirche.

Panne þe kyng schulde fynde how worldly clerkis, þat lyven in pride, glotonye, and lecherie, and don not here office, 3evynge ensaumple of holy lif and trewe techyng of holy wriþ, ben comen in bi symonye, ben cursed heretikis, and he schulde prisone hem faste, but 3if þei wolden amende her defautis bi þe lawe of God.

and siche blasphemes bi þe olde lawe of God schulden be stoned to þep bi þe comyn peple; and in þe lawe of grace alle men schulden scharply blame here synne, and but 3if þei wolden leve it, holde hem as puplicipanis or heþen men, and not comune wip þem, as Crist tauþ and his postlis.

oon, for þei don not here office þat Crist chargip so moche,— another, for þei wassen þus pore menns goodis, aþenst Goddis lawe and mannis.
And alle pis is lawe cvyvyl, and pe pope forbedib pretestis to here lawe cvyvyl, and puttíp on hem grete peyne 3if pei don it.  
<L 17, 18><T A22><P 326>

Perfore it were more profi bôhe to body and soule pat oure curatís lernedn and tausten many of pe kyngis statutis, and not to pe emperours lawe, for oure peple is bounden to pe kyngis statutis, and not to pe emperours lawe, but in as moche as it is enclosid in Goddis hestis. Panne moche tresour and moche tym of many hurlind clerkis, in unyerse and opere placis, is foule wastid aboute bookis of pe emperours lawe, and studie aboute hem. And 3if oure clerkis studien pe bokis of pe emperours lawe, for reson pat pei fynden in hem, Lord! for to pursue trewe men not ne studie lawe cyvyl, certis pis is ful sop, and pe popis entent is good in pis.  
<L 23, 24, 28, 29, 31, 33, 35><T A22><P 326>

But pei lettyng of studie and knowyng of holy writt is more don bi pe popis lawe saw bi pe emperours, for it is lengere, and more stondip in singuler willie of pe pope and his cardynatis saw in reson, oþerwise sau doib pe emperours lawe. And mo clerkis drawn to pe popis lawe, and perby leven holy writt, for wynnyng of worldly muk and veyn worship of pis world;  
<L 2, 4, 5><T A22><P 327>

Perfore pretestis biheten to God pat pei schullen evere penke of Goddis lawe:  
<L 16><T A22><P 327>

and God comaundid in pe olde lawe pat pe kyng schulde studie in bokis of his lawe, and pat pis bok schulde not passe fro his eien. Perfore Seynt Gregory witnessip, pat peyere as a man lovep a kyng, so he lovep his lawe. It semeþ pat curatís schulden råpere lerne and teche pe kyngis statutis, and namely pe Grete Chartre, pat pei emperours lawe or myche part of pe popis.  
<L 18, 19, 21, 23><T A22><P 327>

And pe comynet of prelatis cursen in comyn lawe for symonye and wijdrawyn of holy Chirche ri3tis, and not o singuler prelat for his owene pride and coveitise;  
<L 35><T A22><P 328>

And it semeþ pat alle prelatis in oure lond pat consenten to ðes werris, 3e, 3ou3 ðei ben ri3tfull, ben irregular bi here owene lawe. For siþ he is irregular pat writip a lettre of dom whorofo ðei is dampned to dep, or sittip in place as associated wip ðei domesman, moche more ðes worldly prelatis ðat sitten in Perlemant, and conseilen ðat oure gentlemen schullen goo out of oure lond to werre wip Cristene men, where many thousand ben slayn, ben irregular bi Goddis lawe and mannis.  
<L 17, 23><T A22><P 329>

3it weyard prelatis and curatis, pat techen not Goddis word to here sugetis, but suffren hem be stranglid wip wolveys of helle, ben cursed mansleeris, as Crist, bi schewyng of Seynt Gregory, seiþ in many placis of his lawe;  
<L 17><T A22><P 330>

and pursuep to mannis lawe more cruely þan alle opere tirauntis.  
<L 28><T A22><P 331>

Many men of lawe ben comyn mysoedoriis, for comynly þei myetyneyen pe false pert, for money or favoure or drede of men, and letten þe treue þe alle here witt and power, and bi here sutelles tunen þe cat in þe panne, and tarien pore men in here ri3ti, þat þit is betre to hem for to leve here owene good, pan to calenge it bi worldly dom.  
<L 5><T A22><P 332>

and to pursue trewe men þat prechen þe gospel 3aenst comyn synnes, and so Crist himself, 3aenst þe lawe of God expressely.  
<L 19><T A22><P 336>

for þei þou3ten not how þe Chirche shulde sue Crist in his lawe.  
<L 4><T A23><P 341>

And myche more ben þei dampnable, þat letten Goddis lawe to shyne.  
<L 31><T A23><P 341>

and sich Anticrist and noon oþir þenken many þat Goddis lawe spekiþ of.  
<L 37><T A23><P 341>

But here þenken trewe men þat þe fend faillip here, and goip unstable bi two weies, and reversip Goddis lawe.  
<L 6><T A23><P 342>

But ech apostle in his cuntre wrou3te aftir Cristis lawe, and noon of hem hade aftir nede to come to Petir to be conferred.  
<L 18><T A23><P 343>

For believe techip us, þat noon man mai grounde þis viker oonly on Cristis lawe, but on presumpcioun of man;  
<L 4><T A23><P 343>

It is licly that Cristis preestis, þat stoodeen til þat monkes komen, turneden to myche fro Cristis
lawe, and monks lyveden þan wel better.

sib in þe olde lawe were preestis and dekenes
myche chargid in berynge of þe tabernacle, in
sleying of beestis, and opir ritis, and 3it þe
kynrede of Levi sufficidc to al þes officis, myche
more in tyme of grace, whanne Goddis service is
li3ter!

We mai not pynche at þis lawe, þat God himsylf
ordeynede first, but 3if we putten blasphemye on
God þat he ordeynede folly.

and þes newe ordris, groundid on him, and not
on grauntaung of Cristis lawe, ben a flok of ðe
fendis children, but 3if þei leeven þis mannis
title.

þei maken men to trowe fals of hem, and letten
almes to be Jovun bi Goddis lawe;

Also þes sectis impungnen þe gospel, and also þe
olde lawe, for þei chargen more þer owne
statute, 3if it be a3ens Goddis lawe, þan þei
done þe lawe of þe gospel;

As, 3if it were nevere so myche nedo to go out
and preche Goddis lawe, to defende our modir
holi Chirche, 3it þer ordre lettib þes, but 3if þei
han þer priours leeve, al3if God bidde to do þis.

For þer ordre, þei seien, is gedired of þe olde
lawe and þe newe;

and 3it for privilegie of þe pope noon ðer man
dar blame hem, for þei ben exempt fro Goddis
lawe bi privilegies þat þei han getun.

Sum men shulden helpe bi resoun þat is taken of
Goddis lawe, and summe by worldi power, as
erply lordis þat God hap ordeyned, and alle
men bi good liif and good preieris to God, for in
him liggiþ þe helpe here a3ens þe cautelis of þe
fend.

but lawe of Crist shulde reule men here, to wite
how men shulden come to blis.

And þus grounding of Goddis lawe failliþ
shamefulli here, þat 3if Crist seide to Petre,
whatever he bonde above þe erpe is bounden in
hevene, þanne it sueþ of þis pope, what þing he
feynep him for to binden, it is so bounden of
God.

For lawe of charite wolde teche, þat 3if he hadde
siche power, he shulde asoille alle his sugetis
fro payne and fro trespas;

And þis lawe hap he maad, þat 3if two men ben
of þo date, whoever presentib first, shal be
avaunsid before.

Bi þes two unfamous lawes mai men wite
whiche ben opir, for þer is noo lawe but Goddis,
or lawe groundid in Goddis lawe.

And no drede þis lawe of þe pope is opinli a3ens
treupe, and so a3ens Jesus Crist, þat is bope God
and man. It failliþ ofte bi þis lawe, þat a tryaunt
and a fendis lyme is put bifore a lyme of Crist.

And þus, bi vertue of mannis lawe, man shul go
to be confermed of a fend, þat techiþ men how
þei shulen worche a3ens Crist. For many prelatis
by coveitise and symonie ben ofte fendis, and
þei serven þer maistir, to widdrawe men fro
Cristis lawe.

And as anentis þe secounde lawe, of shrifte, þat
þe pope hap made, no drede it doþþ myche harm,
al 3if it do to summe profite;

and he ordeynede a lawe to men, and
confermede it wip his lyf, for to reule holi
Chirche, and teche how þat men shulde lyve;

And grutche we not þat many men þenken ful
hevy wip þis sentence, for so þei diden in Cristis
tyme, bope wip his lyf and wip his lawe.

But we graunten at þe firste, þat if any man wole
shewe us þat we speken a3ens Goddis lawe, or
a3en good resoun, we wolen mekeli leeve of,
and holde Goddis part bi oure my3te.

for þat lawe is charite, and groundip al þing þat
is medeful.

Aftirward men þenken þat al þes newe sectis or
ordris, bope possessioneres and beggeris,
shulden ceese bi Cristis lawe.
Both worldi goodis and comunyng shulde be wiseli drawen fro hem, and kny3tis, wip lordis of pe world, shulden be confortid bi Cristis lawe to stonde and defende his sentence, as pei diden aftar Cristis deph;  
<L 31><T A23><P 359>

And God my3te move summe of peis ordres to leve pe ritis, and take Cristes lawe, for pei hiden now ypocrisie, and ben ydil fro many goode dedes.  
<L 35><T A23><P 359>

And 3if pei aleggist seintis lyves, noon of hem is to preise but in as myche as it acordip to Cristis lyf and his lawe; and sih Cristis lawe is more opyn, slepe pe fablis, and renge his lawe.  
<L 24, 25><T A23><P 360>

but Crist seip, pei mai not lie, Blessid be 3e whanne men cursen 3ou, and whanne men pursuen 3ou, and seien al maner of yvel 3ens 3ou, for me and my lawe. As Cristis apostlis weren confortid, holde peu pe in Cristis lawe, and sue peu him in maner of lyf, and drede peu not alle pe censures pat Anticrist can blowe a3ens pe;  
<L 19, 20><T A23><P 361>

such drede passip mannis lawe, and comepe to lawe of charite, and axip not cursers assoilinge, but Goddis purging, 3if it wolde be.  
<L 10><T A23><P 362>

For 3if pei wolden suspende hemsilff fro alle 3ingis but Goddis lawe, it were a graceious suspendinge, for hem and for ober men; for panne Goddis lawe my3te freeli renne bi pe lymytis pat Crist hapat ordeyned.  
<L 15, 16><T A23><P 362>

As anentis croiserie summe of Cristis Chirche ben enforded how pei shulden not掏e to pe pope for ony bullis pei pat he sendip, but 3if pei ben groundid in Cristis lawe.  
<L 22><T A23><P 362>

For men shulde take as bleeve pei pei shulden neipper掏e to Crist ne Petre, but in as myche as pei grounden bi Goddis lawe pei pat men shulden掏e peu. For Crist letitip fulli in his lawe, how men shulden掏e to him and his; and peu no pe bing untouchid in his lawe shulde be dun or axid to do.  
<L 26, 27, 28><T A23><P 362>

Men shulden bi hooli lif of Crist掏e pei his lawe is compleet, and axe noon opir ground of his lawe, for Crist is pei fieste and pe haste.  
<L 32, 33><T A23><P 362>

for wel pei when bi Goddis lawe, pei God 3yveb pei pope no power, but for to edifice his Chirche, bi charite pei God hapat toold.  
<L 5><T A23><P 363>

Sih pei ben certein of medeful dedis, certis pei pei men were a fool pei woldake pei his uncerteinie weie, and leve pei certeyn witty and feyb for wordis ungroundid in Goddis lawe.  
<L 15><T A23><P 363>

pat men gon not bi resoun ne bi Goddis lawe in his mater, but putte pe pope here heieste juge, as 3if he were god in etpe.  
<L 22><T A23><P 363>

and pat day abiden men, bi reule of lawe pei Crist hapat 3ovun. Wel we witen pei pei synne and disturblyng of pe Chirche stondip myche in defaute of love of Crist and his lawe.  
<L 31, 33><T A23><P 363>

for peus dide Machamete in his lawe, and pei fend doip peus commonly;  
<L 4><T A23><P 364>

For pei lacken po fredome and mesure of Cristis religioun, and ben bounden to errorus of synful men, and perby ben letted to profite to Cristen mennis soulis, and not suffred to teche freey Gods lawe, ne kepe hit in homself.  
<L 3><T A24><P 368>

For pei per be any frere pei is a prest, cunynge in Gods lawe, and able to travel to save Gods wordis amongete po puple, if he do peo offis freely, goynge fro cuntre to cuntre where he may moste profite, and ceesse not for prioure ne any frere, but be payed with comyne mete and drinke, as Crist and his apostlis were, pei wil poursue hym as apostata, and drawe hym to prisoun, and sey pei pei is cursed for pei dede.  
<L 18><T A24><P 368>

CAP' IV. Also freris syn, if a mon be professid to hor holy ordin, he schal not preche frely and generaly po gospel to Cristen men without license of his sovereyne for virtue of obedience, be his sovereyne nevre se cursid mon of lif, and unconnynge of Gods lawe, and enemye to Cristen mennis soulis, and, in caa, a foule devel of helle, po his mon professid have resseyved of God nevre so myche cunynge of Gods lawe, and power and willie to wurche after his cunynge.  
<L 17, 20><T A24><P 370>

ffor sih Gods lawe seis pei he is oute of charite pei helpis not his broper with bodily almes, if he may, in his nede, myche more is he oute of charite pei helpis not his bropers soule wip techinge of Gods lawe, when he sees hym renne to helle, 3he, by ignorance.  
<L 22, 25><T A24><P 370>
And so þo kyng stoppis Gods lawe to be known in his lond, and norischis yvel men, and prisounes gode.

<14><T A24><P 384>

And þei ben not reuid God's lawe, ne lawes of þo Chirche, ne lawes of þo kyng. Ffor þei glosen Gods lawe as hom likes, and ben exempt fro bishopis and oper ordinaries, and leeden þo bishop of Rome as hom likes.

<20, 21><T A24><P 384>

ffor þof þei steelen mennis childer, hit is seyd þer gos no lawe upon hom.

<25><T A24><P 384>

And þus, for love of money and willewar of hor body, þei leeden oure lond oute of þo lawe of God and al rightwisenes.  

<13><T A24><P 385>

And herfore iche partye drawes oper to helle, þo freris, for hor fals takyng of almes when no neede is, ne þei have leeve of Gods lawe þerto, þo blype blede puple, for þei drawen hor almes fro hor pore and nedy neibors, where þei schulden do hit by þo heest of God, and mayntenen freris in hor fals beggyng, ypopcrisie.

<29><T A24><P 389>

And sith þo kynges regalrie askes by olde statute þat þo kyng may in mony, in caas, take temporalties fro cleris, and freris seyn þis takyng is error aegyens Gods lawe, þei dampen þis rightful regalye. And so þei dampen þo rightful regalie of oure kyng, and also oure kyng and lordis, as heretikis, if þei mayntenen þis rightful lawe. And sith by Gods, lawe þo offis of þo kyng and lordis is to preyse, rewarde, and maintene gode and rightful men, and to chastise scharpily wicked men, and constreyne cleris to holde þo state þat Crist putt hom inne, and algatis willeful povert, freris seyn, if þo kyng and lordis done hor offis of Gods lawe, þat þei ben foule heretikes.

<16, 19, 20, 24><T A24><P 391>

And sith þei ben not groundid on Crist and his lawe, þei moten nedis be drawen up, and þo ordynance of Crist mot stonde in his clennesse and perfeciuom.  

<6><T A24><P 392>

CAP- XXXV: Freris also ben worse heretikis þen woren Jewis, þat wolden kepe cerymonyes
of bo olde lawe wip fredome of Cristis gospel.

< L 28 > < T A24 > < P 392 >

bot freris kepyn now lawes fyned of erroures of men, moo þen God ordeyned in bo olde lawe,
and more uncerteyne. For to day his lawe is
holden amonge hom, and to morowen destried,
bob pus uncerteyne was not Gods lawe.

< L 32, 34 > < T A24 > < P 392 >

CAP. XXXVII: Also freris ben adversaries of
Crist and disciplis of Sathanas, not 3eldinge
gode for yvel, as Gods lawe techis, ne gode for
gode, as kynde and monnis lawe techen; bot
3elding yvel for gode, as þo fendis lawe techis.

< L 9, 10, 11 > < T A24 > < P 393 >

And þus, for þo grete almes þat men gyven to
freris, þei letten men to con Gods lawe, and so
letten hom to be saved, ffor þei may not be saved
wijpouent connyng and kepynge of Gods lawe.

< L 26, 27 > < T A24 > < P 393 >

And þerfore Crisostom seis, þat po þat kepen
not Gods lawe, bot dyen out of charite, weren
never Cristis body, þo whiche schal not regne
wip hym.

< L 21 > < T A24 > < P 395 >

Bot þei robben curatis of hor offis and gostly
worship, and letten hom to knowe Gods lawe,
by holdynge bokis fro hom, and wijdraunges of
hor vauntages, by whoce þei schulden have
bokes and lerne.

< L 2 > < T A24 > < P 397 >

and þei robben þo comyns of hor lyvelode by
ypocrisie, and fals beggyng, dampned by Gods
lawe.

< L 7 > < T A24 > < P 397 >

And so, when al þo grounde is sought, freris
seyn þus in dede, Lete olde curatis waxe roten in
synne, and leten hom not do hor offis by Gods
lawe, and we lyve in lustis so longe, and
waste vyemeliche and nedees sixty thousande
marke by 3eere of þo pore comyns of þo lond;

< L 13 > < T A24 > < P 401 >

and þis bred was þo sacrament, as Austyn seis,
wip þo popis lawe.

< L 34 > < T A25 > < P 404 >

And right as a blaspheme in þo olde lawe shulde
be stoned of al þo puple, so alle Cristen men
shulden gostly stone blasphemes.

< L 26 > < T A25 > < P 406 >

Ffor if mon trowid holly in þo lawe of þo gospel,
and durst not cloute perto nor drawe perfro, þen
shulden þei be mekely Cristis disciplis and fle
soche blasphemes, as vertues techen;

< L 30 > < T A25 > < P 406 >

for bope vertues and vyces ben knyttid togedir,
and þen shulde Cristis lawe be worshippid as hit
is worthy, for hit suffices by hitself to reule
Cristis Chirche, wijpouent þo popis lawe or any
suche oper.

< L 2, 4 > < T A25 > < P 407 >

And so, þof þo pope and alle his cardynals
determen as gospel, þat þo sacrament of þo auter
is accident wijpouent sugette, neverpoles, for þei
can not grounde hem an Gods lawe ne resoun,
holy Chirche shulde not trowe hom, bot have
hom suspect.

< L 37 > < T A25 > < P 407 >

Bot sip Seynt Austyn forbedes þat ony man
trowe hym, þat if he grounde hym in resoun, or
elles in Gods lawe, myche more of alle þese
doctors, wipen þo fende.

< L 13 > < T A25 > < P 410 >

And so, þof we had an hundred of popis, and alle
þo freris in þis worlde were tourned unto
cardinals, 3itte schulde we more trowe þo lawe
of þo gospel þen we schulde trowe al his
multitude.

< L 18 > < T A25 > < P 410 >

Sothely in þo olde lawe was beggyngge forbeden,
for hit gos oute of kynde more þen is nede;

< L 9 > < T A25 > < P 411 >

And þus forbedes Gods lawe þat any mon be
begger.

< L 25 > < T A25 > < P 411 >

And ne were Gods lawe, þis speche were ful
straunge, ffor men spoken comynly of beggyngge
by mowthe, not by mevynge of voyce, bot by
expresse wordes;

< L 16 > < T A25 > < P 412 >

Certis, sip Crist ches to be unchargeaunte to þo
puple, ne gif non occasioun of avarise to ope,
þei shulden fle þis doyngge, and occupy hom
better, spesially sip he forfended to begge in his
lawe.

< L 37 > < T A25 > < P 412 >

Bot sip freris were heretikes and blaspheemes in
Crist, bot if þei groundid þis beggyngge in lawe
of þo gospel, þei bisien hom ful faste to seke
hom a grounde.

< L 15 > < T A25 > < P 413 >

Bot loke how þese freris kepen þo lawe of þo
gospel.

< L 4 > < T A25 > < P 416 >

And þis knotte lastid not, for hit was yvel
groundid in hate of Crist, and of his lawe;

< L 26 > < T A25 > < P 416 >

1387
traytoure.
heretikes, neden Crist to gif suche powere to his

So þat lawe of þo emperoure, and chesynge of heretikes, neden Crist to gif suche powere to his
	traytoure.
	<LT 3><TA 25><P 425>

And so, if we loved oure feyth and Cristis lawe, as we shulden luf if we wil be saved, we schulde not slepe þus in his cause, bot warly wake.
<LP 8><TA 25><P 428>
And so iche Cristen mon, if he wil be saved, most hold stiffly wiþ þo lawe of Criste.
<LP 34><TA 25><P 429>
But it is knowen bi lawe of our God, þat alle þes bodiliche signes ben straunge fro charite;
<LP 10><TA 26><P 431>
And so martirdom, wiþ hooli lyf after Cristis lawe, makip mor evyidence þat þis is a seynt.
<LP 30><TA 26><P 432>

Ffor we owe to trowe þat Crist myght not fayle, nouþer in ordenaunce ne lawe sufficient for his Chirche;
<LP 37><TA 25><P 418>
Also þo seynis wolde not þat hor sect were
wedid wip hor tradiciouns, and laft Cristis lawe.
<LP 18><TA 25><P 419>
myche more an ydiot schulde not gifa reule to alle his sect, lastynge for evere, whiche reule were not expressid in Gods lawe.
<LP 26><TA 25><P 419>
and for to spoyle more þo puple, þei feynen hom a powere to graunt men gostily helpe more þen þei have of Gods lawe, or elles may þei helpe homself.
<LP 6><TA 25><P 420>
and þis is þo lawe of gospel and kynde.
<LP 8><TA 25><P 421>...

And herfore triste we þo þat rightwysesen of oure owne werkes, and laste we þo faythe of þo lawe of Crist, for al suche fals feynynge moste nedely perishe.
<LP 37><TA 25><P 424>
For þei forsaken Crist in kepyng of his lawe, and Crist seip þat man mot kepe it 3ifu he love hym.
<LP 20><TA 26><P 433>
for whoever trowþ in Crist, and lastþ to his lyves ende in þis feþ he shal be saved wiþouten siche prelatis sip in tyme of apostlis, and when þe Chirche pryvede, siche prelatis wanteden, as Goddis lawe techip.
<LP 12><TA 26><P 434>
But God forbede þat lordship 3yven of þe emperor schulde chaunge or destrie þis lawe of

How blessidful were þo Chirche to renne aftir Crist, if it were onely payed of þo ordynaunce of hym, and broght up no newe lawes, ne no newe sectis, bot amendid mysdoeris by Cristis owne lawe, and bringe hom ageyne to þo lyve þat Crist hymself ordeyned! And þen þo dowynge of þo emperoure had nouþer come in, ne his prelatis had not blasphemid þus ageynes Gods lawe, ne þese private religiouse schulde nouþer on þis wyxe have stourblid Cristis Chirche, ne pervertid his ordiyr. For chaunouns, munkes, and freris schulden ceese, bi fredom alle his sect, lastynge for evere, whiche reule and ensaumple of siehe deds exponep best of Cristis lawe.
<LP 23, 26, 30><TA 25><P 418>
Firs, þat þei lyveden diverseliehe fro bises newe sects, and loveden God and his lawe, and leften siche signes.
<LP 34><TA 26><P 431>
and ensaumple of siche deds exponeþ best Cristis lawe. And þus bi process of tyme is þe Chirche peyred, bi tumyng fro Cristis lawe, and ensaumple of seip pat pis feip is a seynt.
<LP 13, 14><TA 26><P 433>
For we owe to trowe þat Crist and his lawe, as we shulden luf if we wil be saved, we schulde not slepe þus in his cause, bot warly wake.
<LP 8><TA 25><P 428>
And so iche Cristen mon, if he wil be saved, most hold stiffly wiþ þo lawe of Criste.
<LP 34><TA 25><P 429>
But it is knowen bi lawe of our God, þat alle þes bodiliche signes ben straunge fro charite;
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And so martirdom, wiþ hooli lyf after Cristis lawe, makip mor evyidence þat þis is a seynt.
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Ffor we owe to trowe þat Crist myght not fayle, nouþer in ordenaunce ne lawe sufficient for his Chirche;
<LP 37><TA 25><P 418>
Also þo seynis wolde not þat hor sect were
wedid wip hor tradiciouns, and laft Cristis lawe.
<LP 18><TA 25><P 419>
myche more an ydiot schulde not gifa reule to alle his sect, lastynge for evere, whiche reule were not expressid in Gods lawe.
<LP 26><TA 25><P 419>
and for to spoyle more þo puple, þei feynen hom a powere to graunt men gostily helpe more þen þei have of Gods lawe, or elles may þei helpe homself.
<LP 6><TA 25><P 420>
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And herfore triste we þo þat rightwysesen of oure owne werkes, and laste we þo faythe of þo lawe of Crist, for al suche fals feynynge moste nedely perishe.
<LP 37><TA 25><P 424>
So þat lawe of þo emperoure, and chesynge of heretikes, neden Crist to gif suche powere to his
	traytoure.
	<LT 3><TA 25><P 425>
Crist; for Cristis lawe, al 3if it be contrarie to his downyng, is mor my3ty and groundid in resoun, And so in his poynt ben heretiks many in pe world.

And wite 3ee wel þat 3our folye, bi whiche 3ee wenens to plese God, shalt not excus 3ou to God at þe day of dom, for Crist and his lawe shal witnessse a3en 3ou. And siþ Poul was not excusid bi þe olde lawe of persewynge of Crist in his 3one membris, meche mor þe emporor, þat bi mannes lawe persewed þe soule of Crist in his tendre embrit, shalt not be excusid, siþ he drawip hem to helle.

Sequestre we al mannes lawe, supposynge Crists olde lawe of persewyng of Crist in his 3one membris, meche mor þe emporor, þat bi mannes lawe persewed þe soule of Crist in his tendre embrit, shalt not be excusid, siþ he drawip hem to helle.

God kep his Chirche fro fals ypocrites and clepen not ne his lawes, but þat þe yeve of þe Chirche, al þe yere 3if þe speken of holy Chirche, lawe, religion, obedience, cursynge, þat þe yere 3if þe speken of holy Chirche, lawe, religion, obedience, cursynge, þat þe yere 3if þe speken of holy Chirche, lawe, religion, obedience, cursynge.

And his newe ordynauncis, ungroundid in þe gospel helpen þe fend, and letten þe lawe of Crist. And so siche prelats shulden Cristis houndis, and berke bi his lawe, and not bi lawe of wolves. what lettip þis houndis to berke, and lede Cristis sheep aftur his lawe? Certis it semeþ þat dowynyng of þe Chirche, and too myche worshipynge of Antecristis lawe;

And þis faihte shulde move men not to selle hor prayers, but iche man life bisili, iche aftur þe lawe of God: ffor aftur þat a man deserves in his owne persoyme schal he be rewardid, in heven or in helle.

And þis newe ordynauncis, ungroundid in þe gospel helpen þe fend, and letten þe lawe of Crist. And so siche prelats shulden Cristis houndis, and berke bi his lawe, and not bi lawe of wolves. what lettip þis houndis to berke, and lede Cristis sheep aftur his lawe? Certis it semeþ þat dowynyng of þe Chirche, and too myche worshipynge of Antecristis lawe;

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For hem to say a masse, ande mannes lawe wittenessen in many placis.
<\L 28, 30, 33><T A28><P 449>

And so ypocritis clepen þe worldly lordishchipis þat prelatis han, a3enst Goddis lawe, bópe old and newe, and a3enst Cristis lif and his apostilis, þe patrymonyne of Jesus Crist don on þe cros, for to fere secular lords to take a3en here own goodis, and governe hem ri3tfully, and to brynge clerksis to Cristis owene ordynance.
<\L 3><T A28><P 451>

Here Cristen men seyne, þat no pope may make lawfully any lawe contrary to his gospel, ne superflue, ne by his lawes withdrawe men fro studiyng ne kepyng holy writte, ne sette more superflue, ne by his lawes withdrawe men fro Goddis lawe and amende hem. 
<\L 27, 28><T A29><P 460>

Also þo two ande seventy disciplis hadden powere for to preche, and þerto Cristes sente hem, in whom alle prestis bene understonden, as holy doctouris ande comyne lawe witnessen. Also Seint Gregore techis in his Pastoralis, and in þo comune lawe, þat who ever comes to þe prestehode takis þo Joyce of a crier for to crye before þo dome, and eliis he stiris þo wrath of God a3euyms hymselfe.
<\L 4, 5><T A29><P 465>

Over þis we seyne, þat no man schuld bere fals wittenessyng ageynus his broper, seyngyn hym cursid whom God and alle his aungellis blessen, by evyidence of man, for kepyng of his lawe, þof a synnel a prelate openly reverse Gods dome by his lettre cursynge hym.
<\L 29><T A29><P 465>

Perfore Cristen men wilen blyve to Criste ande to his lawes, ande holde hem seintis þat ben expressid in holy writte, ande alle oþer suppose bynethe blyve, as þai han evyidence.
<\L 27><T A29><P 467>

For if þai bene symonyens þai bene heretikis, cursid of God and alle his seintus, as Gods lawe ande mannes lawe wittenessen in many placis. For if þai be open lechouris, þo lawe forbedis hem to say a masse, and þo pepul is forbidden in þo same lawe þat þai here not þer masse, ande þat suche prestis take no part of þo chirche godis, as þer owne lawe wittenessis, wiþ gode resoun and grounde of holy writte.
<\L 31, 32, 33, 35><T A29><P 468>

And if þai lyven proudly, wipdrawyng techynge of Gods worde, wrappyng hem in seculere offices, þai bene cursud and manslears ande thefis ande ravnouris, as Goddus lawe ande mannes ande resoun wittenessen;
<\L 4><T A29><P 469>

And Seint Austeyne in þo comyne lawe sais, þat suche a bishop is raþer an unshamefast dogge þen a bishop. Cristen men schulden have fredome in al þer doyynge nowe to offer or leve, wheter þeire conscience reulid by Goddis lawe ande resoun thynkis beste; 
<\L 14, 17><T A29><P 469>

And if any trewe man for Gods sake sere þeþe tesere hiseresies, þai pursuen hym to dethe by lesynys, and murtheren hym wip draw open answere, lest þo pepul conceyve þo trouthe of Gods lawe and amende hem.
<\L 37><T A29><P 470>

But not forbi Cristen men seyne boldly, þat no man schal entre into þo blis of heven but if he love God and his lawe more þen al erithly gode and his owne lyife, ande make restituccione of wrongegoten godis upon his powere, and lyve in trewe meknes and charite, and helpe his pore neyheberus at nede as he may resonably, and dye in his charite, þat he wolde raþer be hongud quarterid and brennt, ande a powsande tyne lesen his lyfif, if he my3t, raþer þen one breke any commandement of God, or eliis he loves not God over alle þinge.
<\L 8><T A29><P 472>

But þai wolde algatis be lordis of his worlde, a3eynes Criste and his lawe, and drawe alle men for to holde a3euyms Gods trouthe, lest þai be brou3t to þo meke and pore and charitable lyvynge of Crist and his apostilis.
<\L 26><T A29><P 472>

Here Cristen men seyne, þat alle þinges þat clerksis have bene pore mennes godis, and þo clerksis ben not lordis of hem but procuraturis, as Gods lawe and manns law wittenessen.
<\L 23><T A29><P 473>

Ande as clerksis taken tithes amonge Cristen men by virtue of þis lawe, myche more þai schulden abstene hem fro oþer possessiouen of þer breperin, for þo generale forbedyng of God Almy3tty;
<\L 9><T A29><P 475>
sieth men bene acusris doynge a3eynys þo popis lawe, as his symonlyens blaberen, how cursid ben þese Lucifers children, so openly doynge a3eyn just lawe of Crist cheif pope, and of Seint Petur, and of Cristen bilye! 
< L 10, 12 > < T A 29 > < P 476 >

And in tokyn of doynge away alle temporalee, cleriks bene schaven þe hede, and schul have no þinge but dymus and ofryngus, as dekenys in þo olde lawe.
< L 1 > < T A 29 > < P 477 >

sipen God has 3yven 3owe þo swerde for to mayntene his lawe, and bitaken his Chirche to 3oure powere, and grete kyndenes schewid to 3owe in groundyng, worschipping, and conferming 3oure state, and made alle men, prestis ande ooper, sogett þerto.
< L 37 > < T A 29 > < P 478 >

Lokee 3e lordus, þat schulden lif justely ande devoutely, sechynge grace if God to reuleowe andoure pepul aftur. and teche hit ande lesse worse hip of great seyntys, wyrechys and mony moo.
< L 19 > < T A 29 > < P 483 >

and mony moo. 
< L 19 > < T A 29 > < P 483 >

ande 3it þis sentence is þo olde heresie of friteris ande munkys, and men of þo newe lawe, a3eyne þo gospel ande olde seintis and þo olde lawe.
< L 31, 32 > < T A 29 > < P 483 >

sipen Seynt Austyne seis, as þo comyne lawe witnessis, þat þat pinge þat is sene is bryd, þat sothely, þat þo feithe askis; 
< L 22 > < T A 29 > < P 484 >

þo comyne lawe of decrees witnesseiss, when prelatis weren sumwhat gostly, þat þo bred and wyne þat bene put in þo auter, aftur þo consecracione ben not onely þo sacrament, but þo verrey body and blode of oure Lord Jesus Criste.
< L 26 > < T A 29 > < P 484 >

Criste for his precius blode move worldly lordis to love his lawe; mayntenyng hit, þat Cristen men may frely telle holy writte, and comyne lawe and bileve of Cristen peple; 
< L 10, 11 > < T A 29 > < P 485 >

þo comyne lawe sais, A chirche pat is halowid by covenaunmaking is raper cursid þen halowed.
< L 7 > < T A 29 > < P 487 >

Moreover þo place halowis not a man, but a man halowis þo place, as þo storye of Machabeis and comyne lawe seyne.
< L 15 > < T A 29 > < P 487 >

as Seint Jerome sais, wip þo comyn lawe, whatever þai bissenn God cursis.
< L 36 > < T A 29 > < P 487 >

For þo sufynge of leechery is expressly a3eyne Goddis commandement, ande receyyng of þis money is mayntenyng peroff, for whiche þo bishope, by Goddis lawe and comyne lawe of þo Chirche, schulden be degradid, for hit is open mayntenyng of open erroure a3eyne Cristen menis bileve.
< L 32 > < T A 29 > < P 488 >

Ffor of Seint Steven men bene certeyne by holy writte þat he is a gloriouse martire, ande trewly prechid, bope of þo Olde Testament ande þo Newe, when he was onely deken, which men sayne nowe is a3eyne þo lawe and dewe obedience, and in þis þai destroyen his martirdame, or ellys þai sayne nowe open falshede, þat dekenys offen not to preche.
< L 12 > < T A 29 > < P 489 >

Hit semys þat syngulere affeccione, and accepynge of persons a3eynes Goddus lawe, ande lesse worschip of great seyntis, wyrchys
myche pat is done in his halowynge.

I suppose over his, pat bo gospel of Crist be hert of po corps of Gods lawe;

And hit semes to sum men, pat clericis pat dwellen lastandly in his error ageyns Gods lawe, and fles to sue Crist in his ben open heretikes, and hor fautours ben partyneris.

sip men of pe popes lawe witnesse pleylyn, pat a man may lawfully, 3ce, a3enst his soverains wil, go fro pe lasse perfitt religioun to pe more perfitt.

Nophys owphe to be damptenn as errour and fals, but 3if it savour errour or unri3twisnesse a3ens Goddis lawe.

But sip our euyng ha3 don so, and opere kynges his predecessours han don so mane tymes, by lawfulness cause, as perteynynge to here regalie, and of comun lawe, by counsail of pieres of lawe, by counsail of pieres of lawe techen.

But supose pat siche parische chirchis weren leefullly goten, 3it, sip pei ben superflu to siche men, pe tipes and offringis shulden ben 3ove to povere needy men, as Scynt Jerom and pe popis lawe techen.

Also, by God and his lawe curatis ben muchel more bounden to techen here sugetis charitably, as holy writ and Goddis hestis, taking by strengp or post.

Also pe popis lawe comaundip, in pe beste part berof, pe popis, opyn lechours, taken no part of porcion of goodis of pe Chyrche.

And muche more pei may and owen to withdrawe here typis for grete synnis and opin, as for symonye, pat is heresie, as pe popes lawe saip, and for covetise, pat is worshipinge of fals goddis, as holy writ sey, and for pride, envy, glotonie, and dronkenesse, sip bope by Goddis lawe and mannes lawe God cursepe siche mennis blissinge and preyingis.

But suppose pat siche parishe chirchis weren leefullly goten, 3it, sip pei ben superflu to siche men, pe tipes and offringis shulden ben 3ove to povere needy men, as Scynt Jerom and pe popis lawe techen.

Also, by God and his lawe curatis ben muchel more bounden to techen here sugetis charitably, as holy writ and Goddis hestis, taking by strengp or post.

Be fourpe article is his, pat Cristis techinge and bileve of pe sacrament of his owne body, pat is pleylyn tau3t by Crist and his apostelis in gospellis and pistilis, may be tau3t opinly in chirchis to Cristen puple, and pe contrarie techinge and fals bileve, brou3t up by cursed ypocris and heretikes and worldly prestis, unkunynge in Goddis lawe, distried.

Also by God and his lawe curatis ben muchel more bounden to techen here sugetis charitably, as holy writ and Goddis hestis, taking by strengp or post.

Pat pe sacrament pat men seen wip bodely e3e bitwene pe prestis hondis is neper bred ne Cristis body, but accidentis wi3oute suget, and is neiper groundid in holy writ ne reson ne wit, ne tau3te bi pe moste wiseste olde seyntis, but only by...
newe ypocris and cursed heretikis, &r magnyfien here owen fantasies and drenes, and fyned power and myrycals, more ben Cristys techynge and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, &r be determination of &r trewe court of Rome, &r is set in &r beste part of &r popis lawe.  
<L 29><T A33><P 520>  
Also in &r stone of &r feste of his sacrament we cleepe it bries breed, and seyn, bred of angelis is maade bred of man, and, hevenly bred 3evep ende to figuris of &r olde lawe;  
<L 31><T A33><P 521>  
And Seynt Austyn seip in a sermon &r is writen in &r popis lawe, &r ping &r is seyn is bred, and &r ping &r ei3en schewen or telleth is &r chaalis, but it is, as moche as &r fe3h axe3h to be lernyd, &r bred is Cristys body, and &r chaalis, &r is, wyn in &r chaalis, is Cristys blood Also Seynt austyn seip in a sermon, and is writen in &r popis lawe, 3e schullen not ete &r chaalis, ne drynke &r blood, &r whiche blood &r men &r schullen do me on crois schulle schede out;  
<L 8, 12><T A33><P 522>  
And in &r popis lawe, wip grete congregacion of bishopis and clerkis, and grete avismept, is written bu3h;  
<L 21><T A33><P 522>  
OF ANTECRIST AND HIS MEYNEE: Dauid seip/ Lord sett bou a lawe maker vpon hem.  
<L 2><T AM><P 115>  
Crist made oo lawe &r &r maken ano3her lawe/ wip many constitucions.  
<L 17><T AM><P 134><L 1><T AM><P 135>  
&r pryayn to kynge &r &r moten be venged on hem &r trespassen not/ whenne &r a3eyn her wille don ou3h/ bou3 it be Goddis lawe. Crist bad &r pule to keene his lawe.  
<L 1, 2><T AM><P 136>  
Crist spake to &r fend in hise pre temptaciouns/ &r he blamed hym not for he legged Goddis lawe; but antecrist &r hisse seyne nowe &r men owen not to commyn wip trewe prechours/ ne for to speke wip hem/ &r it is vnelful to lewd men to speke of Goddis lawe; but &r may suffren hem to speke of al filpe &r synne/ &r wil not punyche perfere &r make hem to forsware it/ as &r maken cristen men to forsware Goddis lawe.  
<L 6, 10, 14><T AM><P 136>  
Crist confirmed his lawe &r wip his de3 approcued hit; &r &r ben bisy aboute hou &r mowne distruye it/ &r magnifi3e &r popis lawe more &r enne Ihu Cristys lawe.  
<L 2, 4, 5><T AM><P 137>  
Crist conferred oo lawe;  
<L 6><T AM><P 139>  
be o3her men neuer so hooly &r kep Goddis lawe/ &r ple3de ydiosis &r ben cleypn/ &r lityl &r sett bi hem;  
<L 4><T AM><P 142>  
but antecrist &r hisen han wip hem men of lawe for fees to amercy &r cely puple wipouten any mercy.  
<L 4><T AM><P 143>  
hise disciples seyen &r he is God in erpe/ &r we ben tau3e in Cristys lawe to haue but oo God.  
<L 1><T AM><P 144>  
&r &r syten in &r trones wip glorious myters jugyn &r demyng her owne made lawes &r demonys causes/ longe to plete for a little &r sone my3I be termyned by &r opyn lawe of God/ if &r wolde vse it;  
<L 7><T AM><P 144>  
but he cypret viiouse men &r dor not don vnto for rebelnes ayeuys God &r brekyng of his lawe.  
<L 8><T AM><P 145>  
Crist fulfillud al &r oolde lawe &r &r newe;  
<L 13><T AM><P 145>  
And who so lokep her symonie/ &r &r breken al daye/ &r preten fast to brenne &r boke that Goddis lawe is inne.  
<L 1><T AM><P 146>  
Crist wole &r men knowen hym prestis by kepyng of his lawe &r loue &r &r han heerto/ &r by her hooly lift/ by loue &r charite/ &r bi her hooly prechyng/ bi hooly ocupacioun/ &r bi her bisy praiers/ by pommes/ &r penauce doynge/ &r bi her meke paciens;  
<L 13><T AM><P 146>  
If Cristys lawe teche not me/ it is false mannes fyndyngs/ summe bi &r purs/ al if &r trespasse not.  
<L 17><T AM><P 149>  
Crist wiphelde no men of lawe ne pleders at he barr for robes & fees/ 3er by 3er to toyle for worldly cause: but eueyn he techep he contrae pleynly in his gospel.  
<L 3><T AM><P 150>  
and he pried, if he he moost obedient to God, and to his lawe, most content of &r boundis of his lawe, not presumand to put to his lawe, ne to minys heerto.  
<L 22, 23><T APO><P 03>
Also, a3en swilk feynid and on groundid indulgens, howi3 a feiful prest to multiply quck resouns, weil he hungenrib and pristib rist3twisnes of pe lawe of God, for by suelk sophymis of anticerist, pe lawe of God is despicid, and ristful is put in veyn hope, and vpon ilk side a liuar in his world is falsyly iapid.

<L 23><T APO><P 08>

Also a doctor in pe lawe, Bartheelmew in casis, seibh pat dais or 3eris of indulgens are not daies ne 3eris of heuen ne of purgatory but pe in daies of his world.

<L 6><T APO><P 09>

he prid is worldly, up on pe rewil of mannis lawe;

<L 2><T APO><P 10>

A nober, wan it is don onli up on comyn form o lawe.

<L 21><T APO><P 13>

And a nober by wilk a man cursib a nober contrarily to pe lawe of Crist, and pat but only in nam or pretendid.

<L 29><T APO><P 14>

And hus it may be, of pe kirk curse a just man iustly, as to form of vsing of lawe;

<L 10><T APO><P 15>

But how pat we spek of curse oijer it pat is dedly, or peyn consequent per of, or eellis waryng, or it pat is sequestraco of pe just man fro comyn, or it be wilke pe just man be cursid as contrari to Gods lawe, pat is but only in name or pretendand, or ani oijer, it semib pat noun owib to curse ani principali for money, for his proper cause or wrong don til him.

<L 13><T APO><P 20>

and also be doctors and lawes of pe kirk: for bi lawe canoun no man howi3 to curse in his owne proper cause;

<L 17><T APO><P 20>

he tober half cursing menib hem pat for drede of torment filling pe lawe comun to pe hile.

<L 7><T APO><P 23>

Neuerbeles, a man is seid to haue power, and leue to vse power, in many wyse, as sum bi lawe and ordre of kynd, sum bi lawe and ordre of grace, and some bi lawe and ordre made and writun. And so it is seid bi lawe pat is mad of pe kirk, pat ilk prest ha3 pe same power to vse pe key in to ani man in pooynt of dep, as pe pope;

<L 17, 18, 19><T APO><P 28>

for God seib bi Ysaie, pe fadir pe first synnid, and pin enterpreters han brokyn pe lawe a3enis me.

<L 4><T APO><P 32>

And as be tiit of his world, and of worlds lawe, he was moost pore, for he cleymyd no 3ing be pat tiit, nor no 3ing to be proper to him, ne wold he not be iuge in her 3ings, nor wan men wold not 3pue him, he sowe no veniaunce vp on hem, but went his wey to oijer place.

<L 2><T APO><P 42>

and to holdyn of him, and bi his lawe, and his seruice to be don to him per for.

<L 13><T APO><P 42>

And pe pore are excusid bi pe lawe.

<L 21><T APO><P 44>

By his Moyses, dere to God, was makid 3euar of pe lawe;

<L 26><T APO><P 44>

To his I answere hus, I denoy me not to haue seid his, for perel falling in forme of lawe;

<L 1><T APO><P 45>

But o 3ing I wot wel, if presitis are bounde to 3er horis bi pe lawe pat hem sif han maid, pei howen be bound be pe charge pat Crist hap 3euem hem.

<L 6><T APO><P 45>

And eft, Wo worp 3ow pat ti3en mynt, anei3, and comyn, and ilke herbe, and leuen pe sadder 3ings of pe lawe, dome, feib, and mercy;

<L 22><T APO><P 45>

Wheiper is it not writun in pe lawe of pepe kirk hus?

<L 29><T APO><P 50>

And sum demen to be letful, for pei deme not pe lawe of pe dede for to harne by cause of long custom, not takyng heed pat synnis are so millkil greuwsare, euer pe lengar pei hold bound pe vncely sowle;

<L 2><T APO><P 51>

Of his mater hus seyn feiful doctors of diuinite, and doctors in lawe of pe kirk, hus: A prest weper he be beneficid or not, he howi3 not to sett to hire his gostly works;

<L 6><T APO><P 52>

But for pe synne of symonye may vnnesse or neuer be fled in swilk 3ings, perfor conduct prestis are reprodid of lawe, after Hostiensis, and Innocent;

<L 19><T APO><P 52>
Sum men seyn þus, þat symonic is a studiouse wilde to by or selle, or on ani maier to haue goostly power, or þe office þer of, for temporal price, in entent of chaunging to gide þe toon for þe toper, as it semþ bi holy writt, and bi þe lawe, for Symon Magus seyn þe aposþil 3euing þe Holy Goost bi leyng vpon his handis, offrid him money to bye þe goostly power, þat þei schuld tak þe Holy Goost þat he schuld putt hands to;

And in þe lawe it is seid, þat Symon wold haue bout þe Holi Goost in þat entent, þat of selling of synnis þat schuld be do bi him, he schuld wyn money.

þu glories in þe lawe, wuworscippist God be breging of þe lawe?

And oft is bidun to prestis in þe lawe to be holy and halow oper; And so he

þis semþ bi þis þat in mennis lawe oft men falsen domis, and appel þer fro, and prouen a3en þe witnes.

And þus seip Jamis, þat on is iuge and 3euer of þe law, þat may moph dampe and saue, And bi him kingis regnun, and makers of lawe discernen iust þingis.

And þus seip Poule, þat Crist is end of þe lawe to ri3fulnes to ilk man trowing. As Austeyn seip Bob of lawe of kind, and of law writun, and law of grace, he is þe first begining al ri3t mad, he is þe midyl, end, ordeyning, and governig, he is entfully consuming and keping, and to warn al laws strekyun; and he kepþ in þe to lawfully doing al þat goþ bi him, and he is end of þe oolle lawe, filling and ending and avoyding after þat ri3twises axip.

Nor þis excusiþ not to sey, þat he demþ after þe lawe, and dop noþing after his oune arbitracoun, but obeyschip to þe lawe, as seynþ Ambroþe seip, and so he dop to his knowing as far as man may knowe, he may not know as God.

Þerfor as God 3euþik knowing, and teþchþal al profitable þingis, and enormþal alle and leþþ hem, for al abel are tau3t of God, so þat man schal not stond onþy in þe tecching of man, but in tecching of God a boun man, and þan he schal vnderstond a boun his enemies, and ouer his techars, and ouer þe hold, as þe Salm seip, and now God 3euþik his lawe in þe hertis of men, and writþþ it in þer bowelis, and not wip enk, ne parchemy, but wip þe Spirit of God, and kennþ þem in al ingis, os þe prophet seip, and Jon in his epistil, nor for3eiþ þem not in tyme, nor confoundþ þem, so schuld he þe jugis, if þei bowid not from him, nor he schuld not fail to him nowe no more þan he dede to Salomon, nd oþer iugis, But now for men lefun, and don domis, and not bi his Spirit, nor do not bi his counseil, but regnun and not

þe wedding of prestis, or of cosynis in þe prid or ferd degre, is not forfendid bi þe auiorite of þe oolle lawe, nor bi þe auiorite of þe gosple, nor of þe epistil, but it is only defendid bi law of þe kirk.

And as Poul seip, Were is not lawe, þer is not breking of lawe, and eft he seip, If I bigge ageyn þe þing þat I ding doun, I mak mesilfe a tresparer;

þat law canoun is contrary to Goddis lawe, and þat decretisits, as to þat part of wysdam þat þei haue of þe worldis wisdam, are Egpiçiens. And þat þi sciens of canon holy writ is blasfemid, 3he God himsilf, þat is þe lawe 3efar.

Of þe wilk on seip þus, þe lawe to be contrary to þe gosple moraly, wan it is not wip it to help to þe perfeccoun of þing þat þe gosple schewþ and biddþ to be done, but in ani maier is per a3en, in ani tyme, for ani cause letting or troubling, or tarrying after þe sentence of Crist, þat seip, þat þat is not wip me, he is a3en me, and he þat gedrep, not wip me, he scakterip a brod. And so, syn þe law of þe gosple is charite, ri3fulnes, trouþ, euhenhed, mercy, clemens, and þes of God, were þat ani law in ani maier helpþ not þis, but to striþ and debat, to wrong, prid, and lust, and to swilk oper, dowtles it is a3en þe lawe of God.

þe law canoun is callid law ordeynîd of prelatîs of þe kirk, and pronounce to constreyn rebel bi holy rewî, and it may be vnderstondyn as þei ben contrari to þe lawe of þe gosple, as are many decretal epistîs, and generally alle þe tradîcouns of þe dowîng of þe kirk fro þe tyme of Constantyn;

As it semþ bi þe feip þat we trowe nor þe lawe canoun takþ not impunging of þe law of God as to þis part, but as to þe toper part, is comoning mikil wip law cuyl, and þus it gedrep in isilf two lawes, and of þis commixtioun of þe vsing
of þes two lawis þus is diuersly sowen gret seed
do fowr of þe kirk of God.

Þat semip to be figerid in Goddis lawe;

Þe loue of Goddis lawe, and he condioucous of
sciens of decres schuld streyn men fro þis office.
Of þe loue of Goddis lawe Gregor seip, þat þat
louip a kyng þe louip his lawe.

<Ł 15, 16, 17> <T APO> <P 74>

and in Goddis lawe is figerid þe supprisirig þat
þe sciens of wyoming doþ in holy writ, be þe
play in þe wilk Ismael oppressid Isaac;
<Ł 27> <T APO> <P 74>

not only is holy writ despisid bi þat sciens, and
blasfemid, but God himsylf þat is þe law 3euar, 
þat semip figerid in Goddis lawe, wer it is red,
þat þe son of a woman of Israel, þat scho bar of a 
man of Egipt, stroue 3ip a man of Israel and 
blasfemid God of Israel; þus in þe decretisatis, þat 
are Israelitis in party, os to þe part of sciens þat
þey han tane of Godis lawe, and Egipcians as to
þe þat þey haue of worldly wysdam, þei 
blasfemen God of Israel, wil þey calle þe lawe
pat þe he 3af kafe, as vnprofitable, wen þe seip
himsylf, I þi Lord God toching þe profitable
þings;

<Ł 1, 4, 6> <T APO> <P 75>

And þus seip an oper, Men occupied in mannis 
lawis, and putting be hend þe helful lawe of
Goddis comandements, schuld tak hed how in
þis same þei ren in þe curse of God;
<Ł 17> <T APO> <P 75>

God biddip vs do dedis of kynd, and alle moralls 
are goostly dedis, or dedis of maneris bi þe lawe
of maneris. And God hab 3euen to vs þe newe 
lawe, compendiosar and more compleat and more 
profitabler þan ani oþer lawes;

<Ł 21, 22, 23> <T APO> <P 75>

Efter þe lawe to him þat brekip seip, to him þat 
brekip feip, feip schal be brokun to him;
<Ł 10> <T APO> <P 76>

But nowe newe lawe techip þat wip out consent 
of þe bishop of Rome þei schal pay no tributis
nor talagis.

<Ł 21> <T APO> <P 76>

And þe lawe acordip, þat þat doþ a3en 
concions biggip to helle.

<Ł 32> <T APO> <P 79>

þe xix. xviii: Eft þe apostil biddip men stond, 
and not be holden a3en wip þe 3ok of seruage, 
for law bringip no man to profit, not but þat þing 
þat is maad opun in þe lawe, but þe þat sekip to
be justified in þe law is fallen fro Crist, for man 
be howuip be justifid of þe feip and grace and 
goodnes of Crist;

<Ł 12> <T APO> <P 80>

Also þe pope seip in his lawe, þat þer are two 
lawis, as law of þe spirit, and law maad of men;
and who þat is led be þe law of þe spirit is fre, 
and is not worbi þat þe be dreuen vnder maad
lawe, and perfór go he fre bi oure autorite, But
now are men lettid ofton bi maad lawis, rewlis, 
and constitucouns, to wirk after þe spirit, or to
do þe mercifull dedis or ri3tfulnes frely, bi 
autorite of Crist;

<Ł 18, 21> <T APO> <P 80>

And in an oþer special maner weren þis disciplis 
þat folowid him bi þe kenning of Moyyes lawe, 
and oþer writun lawis.

<Ł 2> <T APO> <P 82>

Perfor gop more to þe lawe and to þe witnes, þat 
if þei sey not after þis woord, morow li3t schal
not be to hem.

<Ł 3> <T APO> <P 93>

But neuerpeles, as comyn spech techip vs, and
Goddis lawe, and clerkis charmis are callid in 
diers maner.

<Ł 29> <T APO> <P 94>

And þan we be clobid þe habarioun of 
ri3twisnes, to held to ilk man, þat we howe bi his 
lawe to fren and fo, to suffreynd and suget, 
and þat we deme non man, but as God biddip;

<Ł 26> <T APO> <P 99>

And þus þe keping of Cristis lawe is callid 
reliigious, bi holy writ, and holy doctors.

<Ł 21> <T APO> <P 100>

wise, wan it is acording to God, efter his lawe to
þe worship of God, and profi3t of þe vowar;

<Ł 29> <T APO> <P 100>

Also bi lawe cyui it is not leful to a mi3ty body 
to beg;

<Ł 4> <T APO> <P 111>

ffor þus is seid in Goddis lawe, þe warkman is 
worbi of his meed, and his hyre.

<Ł 25> <T APO> <P 112>

ffor wane þe lawe was 3ouen to Moises in þe 
mounte of Synay, God 3af it in Ebrew for þat al 
þe pupel schuld vnderstonde it & þad Moises to 
rede it vnto hem to þe tyme þei vnderstodyn it.

<Ł 23> <T Buh> <P 171>

And þus þe Apostilis, þat ben clepid ydiotes be 
scripture, allegeden here & in many oþer placis
þe profecies, and of þis it is notable þat þe 
lewde puple in þe olde lawe knewe þe lawe
notwithstanding that God for synne hadde departed his tunes of hem, as it is opon in his II chapter of Genesis. If God wole, he loeue not lesse vs Cristen men in pes daies pan he dide the pupel in pe olde testament but better, as he hap scheued the mene of Cristis passioune & be pes newe perfite lawe 3ouen to vs. & herfore on he Witsondaihe he 3af to many diuerse nacions knowing of his lawe be on tunge, in tokenhe he wolde alle men knewe his lawe to his worschipe & her profite.  

Also we pa that han moche comyned wip pe Jews knownen wel that ali my3ty men of hem in wat londe pe ben born 3it pei han in Ebrew pe Bible, & pei ben more actif in pe olde lawe then any Latyn man comonli;  

wiche wanne it was seyn of lordis and comouns, pe good duke of Lancastre Jon, vos soule God asole for his mercy, answered perto sharply, saying his sentence: we wel not be pe refuse of alle men, for siben oper nacions han Goddis lawe, wiche is lawe of oure byleue, in pe olde lawe pane any Latyn man comonli;  

Whanne he is dueli ordeyned ober orderid of a prelate, and after bisili studiep in Goddis lawe, and is in ful wille to preche Goddis word oute to pe pepel bisili, trueli, and freli, panne may he verili suppose and hope that he is sente bope of God and of man to his office.  

Also, that alle true prechours, as Crist seip in Mathewes gospel, schulen be like to pe housholdere pat bryngep for that his tresoure bope oolde pyngis and newe, that is, he schulde haue kunynge bope of pe Oolde Lawe and of pe Newe.  

And so we muste to hem applie oure backes bope of bodi and of soule, and be sadelid wip here hooli techynghe (pat is, groundid in Goddis lawe) or ellis, forsope, we ben not able pat Jesus Crist sitte in oure soule.  

Bi his sunne, men moun vnderstonde Crist and his lawe, whiche is pe sunne of ri3twisnesse.  

Goddes lawe is aboue alle ober lawes as pe sunne is aboue alle ober planetes, and so God hap maad also his lawe to schyne to alle men pat wolen able hem to receyue it, and no men mai lyue goostli but þoru rule of pat lawe.  

is turned into darknesse whan þe lyf of Crist and knowyng of his lawe beþ hid or maad derk to þe peple.  

Pip ny3t of syennes letteþ men, þat þei moun not take þe l3t of Cristus l3f and of his lawe.  

Ri3t so, þese same mescheues goostli han þei þat been in ny3t of dedli syennes, and wanteþ þe some of Cristus l3fe and of his lawe.  

And al þis makeþ þe derkenesse of þe ny3t of here syennes, and wantyng of þe sunne of Goddis lawe.  

So, in ny3t of synful lyf, men moun winche not merytorie deedsis to encryngye of hire blisse, as þey mai whan þei stonden in þe dat of grace and þeþ ruled by Goddis lawe. And perfore seip Seynt Poule: While dat is, winche we, that is, while we been in grace, and ruled by Goddis lawe, winche we goode worskis in kynde, for þanne þei encrrecen oure blisse in heuene.  

For ny3t comeþ þe seip whan no man may winche, þat is, whan þe ny3t of synne comeþ, and ignorance of Goddis lawe, þanne nou suche worskes profiten vs to encryngye of oure blisse.  

Ri3t so, 3ef a man be goostli sike in synne, al þe while þat he hæp li3t of þis goostli sunne (þat is, clere crowyng of Cristus liﬂ and his lawe), he is 3et myche confortid and releued of his sikenesse þoru hope þat he hæp of mercy, whiche he fyndeþ ensamplid ofte tyme to synful men in Cristus li3f and his lawe; but whan þe ny3t of ignorance of Goddis lawe is come to any suche goostli sike man, þanne he is greteli disconfortid for defaute of goode ensamplies, and ful ofte engregged to dispeir.  

Þese ny3t þeues moun bee vnderstande þoo þat Crist seip in Jones gospel comeþ no3t in bi dere, but stiep vp by anoper wet: þat is, proude symmonent prelatis, and curatis, and prestis, þat al hire lyf, whiche is derke ny3t, þoru synne and ignorance of Goddis lawe, spoyleþ Goddes peple þoru her priuei ypcrisie and her feyned lawes. Alle suche haten þe crowyng of þe cok, if he crowe trueli and in tyme (þat is, hatþ þe true prechynge of Goddes lawe, for dreid of comynyng of li3t of truple), for þei wite wel, and it be known, hire malice schal be maad open and þei knowne suche as þei ben.
So, þou such prehours ben stoppid for a tyme, 3et at þe last God wolde hauke his lawe knowen and þeues take wiþ þe feet.  
\(<L\ 200>\langle CG02\rangle \langle P\ 18\rangle\)

for riþt as cloudes in þe eire þat ben bitwene þe sonne and men bine þe letteþ þat þe sonne mai not schyne vpon hem, so goostli letten þe þe sonne of Cristis lyf, and his lawe mai not schyne to his peple.  
\(<L\ 205>\langle CG02\rangle \langle P\ 18\rangle\)

Bi þese, I understonde þoo prestis þat han take vpon hem þe office of a crier of Goddis lawe, as Gregorius seip, and eþer kunne not proche Goddis lawe, eþer ellis ben neglectid and wolten not proche.  
\(<L\ 243, 244>\langle CG02\rangle \langle P\ 19\rangle\)

Riþt soo, whan men of holî cherche (þat is, prelatus and prestus, whiche principali schulden take liþt of kunnyng þat þe sonne of Cristis lawe, as þe moone of þe sunne) þe þe direttli bitwixe it and þe comen peple, wip al hire power stoppyng and hidyng fro þem þe verrei knowynþ þerof, þan is causid a greet goostli eclipse of þe sunne of Cristis liþt and his lawe in cristen mennes soules.  
\(<L\ 318, 321>\langle CG02\rangle \langle P\ 20\rangle\)

For manie of hem seyn þat it is noþt lefful lewede men to knowe þe blesside law of þe gospel of oure Lord Jesus Crist, but oneli prestus and clerкус, but it sufficeþ too hem to kunne her Pater Noster, and to bisleue wel.  
\(<L\ 324>\langle CG02\rangle \langle P\ 21\rangle\)

And þus, wip þis fals opynyon, þei stoppen þe liþt of Cristus lawe þat it may not schyne in þe soules of þe comune peple and so, þe þe direttli bitwixe it and þe comen peple, wip al hire power stoppyng and hidyng fro þem þe verrei knowynþ þerof, þan is causid a greet goostli eclipse of þe sunne of Cristis liþt and his lawe in cristen mennes soules.  
\(<L\ 318, 321>\langle CG02\rangle \langle P\ 20\rangle\)

And þus, wip þis fals opynyon, þei stoppen þe liþt of Cristus lawe þat it may not schyne in þe soules of þe comune peple and so, þe þe direttli bitwixe it and þe comen peple, wip al hire power stoppyng and hidyng fro þem þe verrei knowynþ þerof, þan is causid a greet goostli eclipse of þe sunne of Cristis liþt and his lawe in cristen mennes soules.  
\(<L\ 327, 332, 333>\langle CG02\rangle \langle P\ 21\rangle\)

and if Goddes lawe, as þei seyn, be fals, þanne hauke þei þeues þat hem for to kepe a fals lawe; and if þei þeues þat þe lawe, as þei wolten prekke þe þe lawe, and þer mai no man kepe a fals lawe but 3ef þe he be fals himself.  
\(<L\ 337, 338, 339. 340>\langle CG02\rangle \langle P\ 21\rangle\)

And þus þis gentili eclipse þat I hauve schewid is þe þride byng þat causeþ derkenesse to þe peple of þe sunne of riþtwinesse (þat is, of Crist and his lawe) which is þe firste signe þat Crist seid in his gospel þat schal come tofoþe þe Doom.  
\(<L\ 346>\langle CG02\rangle \langle P\ 21\rangle\)

Whiche is þe prede foul synne (þat is, symonie) þat schal be plenteuous þanne in prestes, boþe in byinge and in sellyng þe sacramentes of holy cherche, as ordres, wedyngyes, and confession, and opure sacramentis also, whiche ben forbodoun bi þe Scripture and bi þe Popes lawe boþe.  
\(<L\ 448>\langle CG02\rangle \langle P\ 24\rangle\)

Pese sterres (þat is, þe comyn peple) tofoþe þe Doom schullan falle fro þis firmament (þat is, fro þe kepinge of Gods comandementis), for þanne sum of Goddes lawe schal be derkidi fro hem for defaute of prechinge of þe prestis.  
\(<L\ 484>\langle CG02\rangle \langle P\ 24\rangle\)

þat is: 'In þe laste dayes schul be perelous tymes: men schullen be louynge hemself, couetous, hile, proud, blasfemes (as grete swereres and men falsinge Goddes lawe, as it is seid byfore), not obeiyng to her faderis and moderis, vynkynde, wickide, wiþoute afligcon, wiþoute pes, synful liueris, vncountynent, vmylyde, wiþoute benygnite, froward, swelyngge, bynde, louveris of lustes more þan of God, hauynge þe spice of petee but denyinge þe vertu.  
\(<L\ 502>\langle CG02\rangle \langle P\ 25\rangle\)

þe vertues of þese heuenes ben hardi, and miþtii knyþtes of God, þat ben true prechours of his lawe, seyne suche werchednesse of synnes regninge in alle astatis, knowynge þerby in her soules þat þe Doom is nyþhur, schullen þanne be meued to pruche scharpli ægens hem, and boldeli, wip Baptister and Heli, reproute boþe gret and smale of here synful lyf.  
\(<L\ 611>\langle CG02\rangle \langle P\ 28\rangle\)

Here also moun þei be sorre aschamed þat han peple vndur her gouemaunce, but moost prestis, of whom mony men schulde axe þe lawe of God, þat ður þei hauke no kunnynghe to teche her peple, or ellis þou3 þei hauke kunnynghe be necligent þerof.  
\(<L\ 39>\langle CG03\rangle \langle P\ 32\rangle\)

And þefor caste John þis wy to þe honoure of Crist, to sende þus his disciples on þis message to Crist, seyne: Art þou þat art to come to saue mannes kynde, þat þe lawe spekeþ of; or we abideþ anopte?  
\(<L\ 60>\langle CG03\rangle \langle P\ 32\rangle\)

But þe doctoure Crisostom seip þat þerfore he axede þei question bi his disciples: not for þe wolde take answere ægens of Crist, but þat þe disciples þat werten send, þorou here gractus
comunicacioun wip Crist, schulden see wip here y3en his werkes and so bileue to his witnessynge of him þat he was verrei Messie bihi3te in þe lawe, to whom þei beleueede no3t 3et, but hilde her myスター more þan hym.

For þe ly3tynge of þe secunde blyndenesse (þat is, of euere wille) whiche blyndep þe i3e of vnderstoundynge, Daviud seip in Goddes lawe: /Declaratio sermonum tuorum illuminat, et intellectum dat parvuis/.  

Pat is: 'My peple, bisili takęp entent to my lawe, and boweþ 3oure ere to þe wordes of my mouþ'.

Pat is: 'þe þat turnęþ awey his ere þat he heere no3t þe lawe, his preier is cursid.' And heere may religious ypercritis and prestis be sore aferd, þat 3euen hem so multyde to multitudes of preieris vndeouutli momelid wip þer mouþ, and haten comunicacioun of Goddes lawe and alle true prechoures perfo, leste her preieris ben cursid and so stere God to more veniaunce, as Seynt Gregorius seip, and haren hem þat þei preien fore.

Richesses in þe Olde Lawe weren no3t miché lacked, and pouerte no3t miché preised. For Abraham, Ysaac, and Jacob, and manie oþere patriarches weren ful riche, and þerwip ful goode and true seruauntes to God, to whom in þat tyne he bihi3te a lond in wheche weren manie richesses, wheche weren figures of þat sacramentis of þe Newe Lawe þat makeþ vs in soule and aþleþ vs to euere lastynge richesses in soule. 

But for þei wyste not þe soþe, þerfore þei senten solemnye messygeris (þat is, prestes and dekenes þat bi wy of resoun schulde kunne mooste of þe lawe and of þe prophets) fro Jeresolem, where was þe mooste principal studie of þe lawe and of þe prophecies, to wyte who he was. 

For Seint Austyn seip, and þe Maister of Stories rehercęþ it, þat a leisinge is a false significacion' of voice wip intencioun of deceuyynge', and þis hadde not John in þe answerynge to þe messygeris, for he was not þe gret prophet bihi3te in þe lawe, and þerfor he seide he was not a prophet (for þei menede soo), and so he deceuyede hem not, for boþe hadde oon intencioun. 

Herto mai be answered bi Seint Austynes sentence in a book þat he made (De Mendacio), and also it is sette in Comune Lawe of þe cherche, 22: q. 2 primum: /Quisquis, inquit, esse aliquod genus mendaciæ quod peccatum non sit putauerit, decipiet seipsum turpiter/.  

Per ben sempel prestes þat prechen now Goddes lawe faste aboute, þorou3 grace of God, to plese hym wip and profite of his people, and to maken him knownen among his peple þe þat he haþ be longe hid þorou3 negligence of curatys and worldeni ocupacion. 

But now erchedekenes, and officiellis and opur ministres, and þerwip begger prechoris (as Pharisées, diuidid þorou3 byddynge of oure bishops þat rulen oure Jerusalim) axen þis question of þese pove prestis: 'Séþe þe Pope precheþ no3t þat is Goddes viker, ne none bishops but selden, ne óper grete prelatys for fere þei mi3te ly3tly bryngye men into herisie, and óper curatus mouþ lyue ful wel þou3 þe prechen no3t, but þis office is oneli committed to þe ordes of freis, whiche ben clerks apreued and kunne wel Goddes lawe, and bi her prechynge as foure postis beren vp Cristis cherche, and 3e ben neþer popes, ne bishops, ne óper grete prelatys, ne curatus of cherches, ne of þe foure officees, but ydiotes and/fooles þat vvneþe kunne 3oure gramer or þe literal sense of Scripture, þat li3tly makeþ men erre, wharto preche 3e þanne so faste and bigynnyn a newe manere þat hæþ not be vsed a long tyme but of þe hooli frreres?' þou3 þese pove prestis allegh hem Hooli Scripture of diuerse prophets of þe Olde Lawe, and Cristes owen word in þe gospel, and his hooly auctoritees of þe foure doctoures, how ech preye is bounde to þe office of prechynge, þei leien to þe deef ere, and setten perbi ri3t no3t, and seien þei wyten not what þei menen for þei vnderstouden nou3t þe Scripture. But þe cheef cause herof is for þe drede þat þei haue þat, 3eþ fro þe pove Goddes lawe weren knowen to þe peple, þei schulden lacke miché of her worldly worschepe and of her lucre boþe.  

And þe hooly doctoure Seint Ambrose seip in his sentence þat is writen in þe Lawe, II· q. I· c· 28: /Magnum quidem est documentum et speciale quo Christiani viri sublimioribus potestatibus docentur debere esse subiecti, ne quis terreni regis constitutionembut esse soluendum.  

boþe of his lyf and of his lawe) to hem þat bëþ diligent and wel ocupeed in her degree, weber it be spiritual eþer temporal, and specialiþ to hem þat bëþ wakeris in keepinge of her cure whiche
Pat he anguel cam wip lyste may also bitokene pat wanne prestes (pat bebe he angelis of God, as Malache he prophet seib) byngheb confortable messages to he peple of trufe doctrine of Goddes lawe, pei schulde apere wip ly3t of goode werkes, of wuche Crist spekeb in he gospel, per he seibb: Sic luceat lux vestra, et cetera.

For pe first: 3e schulleb vnderstounde pat circumscicioun was a ryte and a religioun in Olde Lawe, comaundid to pe children of Israel, pat in pe eytepe dai aftur pat a chyld were born pei schulden kutte away a lytel garland round aboute of pe vtermure part of pe skyn of his 3erde.

Anoper cause of pis ordinance was pis: for as Michele as Abraham was pe first to whom expressly was maad biheeste of pe incarnacioun of Crist, perfor it was resabile pat pe feyful peple pat schulde come of him (of wuche Crist schulde be born, to whom pe lawe schulde be 3ouen after) weren known bi a certeyn signe fro vnfeyful peple;

pe sifiue cause was for to comende to vs obedience, wile he pat was not suget fullfild pe lawe.

pe seuenche cause was pat he pat bar pe birpen of pe lawe in himself schulde deliuerre opere men fro pe charge of pe lawe.

For pe declaracion of his matere, men musten vnderstondre pat neper for it is pe firste dai of pe newe 3er, neper for it was ri3t eper custom of pe Olde Lawe is cause whi pat cristen men halwen pis dai.

For, as Seint Poule prouep in his pistole to pe Galatheis, after Cristus de3p and general publicacion of pe Newe Lawe, pe ri3tes of pe Olde Lawe weren dede, and speciali circumcision voide bi pe comynge in of baptem, for baptem 3euep al pat circumcision 3af and miche more, for it 3euep more plenteousl grace and entree anon into pe blisse of heuen.

And ri3t as pe Jewes weren bounden to bodilli circumcision in pe Olde Lawe (pat is, a peyneful kuttinge awei of her flesch, as pe texte seib (Ge 17: 14): Masculus, cuius caro prepucij circumcisa non fuerit, delebitur anima illa de populo suo). Pat is: 'A knaue childe, whos flesch of his 3erde schal not be circumcidd, pat soule schal persche from his peple), so cristen men bebe bounde to gostli circumcision in pe Newe Lawe (pat is, a peyneful kuttinge awei of al maner of synne poru verrei penance doyngye, er pei passen ou3t of his world), seyinge Crist hymself, 3euer of pat lawe, in pis manere: [Nisi penitentiam egeritis, omnes peribitis?]. Pat is: 'But 3ef 3e do penance, 3e schullen perishe and ri3t as bodilli circumcision my3te no3t be don bi lawe til after fulfyllynge of pe vbi dai in pe eitepe dai, ri3t so pis gostli circumcision (pat is, clensyng of synne poru verrei penance) mai neuer be wel don til after vij gostli daien ben fullfild, and so in pe eitep gostli dai.

Pat Heroudes made pe prestis and kunnyng men of lawe to telle pe prophecie of Cristus birpe, whiche drownen not afterward perto but pe seculer kynges, bitokeneb pat pe deuеле strepe operwhile prestis and kunnyngy clerkis to seie pe trupe of Goddes lawe to hire owne damnacpion when pei folowen not perafter in hire lyuinge, and oper seculer mennes saucacion pei leuep and dop þerafter.

Pat firste 3efte (pat is, gold) bitokeneb wisdom of Goddes lawe, whiche is more worp', as pe prophete Daud seib, pan material gold', or topazion (pat is, preciousston), and elles so wise a prophete wolde not haue loued pe ton bifore pe toper. Alle peo pat principalli louen pe wisdom of Goddes lawe tofore al oper wordeli þyng offerrepto God þis gold pat is pe firste 3efte. But alle þoo þat louep more pe wisdom of wordeli and seculer lawe, or ellis pe wisdom of wordeli worschipe, or of catel, bebe aboute to bigile þis blessed child as men dop oper children wip a counter of stykynge bras in stide of a nobel of cler gold.

For pe wisdom of pis world is not so myche in comparisoun to pe wisdom of Goddes lawe as is bitwene stykynge bras and most fynest gold;

And ri3t as pe Jewes weren bounden to bodilli circumcision in pe Olde Lawe (pat is, a peyneful kuttinge awei of her flesch, as pe texte seib (Ge 17: 14): Masculus, cuius caro prepucij circumcisa non fuerit, delebitur anima illa de populo suo). Pat is: 'A knaue childe, whos flesch of his 3erde schal not be circumcidd, pat soule schal persche from his peple), so cristen men bebe bounde to gostli circumcision in pe Newe Lawe (pat is, a peyneful kuttinge awei of al maner of synne poru verrei penance doyngye, er pei passen ou3t of his world), seyinge Crist hymself, 3euer of pat lawe, in pis manere: [Nisi penitentiam egeritis, omnes peribitis?]. Pat is: 'But 3ef 3e do penance, 3e schullen perishe and ri3t as bodilli circumcision my3te no3t be don bi lawe til after fulfyllynge of pe vbi dai in pe eitepe dai, ri3t so pis gostli circumcision (pat is, clensyng of synne poru verrei penance) mai neuer be wel don til after vij gostli daien ben fullfild, and so in pe eitep gostli dai.

For pe wisdom of pis world is not so myche in comparisoun to pe wisdom of Goddes lawe as is bitwene stykynge bras and most fynest gold;
For to him pat cam first, hee quytt him his couenaunt, and more my3te he not axe, bi lawe ne bi resoun;
\<L 178><T CG08><P 162>
But þese wordeli men, as I seide, þat gon bisides þe wei ði hire bodeli muk (which is hire God, þat helpeþ hem, and spekeþ so for hem to iusticis, to men of lawe, to meyntenouris in cuntre, to cisouris), for seluer sellep hire soule þat þei plocken of þe grape or it be ripe, þat þei moune nouer keuere, ne come to hire ri3te ripyng.
\<L 315><T CG08><P 89>
If a prelacie or a personage be void of a pastour, or any oþer cure pat nedide of an hed, Goddis wille were, and þe lawe also it seip, þat whos were most meiked and lest settid bi þe world, bi fre eleccion of þe cherche or patrons presentacion, schulde haue such cure to saue mannes soules.
\<L 326><T CG08><P 90>
so mannes flesch, but if it be rulid vndur resoun of Goddes lawe, he is more wylde mannes soules.
\<L 340><T CG08><P 90>
In þis blyndnesse ben prelatis and curatis of þe chirche þat demep a gretter synne and more scharpeli chastiseþ hire peple for faiyngre of hire tiþes þanne for leuyng of greuouers þyngis of þe lawe, þat is: meercy, feiþ, and dooom.
\<L 361><T CG10><P 115>
In þe Olde Lawe, Jewes hadde a becommendament to suffre no nedi man ne begare to be amongis hem, for he schulde be releued tofore þat he schulde not nede þerto. Miche more perfite schulde we beo bi þe lawe of iome, for Crist seip þat but 3if soure ri3twisnesse be more perfite þanne scrives and Pharisises, whiche weren techers of þe Olde Lawe, 3e schul not entre into þe kyngdom of heuene'. þanne, if we kepent trueli þe lawe of ioue and of charitee, myche raper schulde we suffre noo nedi man ne begare to be among vs.
\<L 400, 403, 404, 406, 407><T CG10><P 116>
for, as Goddes lawe seip: Mi loue was maad fatt, and he kikede'.
\<L 18><T CG11A><P 131>
If for þou loke wel in þe lawe of God, þou shalt fynde oþer weies inowre by whiche þou maist scape, if þou wilt: Loke þe wyeyes pat Poule spekiþ of, þere he seip þus: /Quid habes quod non accepisti?
\<L 245><T CG12><P 156>
And if þou loke wel alle þese weies, and oþer puþis þat Goddis lawe techib, and go not oute on no side, þou shalt falle neuer in þe deuelis nett.
\<L 255><T CG12><P 156>
And þerfore seip þe God in his lawe: Pou shalt not apere in my si3te (þat is, to prey) voyde' þat is, wipouten almesdedis.
\<L 464><T CG12><P 162>
For þere as God haþe 3ouen hem moubis, he haþe boden hem first in þe Olde Lawe to open hem to þis werke, seying by þe prophete Ysay: /Exalta in fortitudine vocem tuam, qui euangelizas Jerusalem/.
\<L 221><T CG13><P 170>
And þe Crist biddib hem also in þe New Lawe: /Ita, predicate euangelium omni creature/.
\<L 228><T CG13><P 170>
Þat is: 'He þat turnip away his eere þat he here not þe lawe of God, his preyoure is cursid'. Þe secound deefnes is of men þat ben greet men in lordship, or men of lawe, to whos state it is: 'He þat mi loue was maad fatt, and he kikede'.
\<L 261, 263><T CG13><P 171>
And suche ben cursid of God in his lawe, þere he seip þus (Deut: 27- 25): /Maledictus qui accipit munera vt percutiat animam sanguinis peitis/.
\<L 272><T CG13><P 171>
Pat is: 'No man putting his honde to þe plowe and loking bacward is able to þe kyngdom of God', whiche is þus myche to meen: no man concerued fro synne whiche after puttip his werkis to be þe lawe of God and after fallen a3eyn to olde synne, is able to þe kyngdom of God.
\<L 368><T CG13><P 174>
Pat is: 'Blessid is þat man whom þou environest, Lorde, and of þi lawe techist him'.
\<L 398><T CG13><P 175>
And so, suche a prelate or a curate in cunte, 
orsaking his wrecchid worlde for Goddis sake, 
lyuing a pore lijf after his Mayster, Crist, and 
fully 3yuing to spiritual occupacion in preying, 
and studying, and preching Goddis lawe, is able 
to heel many men of her goosty sekenes of 
synnis; for he good ensaumple of his vertuous 
lijf.

< L 48 > < T CG 14 > < P 177 >

Prestis shulden þe raper forsake þis worlde and 
sue Crist in his lyuing, and knowleche to þe 
peple bope him and his lawe, and so bring 
himself and þe peple to þe feest. 
< L 77 > < T CG 14 > < P 178 >

may bitoken vnfeipful counselouris þat sumwhat 
3it gone nere þe trupe, suche þat seyn þat þo þat 
lyuen innocently as a childe, and þerto ben wel 
groundid in her kunnynig of þe Olde Lawe, þat is 
bitokenid as doctouris seyne by þese fyue barly 
louis. And also þe Newe Lawe may bitoken þe 
two fisshis, for al holly þe Newe Lawe stondip 
in ij branchis of lioue; and ri3t as a fisshis þat 
is swete mete temperip þe biternes of barly breed, 
so dope þe Newe Lawe of lioue and mercy 
Olde Lawe of dreed and veniaunce. 
< L 176, 177, 178, 180, 181 > < T CG 14 > < P 180 >

Sum man my3t sey: ‘What is þis worde of God 
þat þu spokest of and callist “þis loof”, sïpen 
þer ben in Goddis lawe wordis wipouten 
noumbre?’ To þis þat may be answerid þat þis 
worde is þe wor of lioue, in which is 
comprehendid al Goddis lawe, as Seint Poule 
seipe: {Plenitudo legis est dileticio}. Pat is: þe 
fulnes of þe lawe is lioue’, and þerfore Cristis 
New Lawe is clepid þe lawe of lioue’. for in þese 
two, as Crist seipe, hangip al þe lawe and 
prophesies. 
< L 101, 104, 105, 106, 109 > < T CG 15 > < P 186 >

Whoso dope wilfully and discretely after þe 
boundis of Goddis lawe, brekip wel and departip 
þe þrid loof of breed, of which I spake of at þe 
bigyningbat, is of, tempeal goodis for bodile 
sustenauence. 
< L 275 > < T CG 15 > < P 191 >

And Seint Gregorius seipe, and is writen in þe 
Comoun Lawe þus: {Elesmosina illa redemptoris 
nostr oculis placet que non ex illicitis et 
iniquitate congeritur, sed de rebus concessis et 
bene acquisitis impediuntur}. 
< L 339 > < T CG 15 > < P 192 >

But every suche prechour whos lijf is wipout 
repreef, as I scide tofore, and þerwip prechip no 
þing ellis but Goddis lawe or þat þat may be 
groundidبيرينه وþe whiche is true (as Dauid 
seipe in þe Psauter: {Lex tua veritas}. Pat is: ‘Þi 
lawe is trupe’), and prinsaly þe euangelie 
whiche is souereyn trupe for þere is no falshe
de wrong worde þerinne (as witnesip þe Wyse 
Man speking in þe persone of God, seying þus: 
{Justi sunt omnes sermones mei, et non est in eis 
aliquid praum neque peruersum}). 
< L 71, 73 > < T CG 16 > < P 197 >

þat is: ‘He þat turneþ awey his eer þat he here 
not þe lawe of God, his preyer shal be cursid’. 
< L 249 > < T CG 16 > < P 201 >

Not to her entent (þat he wes of Samarie 
and contrarie to her lawe), but for he wes goostle þat 
Samaritan þat þe gospel of Luke spekip of in (X 
chapitre 335), whiche helde in oyle and wyne 
into þe woundis of þe man þat came doun from 
Jerusalem into Jerico. 
< L 280 > < T CG 16 > < P 202 >

Here also men may lerne þat if þe eneymes of 
God and of his lawe put vpon true prechouris 
þe euangelie dyuerse reprouab1e þinges, of 
whiche summe ben true to a good vnderstonding 
and summe ben false and vnworshiping to God, 
þei may holde her pees to þe first but alwey 
deny3e þe second. 
< L 332 > < T CG 16 > < P 203 >

For ri3twisnes of lawe in demyng of blasfemye 
asken first accusing tofore þe iuge, depositing 
witnes, and þe sentence of þe domesman, and al 
þis þe feylied. And also, if a man were commit 
þe lawe, he shulde be stonyd wipout þe cite, 
as it is writen in Leuiticus 24: 23; 
< L 410, 413 > < T CG 16 > < P 205 >

For as þe story tellip, in þe fourþe Book of 
Kingis, þat Ioiaða þe Bishopp made Athalia 
þe Quene to be drawen out of þe tempel tofore þat shulde be slayne, but þe 
cursid enuy of þe Jewis my3ten not abyde al þis 
proce of lawe. 
< L 420 > < T CG 16 > < P 205 >

wheþer þei haue led her lijf aftur þe rule of 
Goddis lawe, in good ensaumple to her sugettis; 
< L 531 > < T CGDM > < P 222 >

wheþer also þei han bisile, true, and freli, 
prechid Goddis lawe to þe peple, wipoute 
feynynge, faging, flatering, or favoure of 
pleausance of þe peple, or profijt of þe purse. 
< L 536 > < T CGDM > < P 222 >

hou þei han holpen wydouse and faderles 
children in her ri3t, þat no man wrongfully 
oppresid hem a3eyn þe lawe of God. 
< L 547 > < T CGDM > < P 222 >

But if it be so þen þat prelatis and prestis 
not þis rule þat I haue rehersid, as Goddis lawe 
techip, but ben more prouder þen ony temporal 
men in costious array for her owne bodies; 
< L 558 > < T CGDM > < P 223 >
And if he lyueth in sloupe, in longe lying in bedde, and afur monole her matyns and her mynde heron ful litel, and afur occupie he day in ydel talis telling, or of tretis of he rewme, or typinges of be3onde, or talinge of her temporaliytes, or tifeling wi9 ladies, and touche litel of Goddis lawe for hei mowne not tent  herto;
< L 590><T CGDM><P 224>
Pe first knot is a3eyn proude men, for God shal sayt day to hem: For as myche as 3e weren proude and rebel, and dispisid me and my lawe and he trewe techers herof (for whoso dispisip hem, despisip me);
< L 710><T CGDM><P 227>
Pere no couetise of good brentyb manmys herte, for hei han more joy han pei kan desire, for loue is her lawe and ledip hem everychone.
< L 1116><T CGDM><P 239>
Pe lewdest knaue of he kychny here shal be pere clereke, and take dignite of degre in dyuinite at he first lesson bat he lokip in his boke, when alle deymous doctouris shullen drawe pere abacke, bat now letten suche lewid men to lerne here Lordis lawe.
< L 1149><T CGDM><P 240>
This servynt kepith tho, and moche warde is to kepe hem Therefor he seith: Moche pees is to kepe hem: and her is no scander.
< L 11><T Dea1><P 446>
Eft the same prophete seith: Blessid is the man that gede not in the counceile of vnfaithful men, and stood not in the wey of synners, and sat not in the chaiser of pestelence that ys, pride eithir wordli glorie, but his wille is in the lawe of the Lord, and he schal hawe mynde bi nygt and bi day in the lawe of the Lord.
< L 19, 20><T Dea1><P 446>
But othre veyn men besie hem faste to studie to kenne the lettre of Goddis lawe and thei bisi hem nat treuli to kepe the sentence ther of. And therfore thei diseuyen hem self and in maner sclandrun the lawe of God. Ffrst thei schulde studie to kenne wel the trewe sentence of Goddis lawe, afteward to kepe it in werk and thanne to speke therof mekeli and charitabli to the edification of othere men;
< L 36, 38, 39><T Dea1><P 446>
for if thei iangelyn oonli of this bessed lawe to schewe here cunnynghe abowe othre men and kepe not it opynli in here wikers but doon opynli the contrarie, thei ben contrarie to hem sifl and this cunnynghe turnyth hem to more
dampnacion.
< L 3><T Dea><P 447>

Pryncipali thise clerkis ben grete folis that with sich lyuynge prechyn opynli the lawe of God, sfor as Crisostom seith on M v' c' on that word Vos estis sal terre, vos estis lux mundi: he that lyueth yuele opynli in knowynge of the peple, and prechith the laue of God, damnychymself, sclandrith othere men and blasfemeth God.
< L 32><T Dea><P 449>
But thise heretikes seyn cursidli that God is fals and his lawe ys fals, for if the lawe of God is fals, as thei seyn opynly, thanne God is fals sithen he is auctour of this lawe;
< L 39, 41><T Dea><P 450>
And thus thei ben opyn anticristis and moost perilous heretikis that euere risen vp agens hooli chirche, but as blasfemers of God were stoned of al the peple bi Goddis doom in Moises lawe.
< L 19><T Dea><P 451>
The second tyne, thi schulde meke hem sif to God in doynge penaunce that God opene to hem the trewe vndirstondyng of his lawe, as he openede wit to hise apostolis to vndirstonde hooli scripture.
< L 32><T Dea><P 451>
Thanne sithen the wordis of Crist ben wordis of euerlasting liyf, that is, bynge trewe men to euerlasting blisse, and sithen thi wordis schulyn sle anticrist, the wordis of Crist been ful hooly and ful migty and ful profitable to trewe men, But Poul menyth thus by auctorite of the Hooly Goost, whanne he seyth, the letters sleeth, that cerymonyes eithir sacrifices of the elde lawe withoutyn goostli vndirstondyng of the newe lawe sleeth men bi errore of mysbileue;
< L 34><T Dea><P 452>
therfore Poul seith, the sperit quickeneth: that is goostli vnderstondyng of ceremonyes and sacrifices of Moises lawe quekeneth men of rigt bileue, that now in stede of bodeli circumcisioung takyn baptym taugt and coma undid of Crist, and in stede of sacrifices of bestis in the elde lawe takyn now Crist and his passion and hopyn to be sawid therbi with his mercy and here owene good luyynge.
< L 42><T Dea><P 452><L 1><T Dea><P 453>
ffor Crist in the gospel seith to sich a rebel man, The word wich I haue spoke schal deme hym, that is damanye hym, in the laste day, Also God seith: I schal sle false men and rebel agens my lawe and I schal make to lywe feithful men that
kepyn my lawe. Thanne thoug the lettere sleeth in maner beforsaid, it sueth not therfore that the lettere is fals and harmeful to men, as it suith not that God is fals and harmful in his kynde, though he sleeth iustli bi deeth of bodi and of soule hem that rebellen fynaly agens his lawe. Also this sentence, the lettere sleuth, schulde more make aferid proude clerks, that vndirstonden the trethew of Goddis lawe and lyuene custumabli the agens, than symple men of wit that lilit vndirstonden the lawe of Crist and bisie hem to lywe weel in charite to God and man; ffor theis proude clerks the more thei cuinne Cristis lawe the more they make hem self damnable for here high cunning and here wickid lyuyenge, and the symple men for here lyltyl cunninge groundyn hem sill the more in mekenesse, and bisie hem to lernene the wei of salvacioun. Thus thoug thei haue not tymne and leiser to turne and tume agen the bokis of Goddis lawe to cuinne the lettere therof, thei han and kepyn the fruit and the veri sentence of al the lawe of God, thourg kepynge of duble charite, as seynt Austyn seith in a sermoun of the preysing of charite;

and Deuteronomye it is seid, that a lawe of fier, that is charite, is in the rigt hond of God. 

Ffor God comandith by Josue c' i', that was duk ultimo', that the laue of God be euere in here mouth, and that is to euery staat of men, and God Tellsith him in thre maner. God comandith in Moises lawe that tho bestis that ben vnclene bi Goddis doom and vnable to people schulde studie both nygt and dai the lawe blisse. 

chewe not code be demed vnclene; that is that aile thei that tretyn not and thinke not and speke ourre lord Jhesu seith to hise apostlis, Marc. 

Ffor God comandith by Josue c' i', that was duk ultimo', that the laue of God be euere in here mouth, and that is to euery staat of men, and God Tellsith him in thre maner. God comandith in Moises lawe that tho bestis that ben vnclene bi Goddis doom and vnable to people schulde studie both nygt and dai the lawe blisse. 

chewe not code be demed vnclene; that is that aile thei that tretyn not and thinke not and speke ourre lord Jhesu seith to hise apostlis, Marc. 

Also Austyn seith thus, and the comyn lawe rehersith him in thre maner. 

be ye war, for Crist seith, if the blynde ledith the blynde: they bothe fallen in to lake: and certis, ye schulen not be excusid by ignoraunce of Goddis lawe, for ye mygten kunne it if ye wolden seke it of godly disyre, and good lyuyenge after kyndely resoun writun of God in mens soulis; wich cure schulde be put onelie on hooli men and kunnyne of Goddis lawe, and wilful to performe the goostli cure and ensample of Crist and hise apostilis. 

Therfore not withstondynge thise lewide obieccions, as Crist strechid forth hise armes and hise hondes to be nailid on the croe, and hise leggis and hise feet also, and bowide doun the heed to schewe what lowe he hadde to mankynde, so alle cristene peple schulde strechyn forth here armes and hondis and alle heren mensbris to enbrace to hem sill the lawe of God thourg veri blyuele and trewe obedience therto, and trewe maintenaunce thereof to here lyues ende.
And, as he gospel seyth, alle suche men hygan yogdyure for to excusen hem, for alle þese men, and alle only syche þat tellen more by such lawe þan by Godes lawe, excusen hem to come þe riht weye to heuene.

For now in þe laste dayes whan prestys ben turned to avarice, stones schullen crie and constreyne prestes þat maken hem a priaut religioun as an hege and oþer men þat sewen hem in þe brode weye to heluward þese stonyes, þat ben myhty men in þe world, schullen constreyne bope prestes and puple for to entre into heuene by holdyng of Godes lawe.

Here may men towche of al maner of sunne and specially of false prestis, traytours to God þat schulden trewly clepe men to blys, and telle hem the weye of þe lawe of Crist, and make known to þe peple þe cawtelis of antecrist. And þis dere may fygure byng þat fallyth now, sþ þprehates as scribes and religious as pharisees gruchchen aþen trewe prestes, membris of Crist, þat comunen with comunes as publicans and secker lordys as synful men, and seyn hit fallyth not to hem to knowe Godes lawe, for þey seyn hit ys so hyȝ, so sotyl and so holy þat þey maken hem a riȝtwisnesse by hemself, and þese secker prelatys may wel be clepyd scribes, for þei, bope more and lasse, writen þe money þat þey pylen of þe peple more bysily þan þey prenten in ther sowles þe knowyng of Godes lawe.

Fyrst for þe wolde convuerent hem to confusion of prowde prelatys þat letteden þe fredam of Godes lawe to han his cours;

The seconde cause ys þat Crist wolde 3yne his prestys in tymé of grace lore and ensawmple to do wisly so and to stonde for þe fredam of Godes lawe.

Pese prelatys wolden fayn þat al Godyz lawe were hangyn on hem, for to spyle þe peple; for þanne wolde þey telle þis lawe and putte þerto false vndyrstondyng as þey myȝten hafe more wynnyng of þe peple.

þereby reputation þat schulde be taken of Godes lawe þes men don wel as God bideþep hem do. And comunly fool iugement ys a þing þat men knownen not, for þey ledon not þer wit aftyr Godes lawe. for þei presumen as þe fend to connen þat þei knownen not.

Here may we see þat sugetys schylden blame prelatys whan þey sen opnyly greet defawtys in hem, as defawte of Godus lawe in kepyng and techyng;

And so þese netty þat fyscherus fysche wþ bytoknen Godyz lawes in whyche vertuues and trewþus ben knytten, and oþer propretes of nettis tellen propretes of Godes lawe, as voide places bytwene knottys bytoknen lif of kynde þat men han bysyde uertues;

þe net ys brood in þe bygynnynge and aftur streyt in þe ende to teche þat men, whan þei ben turmyd fyrst, lyuen a brod worldly lif but afturward, whan þei ben depyd in Gods lawe, þei kepyn hem streiȝtly fro symnes. þese fyscherys of God schulden waschen þer netty in þis ryer, for Cristys prechowres schulden cleneely tellen Godes lawe and not medle wþ mannys lawe þat is troblwy watur; for mannys lawe contyneth scharpe stonys and trees, by whiche þe net of God is broken and fysches wenden owt to þe world.

þese men maken hem a riȝtwisnesse by hemself, as þei maken hem a lawe of antecrist; and certys þis lawe may neuer Crist confermen.

For riȝtwisnesse generally is fulfullyng of lawe; and so fulfullyng of Godyz lawe is verrey riȝtwisnesse and fullfullyng of mannys lawe ys antecristus riȝtwisnesse. And so þe degrees ben in þe lawe of scribes.

þei tristen on riȝt of mannys lawe and gon ofte bysyde þe soþe; and 3et þei excusen þis false lawe and seyn þat hit mut nede iuge fals, for ellis hit fayled in his cours and riȝte of þe world were fordon. But þei þenke not how Crist
forsook to iuge by mannys lawe, techyng pat ilke iugement whiche is not don by Godis lawe is iugement of pe fene, and we witen not ver hit be ri3t. And pat man is a fool pat iuget aften any lawe, and whot not wethur he iuge by God or ellys by iugement of pe fene; and 3if men aysedem hem on his resoun none schulde iuge by mannys lawe. And pis false ri3te is more feynud in consistorie lawe and chapitre lawe, for algaltei pei supposen pat witnesse may not faylen, or ellys pe iuge may not failen pat iuget afur false witnesse; <L 25, 26, 29, 31, 33, 34, 35><T EWS1-06><P 245>

And wit of pei scribes is so muche set in worldly goodis, pat pei clepe not ri3twisnesse but 3if hit be of worldly catel pat is geton by mannys lawe, al 3if Godis lawe dampne hit. And so pe false pharisees tau3ten men pat Godes lawe forfendith not but mensIaw tre or opur lawe, and whot not whap hit be of worldly catel so failen, or ellys by iugement ofpey, pat neypur iuge may not failen; <L 72><T EWS1-11><P 267>

And so pee miracles dude Crist tog ydre in sauyng of mannys kynde: he made men deef by synne to here what God spaak in hem, and men doumbe fro ri3t speche to spekon openly Godis lawe, and so, bysyde pei verteweys to heren and to speke, God mouyde mankynde to don as pat schulden. <L 62><T EWS1-12><P 270>

And, lo, a wys man of lawe roos and temptude Crist and axede Maystur, what schal I do to haue pe blysse of heune?; <L 7><T EWS1-13><P 271>

But Crist seyde to his legislre What ys wryton in pe lawe? And he answeryd and seyde pat pe lawe biddip pat a man schulde loue pe Lord his God of al his herte, and of al his sowle and of alle his strenkpis and of al his mynde, and his nesyebore as hymself. <L 11, 12><T EWS1-13><P 271>

And whanne Crist hadde seid pis parable he axede of pis man of lawe whyche of pese pe men semyd hym to be nesyebore vnto pis seke man pat pis fel into pe heuens hondys. <L 31><T EWS1-13><P 272>

Pis man of lawe pat here is nemyd was nesyur cyuyllyn ne canonystre, but he was man of Godis lawe pat wolde lernen pe wey3e to heune. <L 35, 36><T EWS1-13><P 272>

Pis pret pat furst passyd by mankynde, and saw myschef pat hit was inne, waren patriarkys bope before pe lawe and in tyme pat God 3af lawe. <L 55><T EWS1-13><P 273>

And so pe kepere of pis stable is alle pese men pat God hapchoson to fedon his chyrche wip his strenkpe and anticristys lawe put obac. <L 68, 70, 71, 73><T EWS1-10><P 263>

And alle pes pe ordes of men Crist destruyde and sauynpe pe personys, syb bope Powle and Nychodeme weren pharisees as Godys lawe seyb. <L 23><T EWS1-11><P 265>

and so eche secte smachchyp many synnys, but 3if hit be pat secte whiche Crist hymself made, pat Godis lawe clepyb pe secte of cristen men. <L 29><T EWS1-11><P 265>

And so, syb pei patrownes han no leue of God to make syche eebraieys in his comune pasture, lawe of his cheef Lord schulde destruyse pese sectis, sih Crist louip more his comunys pei pes newe eebraies. <L 72><T EWS1-11><P 267>

And so pee miracles dude Crist tog ydre in sauyng of mannys kynde: he made men deef by synne to here what God spaak in hem, and men doumbe fro ri3t speche to spekon openly Godis lawe, and so, bysyde pei verteweys to heren and to speke, God mouyde mankynde to don as pei schulden. <L 62><T EWS1-12><P 270>

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And so pe kepere of pis stable is alle pese men pat God hapchoson to fedon his chyrche wip his strenkpe and anticristys lawe put obac. <L 68, 70, 71, 73><T EWS1-10><P 263>
But when Christ saw the lepers, he said to them:

And so the Pharisees and Sadducees asked him about these matters.

And so the Pharisees accused him of violating the law and the prophets.

And so the Pharisees questioned him, which is a great mystery, and they said that he was a sinner.

And so the Pharisees and the Sadducees asked him about these matters.

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And so the Pharisees questioned him, which is a great mystery, and they said that he was a sinner.

And so the Pharisees accused him of violating the law and the prophets.

And so the Pharisees questioned him, which is a great mystery, and they said that he was a sinner.
But the sects of newe ordis helpe not puse her brethren, for he be olde, be hee longe, be hee neuere at synch meschef, be wole not helpen hem wip goodys for to lyuen in Cristys orde, but rapur enprisowne hem or punyschten hem a3en Godys lawe. But, by he rewe of charyte, hee schulden sille per hyse howses and alle he e mebles hei han, and helpe her brethren in neede, and lyue al after Cristis lawe.  

And for his cause prophetis of Godys lawe clepen he day of doom day of he Lord', for in pat day no3i schal gon a3enes hym.  

but 3et hei trowedon hee hee greete prophete byhi3te in he lawe, hei clepedon Messyas, was more pan john Baptyst.  

And Iohn bad hem axe huu Crist on his byhalue Art how hei pat is to comen and to saue manys kynde, hei he lawe spekip of, or we abyden anothur?  

Deef men fro Godis word heren his lawe;  

And, certys, alle suche ben sathanas, for hei wolen reuerse Crist, opur addyng to Cristys lawe or ellys wipdrawyn pat he bad.  

Per was byhi3te a greet prophete in he olde lawe, pat hei clepeden Crist, and hei my3te John haue ben holden 3if he wolde haue ben prow'd.  

He Iewys hadden in he olde lawe pat Helye was rauyschad, and leuep 3et in a plase, and schal comen a3eyn before he day of doom and fi3te wip anticrist;  

Crist is clepud Godis loomb for manye resownes of he lawe. In he olde lawe weren hei wont to offren a loomb wipowten wem, he whiche schulde ben of oo 3er, for he syrne of he peple;  

And he was ende and figure of lambren of he olde lawe.  

And he, as God seip in his lawe pat seuene oxen ben seuene 3eer, and pat hei sacryd bred is verrely Godys body, so hit seneh hei seip pat hei dowue is he Holy Gost.  

And he by auctorite of he lawe of God schulde men speke her wordis as Godis lawe spekip, and strange not in speche from vndirstondyng of he peple, and algates be war pat hei pulp vnristonde wel, and so vse commun speche in her owne persone; and, 3if hei spekon in Cristes persone words of his lawe, loke hei deiu declared hem for drede of pryue errour.  

And scone we he argumentis pat fooles maken here pat by he same skyle schulde we speke huu, for God spekip huu in words of his lawe;  

and by hei we seyn pat Crist in speche is not contrarye to hymself, ne o part of his lawe contrarye to anothur.  

But we graunten pat Crist is bope lomb and schep, for Godis lawe graunte bope thee two of hym;  

In his mater we han inow stryuen in Latyn wip aduersaries of Godis lawe, pe synn pat hit is falsest of alle lawes in his world pat euere God sufredde.  

And hit is not byleue hei techen betturer obedience to God pan dope any opur lawe, or hyngus hei spekon to thes ordes.
And Godis lawe seip bat God obeschede to mannys voys, for to eche þing men schulden obesche in þat þat hit sowneþ to obedience of God.

No drede þat ne Crist kepte good ordre in his doyng, furst heryng and aftyr aþyng wordys of þe lawe.

For Crist was suget to his lesse and seruede hem ful mekely, for Goddis lawe tawte hym þat þei weren emspiryd more þan Crist was bodily.

And so, as God forfendeþ men for to addde to his lawe or for to draewe þerþro, for hit is maad in ful mesure, riht so we schulden holde his rewle, by whyche he techeþ alle cristene men, neipur adde to ne draewe þer þro leste we peyren Godes ordenaunce.

why ordeyned not God suche odres in þe olde lawe, ne in stat of innocens, but destaude neyðe þat wer maade? Wheþpur God be not now as wýse as þese þarðe þat þei were destuyed, as þereþeþ of þis manys lawes, and ordeyne now for þe myche to leson goodis of grace þat þei ben betttere, hit is open þat charite is not ordynel in hem.

But moore myracle was of beturyng of his lawe, and þe moste of alle of swift turnyng to hit. And þese sixe watyr pottys þat heldaþ þis colde watur ben men þe olde lawe þat kepton Gods lawe, but þei weren sìxe for, fro 3er to 3er þei kepton þis lawe, þat þus þe hard as stones, and maade men colde on oppur maner þan þe newe lawe, for hit makip þei þa til þehtuþ hem and cofwenforþ þem, as wyn dop mannes body.

for Gods lawe saueræþ wel whan hit is defowlyd, as spicery 3yueþ smel whan hit is pounyed, but drit sterid more is more vnsauery. And þus þe 3yuyn of þe lawe of God was gownd and bygynnyng of cristene mennys religioun, and þus þe disciples of Crist, alle þat þe hæp ordeynot for to come to heuene by rit byleue, trownen in hym by vertew of þis wyn.

And þus is Crist glorified in heuene and in erþe by strengeþ of his lawe þat he þus 3af. <L 82, 84, 88>T EWS1-33><P 363>

Pe story tellþþ how Isu cam down of þe hul whanne he hadde 3yuen his lawe to his disciples, and a myche puple sewode hym for deuocion þat þei hadden in his lawe and eke in his wordis. <L 3, 4>T EWS1-34><P 364>

Pe þridde weye seip þat Crist bad þis negatif to fle sclawndryng of Gods lawe and man, and fle boostyng of hymself and conceyuyng of euyl of God. And for þe olde lawe was þanne cesud, Crist bad fullæ þis lawe as auctour þerof; <L 31, 33>T EWS1-34><P 365>

Sip manye men wip diligence fen los of worldly goodis, and kepon hem þat þei ben not dampynd in such los by mannys lawe, and drede not so myche to leson goodis of grace þat þei ben betttere, hit is open þat charite is not ordynel in hem.

For, by þe dowyng of þe chyrche and nyclenyng of prelatis, is mannys lawe medlid wip Gods lawe, and þese doubule mannys lawes, þe popis and þe emperowres, letten Gods lawe to growe, and gnare þe chyrche as taria gnaren corn and letþþ hit to byrne. <L 14, 15, 16>T EWS1-36><P 373>

And þis letþþ trewe men to telle Gods lawe, and letþþ þe chyrche to growe in feip and oþre vertewis. And furst, whan þe chyrche growede wip þis tare, 3it hit was hyd longe aftur þe dowyng, but sip was þis þare schewyd and Gods lawe hit, for manys wete someris ben come to þe chyrche; and so mannys lawe growæþ and Gods lawe is lettyd, and specially by lawis of þese newe odres. But whan malice of þese lawes was knowan to trewe men, þanne þe and aungelis speke to God and preyden hym þat þei myhten gedren awey þese tares, so þat Gods lawe myhte renne frely as hit furst dyde. But Cristdenyþ þis to hem for harm þat myhte come, for good corn myhte be drawen wp byfore þat hit were rippe, as trewe men in God myhte be sone cullyde 3if þei schewedon to myche þis cause of clennesse of Gods lawe. But God hap ordeynet his seed to growe til hit be rippe, as God hap ordeyned his membirs to helpon 3æþe þei fendys lymes, as longe as hit is good þat þe chyrche profl3te heere by hem.

And heere supposen somme men, sip hit is nyh doomes day, þat sone heraftyr schal be destruyet hoppe mannys lawe and here makers; and so, 3if God wolde, hoppe yprocites and tyrantys schullen be destuyed, as þe antipope wip his cowrt and þese newe religiouse, and þan schal Gods lawe
reynge wip the trewe partis of his chirche.

< L 56, 58 > < T EWS 1-36 > < P 375 >

and preyse we alle deouuty pat God doo here as hym likuy, and stonde we stif in Godis lawe, and preyse we hit byfore his taare.

< L 65 > < T EWS 1-36 > < P 375 >

Manye men musen of the vndistondying of his gospel and penken pat hit ys folye to speken a3enus anticrist, siþ trewe of Godis lawe telluy pat he schal vencuscue christene men for a tyme;

< L 68 > < T EWS 1-36 > < P 376 >

and ouer his we schulden stonde sad in bylue of God and lyuen in vertewys, as Godis lawe bydde vs, and assente not to synne of anticrist pat reigne now, but haue sorwe herfore, siþ Crist hadde sorwe for synne and wepte neuere, but preyse we alle deuoutly.

< L 76, 78 > < T EWS 1-36 > < P 376 >

And herfore worche we wisly, and fi3te we a3eynes he feend, siþ his stonde dreip Godis lawe and wip fullung of Godis wylle.

< L 98 > < T EWS 1-36 > < P 377 >

And, for this tyne is to come and Godis lawe is ful herof, he telluy not of his sixte huuyryng but vndistondiþ hit in opre.

< L 39 > < T EWS 1-37 > < P 379 >

And to his helpen my3ty men hit drawen fro clerkis worldly goodis, pat pei han a3eynes Godis lawe and doon harm to his chirche.

< L 64 > < T EWS 1-37 > < P 380 >

And his seed wantiþ rooent of loue to stonden in Godis lawe, for pei loue moore worldly goodis þan pe fruyt of bylue; for pei seed of Godis word mut be rotyd in charite, so that neipur pouert, ne pyne, ne manas maad of anticrist make men faile fro Godis lawe for stabulnesse in þe roote.

< L 45, 48 > < T EWS 1-38 > < P 386 >

And whan Crist cam ny3 Ierycho, a bylynd man sat by þe weye and beggyde, for synne of þe puple þat wolde not helpon hym wipowte sweþ beggyng, al 3if Godis lawe forfende syche beggerys for to be. =

< L 35 > < T EWS 1-39 > < P 391 >

And as fadres of þe ooolde lawe smelliden Crist in þer deedis;

< L 68 > < T EWS 1-39 > < P 393 >

Eche man mot begge of God, and axe of hym his ech day breed, and begge goostly werks of mercy of his breþren, for þei ben slowe to do þese werks as þei ben holde to do by þe lawe of God.

< L 78 > < T EWS 1-39 > < P 393 >

And þese men pat smellen Crist in his lif and in his lawe þei clepon hem ypcorites, and maken hem ceson to spekon of Crist.

< L 92 > < T EWS 1-39 > < P 394 >

But Crist answeryde wysly, and for to 3yme men ensample to answere by Godis lawe and to loue more hit þan eurlyng byng.

< L 47 > < T EWS 1-40 > < P 397 >

And þus 3if we can answere couenably by Godis lawe, when þat we be temptyde of pruye, of glotreye or opur synne, we may wel ouercome þe feend and eche þing þat temptuþ vs þus.

< L 51 > < T EWS 1-40 > < P 397 >

but anticrist deynep not to legge Godis lawe for his power, but scip þat 3if men denyen hit þei schal be curside, slayn and brend but þus þe feend temptide not Crist, al 3if he were of more power þan þese anticristis disciplis to tempte Crist or cristene men.

< L 69 > < T EWS 1-40 > < P 398 >

for hit is wryton in Godis lawe "pe Lord þi God þow schalt worschypon, and to hym one þow schalt serue pus"."

< L 109 > < T EWS 1-40 > < P 399 >

And so often in Godis lawe is scornyng wel ment, as 3if hit were leuelse doon on good maner.

< L 35 > < T EWS 1-41 > < P 402 >

And, ri3t as in Cristis tyme and aftyr by his apostles he turnede manye hepene men to Cristis religiou, so now in tyme of anticrist ben cristene men made hepene and reuere Cristis lawe, his lore and his werks.

< L 87 > < T EWS 1-41 > < P 404 >

For Crist techeb in his lawe þat al þat we schulden wylle þat men dyden skilfully to vs, we schulden do to hem.

< L 95 > < T EWS 1-41 > < P 405 >

And he fond hit ydel fro kepyng of Godis lawe, and ocuppyd wip mannys lawe þat sownede vnto coueytise;

< L 91 > < T EWS 1-42 > < P 410 >

And so hit is licly þat þe chirche farup now by sleynge of trewe þat is in Godis lawe, so þat men in erpe clepude cristene men passen in malice lewes and Sarazenys. And roote of þis malice is coueytise of prestys, and leuyng of Godis lawe and hy3yng of mannys lawe;

< L 102, 104 > < T EWS 1-42 > < P 411 >
And steying into þe hul of Iesu wiþ hís híse
disciples is takyn of goostly ly3f for to lerne
Cristes lawe.
< L 31 > < T EWS 1-43 > < P 413 >

And so Andrew vnndurstod more þan Philip þat
God, þat multiplyede mete as þe lawe tellup by
Helise, my3te li3tly multiplye þís mete, and so
fedan al þís puple;
< L 38 > < T EWS 1-43 > < P 414 >

þe twelue cophynes of relif þen alle þe scyntis
gloses þat ben gedered of Godis lawe to feede þe
puple afterward.
< L 45 > < T EWS 1-43 > < P 414 >

And blessud be þe Hooly Goost þat sette scyche
wordis in his lawe, þat alle men here in erþe kan
vnneþe vndirstande hem;
< L 111 > < T EWS 1-44 > < P 422 >

Also he wole þat hyse prestis trauelen faste in
his lawe, and kepon hem medfully from oþre
ocupaciones, for noon of vs hþap mater to sey þat
he can al Godis lawe, and so he hþap no more to
lerne þerinne.
< L 118 > < T EWS 1-44 > < P 422 > < L 120 > < T
EWS 1-44 > < P 423 >

And certis as þese two maner of folc diden Crist
de þepe, so þeþ be now cheueteynes to destruyen
his lawe, for þei letten þat þei may þe trewþe of
þe gospel;
< L 11 > < T EWS 1-45 > < P 424 >

And herfore þei seyn þat Godis lawe is false, but
3if þei gleson hit after þat þei wolten;
< L 17 > < T EWS 1-45 > < P 424 >

cowardise of such herdys þat dar not defende Godis lawe
witnessþ þat þei faylen in two offisus sewyng
afyr: for þe þat dar not for worldys dreede
defende þe lawe of his God, how schulde he
defendon his schep for loue þat þeþ haþ to hem?
And 3if þei brygon in newe lawes contrayre to
Godis lawe, how schulde þeþ not faylen aftur in
offisus þat þei schulden haue?
< L 92, 94, 96, 98 > < T EWS 1-48 > < P 442 >

but Iesu schilde be þer rente, as he seþ ofte in þe
olde lawe, and þer bodly sustynaunce schulde
þei haue of Godis part, as of dymes and
offrynus and oþre almes taken in mesure, þe
whychþe þer hooly ly3f þei ableden hem to
take þus.
< L 100 > < T EWS 1-50 > < P 452 >

For as a mowþ of a sy3k man, distemperid fro
good mete, meþep hym for to coueyte þing
cornaryre to his helpe, so hit is of manmys sowle
þat sauoreþ not Godis lawe.
< L 86 > < T EWS 1-51 > < P 457 >

And iugement þat now reignep of worldly
prosperite is tookne of men þat þei ben foolys,
and saure not of Godis lawe.
< L 90 > < T EWS 1-51 > < P 457 >

and ellys hit were presupencion to charge þe
chirche wþ þis trewþe, sþ neibur auctorite of
God, ne reson tecþep þat hit is sþ, and al byleue
nedful to men is teld hem in þe lawe of God.
< L 28 > < T EWS 1-52 > < P 460 >

and so of al his ordenaunce, but 3if hit be
growndud in Godis lawe, sette no more pris
And eft seip Godis lawe pat loute is strong as dep, for loute meue men to suffre de phosphaly gladly in Godis cause.

Heere may we wyte wer a mon loute God, for 3if he loue God, he loue his lawe and wordis of pe gospel, for alle pei come to on. And, 3if he loue not Godis lawe, he loue not his God.

Here mote we knowe pe story of pe oolde lawe, how pe puple was hurt by styngang of addres, and Moyses preyede God to tellon hem som medicyn.

3if men taken more largely pes wordis pat Poule spekipp heere for alle maner treubis pat ben wryton in ony book, 3et alle these trewputus ben wryton in Godus lawe on som maner;

And sib falsshed, as Austyn seip, is trewe in a maner, al falsshed or heresyse is wryton in Godus lawe.

But schortly al bis falsshed pat is vngrownud in Godus lawe is heresyse in a maner, and al heresyse is such.

And so menye men weron pat alle pese newe sectis browt in, sib pei be not grownud in his lawe, smacchen somwat of heresyse;

And so Godus lawe vndurstonduh by his same ping vnyte, whanne men mekely knowo Lord, and putton alle wrongis in his wylle.

And to bis alegep Poule foure wrytyngis in Godus lawe.

And eft seip pe same lawe of God Be 3e hepene men glad, for 3e ben on wip his puple’. And eft seip bis same lawe 3ee alle hepene men, herye 3e pe Lord, and alle puples preyse 3e hym’, for alle maner men of mannys kynde schulden be oned in o Lord.

Day of man is panne heere, whonne man iugeb by mannys lawe;

And 3if at pe day of doom pes two pingus schullen be opon, pe reste purpos pat man hap to do a3enys Godus lawe, and pe reste counceyl of his herte pat he hap to do wel or yuelle, what ping schulde be hud panne to God and al his folc?

And pis moue monye men to penke vpon Godus lawe bope ny3t and day, for pat disposu to knowe what is Godus wille;

And jus ber ben two wyckevede lawys: lawe of seculer iugis, but worse is pe lawe pat is maad of anticrist.

And suche lawis and iugementis pat anticrist hap browt in, and put byhynde Godis lawe, marren to muche Cristus chyrche.


But whon Crist was bycome man, panne bis kynrede was take to worschipe, and putted fro pe seruys pat he keppe in pe oolde lawe.

And it seme pat Poule wolde sey3e pat pes elementis of his world weron worldly lawis, pat pe chyrche kepe in tyme of pe oolde lawe.

And jus bis eyr lernede furst his abece as a luytyl child, and was holden panne in drede to lerne pe lore of Godus lawe. But whan fulnesse of tyme cam pat pe chyrche schulde be tretid jus no more, God sente his same maad of womman, maad vndyr pis lawe, to bugge a3en pis eyr to fredom pat he hadde in innocence, al 3if he were vndyr pis lawe for a tyme.
But in tyme of pe oolde lawe men kepton mony owe
partis of pe lawe that men nede not now to kepon,
as ceremonyes and iugenements. But, for to schewe onhede of lawe of God, as lawe of pe
ten comawndememtis lastip con for eure more,
that men ben euere hooldon to kepe. And as ful
man in his kynde is maad of body and of soule,
so pe fulle lawe of God ys maad of pe oolde and
pe newe. And soo men ben holden now to kepe
for his lawe and also for wynnyng of o werk in Godis name,
for whonne monye men acorden in oon and don
for wynnyng, and sentence of Godis lawe;
and summe styren men to goode, as counselouris
by Godis lawe.
And as fulle lawe of God ys maad
pe pope haurb maad, and alle rewis of ose
newe ordris, but in as muche as pei ben
growndide in pe lawe that God ha3ouon.
for yt may falle that anticrist by hyse newe lawis
and hisse lyves heere and reyt welde hauie moo bussy seruaunts
to hym, than ha3 Crist by his lawe to serue hym
to Wyenne of lawe.

But man, be he neuere so greet, schulde coue3ye
to araye hys soule wip Godis lawe and wip
vertuus, for that is more precious.
And by wyt of Godis lawe schulden men knowe
his Trinnyte, which were pe good will of God,
wel plesyng and parfi3t.

And tus wolde kyndely onhede and loue, and is
growndid in Godis lawe.

By wyt that Poul spekup heere, it semep to
mony brebren in God that pe chyrche that
wandrup heere ys maad byr by manmys lawe, sib
mo be sprongen by anticrist than heron in pe
oolde lawe, that ben now lefte as God byddu3.
And so pe chyrche is now tral more than in tyme
of pe oolde lawe, sib than manys lawis be
were than heron Godis lawis than now ben lefte;
and anticrist is maad a tu3our or a gouemowr o
chyrche, more fool than pe children that
schulden be governed by Godus lawe.

And tus it were a muche vertu to gete a3en owre
formere frende and trowe no pral in his
chyrche, but 3il he grownde hym in Godus lawe.
And tus men schulden schake away al o lawe
that pe pope ha3 ha3 maad, and alle rewis of ose
newe ordris, but in as muche as pei ben
growndide in o lawe pat God ha3 3ouon.
for whonne mony men acorden in oon and don
o werk in Godis name, pey don it more spedily,
more strongly and by lesse blame Poul
bygynne to prey3e Romanys to keppe pe lore that
he techepe, for hee prechede not for money, ne
for wynnyng of his world I preye 3ew, seip
Poul, by Godis mercy, pat 3e 3uye 3owre bodyes
to God, a qwic oost and not deed, to serue God
by his lawe.
for pei ca3en of gentilite, and pei staat schulde
this serue to God to defende Cristis lawe and his
ordenaynce, and late it not perysche for
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wandrup heere ys maad byr by manmys lawe, sib
mo be sprongen by anticrist than heron in pe
oolde lawe, that ben now lefte as God byddu3.
And so pe chyrche is now tral more than in tyme
of pe oolde lawe, sib than manys lawis be
were than heron Godis lawis than now ben lefte;
and anticrist is maad a tu3our or a gouemowr o
chyrche, more fool than pe children that
schulden be governed by Godus lawe.

And tus it were a muche vertu to gete a3en owre
formere frende and trowe no pral in his
chyrche, but 3il he grownde hym in Godus lawe.
And tus men schulden schake away al o lawe
that pe pope ha3 ha3 maad, and alle rewis of ose
newe ordris, but in as muche as pei ben
growndide in o lawe pat God ha3 3ouon.
for whonne mony men acorden in oon and don
o werk in Godis name, pey don it more spedily,
more strongly and by lesse blame Poul
bygynne to prey3e Romanys to keppe pe lore that
he techepe, for hee prechede not for money, ne
for wynnyng of his world I preye 3ew, seip
Poul, by Godis mercy, pat 3e 3uye 3owre bodyes
to God, a qwic oost and not deed, to serue God
by his lawe.
for pei ca3en of gentilite, and pei staat schulde
this serue to God to defende Cristis lawe and his
ordenaynce, and late it not perysche for
yulnesse.

But man, be he neuere so greet, schulde coue3ye
to araye hys soule wip Godis lawe and wip
vertuus, for that is more precious.
And by wyt of Godis lawe schulden men knowe
his Trinnyte, which were pe good will of God,
wel plesyng and parfi3t.

And tus wolde kyndely onhede and loue, and is
grownded in Godis lawe.

By wyt that Poul spekup heere, it semep to
mony brebren in God that pe chyrche that
wandrup heere ys maad byr by manmys lawe, sib
mo be sprongen by anticrist than heron in pe
oolde lawe, that ben now lefte as God byddu3.
And so pe chyrche is now tral more than in tyme
of pe oolde lawe, sib than manys lawis be
were than heron Godis lawis than now ben lefte;
and anticrist is maad a tu3our or a gouemowr o
chyrche, more fool than pe children that
schulden be governed by Godus lawe.

And tus it were a muche vertu to gete a3en owre
formere frende and trowe no pral in his
chyrche, but 3il he grownde hym in Godus lawe.
And tus men schulden schake away al o lawe
that pe pope ha3 ha3 maad, and alle rewis of ose
newe ordris, but in as muche as pei ben
growndide in o lawe pat God ha3 3ouon.
for whonne mony men acorden in oon and don
o werk in Godis name, pey don it more spedily,
more strongly and by lesse blame Poul
bygynne to prey3e Romanys to keppe pe lore that
he techepe, for hee prechede not for money, ne
for wynnyng of his world I preye 3ew, seip
Poul, by Godis mercy, pat 3e 3uye 3owre bodyes
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for pei ca3en of gentilite, and pei staat schulde
this serue to God to defende Cristis lawe and his
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But man, be he neuere so greet, schulde coue3ye
to araye hys soule wip Godis lawe and wip
vertuus, for that is more precious.
And by wyt of Godis lawe schulden men knowe
his Trinnyte, which were pe good will of God,
wel plesyng and parfi3t.

And tus wolde kyndely onhede and loue, and is
grownded in Godis lawe.
And 3eet Godis lawe biddup to 3elde not an yuel for an yuel.
&lt;L 19&gt;&lt;T EWS1SE-10&gt;&lt;P 518&gt;

And pis, holdon comun lawe of men, is turned into fendis lawe, for no lawe reuersup Godis lawe, but 3if it be þe feendis lawe.
&lt;L 23, 24, 25&gt;&lt;T EWS1SE-10&gt;&lt;P 518&gt;

And by pis reueld þat Poul 3yuep here bateylus and stryuyngus in ple schulden be forsakone of cristen men, as Godus lawe tellip here.
&lt;L 37&gt;&lt;T EWS1SE-10&gt;&lt;P 518&gt;

But certis custom and mannys lawe ben ful fer fro þis lore.
&lt;L 40&gt;&lt;T EWS1SE-10&gt;&lt;P 518&gt;

But kepe þow pacience and mekenesse, and þanne þer yuel turne þe to good by þe vertu of Godis lawe. But þis lawe, þat Poul seip here, lettup not to chastise men, ne to take veniance of hem by þe reulis of charite;
&lt;L 43&gt;&lt;T EWS1SE-10&gt;&lt;P 518&gt;

And þus men schulden by Godus lawe flee to comune wip heretykis.
&lt;L 47&gt;&lt;T EWS1SE-10&gt;&lt;P 519&gt;

For it is wryton in Godus lawe how God seip I have reserued veniaunce to me, and I schal 3elde comune Godis lawe. But
&lt;L 50&gt;&lt;T EWS1SE-10&gt;&lt;P 519&gt;

What charite or pacience schulde meue hem to sende aftur men, and þanne do hem to dep, for þei meyntene Godus lawe?
&lt;L 71&gt;&lt;T EWS1SE-10&gt;&lt;P 519&gt;

And so eche man by þis lawe is holdon ay to loue eche bropur.
&lt;L 8&gt;&lt;T EWS1SE-11&gt;&lt;P 521&gt;

And Poul tellup afturward how þís o word of loue comprehendiþ al þe lawe, as he schewep by fyue lawis.
&lt;L 33&gt;&lt;T EWS1SE-11&gt;&lt;P 522&gt;

And Poul tellup afturward how þís o word of loue comprehendiþ al þe lawe, as he schewep by fyue lawis.
&lt;L 38&gt;&lt;T EWS1SE-11&gt;&lt;P 522&gt;

He þat hþ þís o lawe, and kepþ it wel as he schulde, hþ fulfullud al þe lawe, as Poul seip and Iamys boþe.
&lt;L 48&gt;&lt;T EWS1SE-11&gt;&lt;P 523&gt;

And þe þerfore fulnesse of þe lawe is loue, 3if it be wel taken.
&lt;L 50&gt;&lt;T EWS1SE-11&gt;&lt;P 523&gt;

And among alle men þat synnon a3eny charite, þes foure sectis þat newe ben komen wiþowton auctorite of Crist, semon more stefly to synne a3eyn þe lawe of charite.
&lt;L 64&gt;&lt;T EWS1SE-11&gt;&lt;P 523&gt;

3if he lousyde Cristus sclep, he schulde lede hem by Cristus lawe, and wature hem and make hem reste by þe lesewis, and by þe watres þat Crist hat ordeyned for his sclep.
&lt;L 88&gt;&lt;T EWS1SE-11&gt;&lt;P 524&gt;

And here monye men ben to blame þat vson words of mannys lawe, and opre þat be not medfule, and wordis of strif wiþ opre iapis;
&lt;L 54&gt;&lt;T EWS1SE-12&gt;&lt;P 527&gt;

And soo no man schulde speke ne do in þe name of Iesu Crist but treweþ, þat is skilful and bedon by þe lawe of God.
&lt;L 73&gt;&lt;T EWS1SE-12&gt;&lt;P 527&gt;

For he is fer from charite þat loueþ þus more his bely, þan he loueþ Godis lawe, or þe chirche þat he dwellup yyne.
&lt;L 90&gt;&lt;T EWS1SE-12&gt;&lt;P 528&gt;

Byleue techep cristene men þat signes of þe oolde lawe weron toknes of owre signes now, as þei ben tokne of þe blisse of heuene. þe clowde þat ladde hem in desert vpon dayus, as Godis lawe tellup, figurede þe watur of Cristis syde, by whiche we ben baptysude now.
&lt;L 34, 36&gt;&lt;T EWS1SE-13&gt;&lt;P 530&gt;

Godis lawe tellup wel how þe children of Israel gruchedon, whonne þei fayledon watur to drynke;
&lt;L 55&gt;&lt;T EWS1SE-13&gt;&lt;P 531&gt;

And þerfore men schulden prey3e for hem to God by help of seynt Austyn, þat þei holden þe pleyn weyþe by euennes of Godus lawe.
&lt;L 76&gt;&lt;T EWS1SE-13&gt;&lt;P 531&gt;

And þís is þe moste bondage þat may fallo to men in erpe, sib for suche cerymonyes men weron bonde in þe oolde lawe.
&lt;L 17&gt;&lt;T EWS1SE-14&gt;&lt;P 533&gt;

and seip he passup a poynyt quer hem in traulyling for Cristis lawe. For he was in monye travelis to teche Cristus lawe to þe puple, not for his owne wynnyng, but to preche Crist to men.
&lt;L 37, 38&gt;&lt;T EWS1SE-14&gt;&lt;P 534&gt;

Wel we wyton þat Crist ordeynede fewe apostlis dwelle wiþ þe puple, and hope in lif and in word to teche hem by his lawe, and bad not lompis of ypocritis lyue as doon þes newe ordis.
&lt;L 120&gt;&lt;T EWS1SE-14&gt;&lt;P 537&gt;
And siþ þei putton obac Cristus ordenaunce and parformyng of his lawe, and wiþ þis falsehede spuylon þe puple, boþe of vertuwis and worldly goodis, monye þeken þei ben heretikes and foulon men þat mayntenye hem.

L 128<br><T EWS1SE-14><P 538>

for, what þing þat he doþ, hyþ laste entent is to do Godis wille, and so to profiþ of his chirche after þe lawe þat he hæp 3ouen. And þus alle þese foure sectis seemen to fayle in charite, for þei leuon Godis lawe and worchen by here feynede fyndynis;

L 51, 53<br><T EWS1SE-15><P 541>

The seuenhe condicion of þis loue is þat it sechþ not his owne pingus, but to worchiphe of God and to profiþ of his chirche he entendulþ to don his deedes after þe lawe þat God hæp 3ouen.

L 68<br><T EWS1SE-15><P 541>

And here it semyb þat þes foure sectis faylen fouly in þis poynþ, for eþ eþe sechþ þat his ordre and his reule be mayntenye more þan þe comyn ordre of Crist, or þe lawe þat he hæp 3ouyn.

L 71<br><T EWS1SE-15><P 542>

And þis faylynþ in þis foure sectis, for þei takon her owne veniaunce bysyde þe lawe þat God hæp 3ouen, as 3if þei weron more hyþe þen Crist.

L 76<br><T EWS1SE-15><P 542>

Trowþe is God and his lawe; and whenne þis lawe is wel kept, þenne þis charite hæþ ioye.

L 90<br><T EWS1SE-15><P 542>

but how þat Godus lawe is broken þei recchen to luytul, so þat her staundtone.

L 93<br><T EWS1SE-15><P 542>

Here faylon þes newe sectis, þat dreodon hem þat þei schullen fayle from worldly favour and worldly wynnyng, and þat Godus lawe schal be kept clene; and þus þei dispeyron in lif of þe fruyt of Godus lawe.

L 110, 111<br><T EWS1SE-15><P 543>

And þes þat ben vnpatient þat Godus lawe riþteþ hem faylon in þis condicion, siþ þey trystyn to manus lawis.

L 115<br><T EWS1SE-15><P 543>

As deseyjours and trewe men, for Godus seruauntis schulen haue a nome of þe world þat þei disseyue men, and 3eet þei schulen hoolde trowly þe sentence of Godus lawe.

L 49<br><T EWS1SE-16><P 548>

/DOMINICA II QUADRAGESIME: Epistola: Sermo 17: Rogamus uos et obscuramus: Prima ad Tessalonicenses 4/: Poule techup in þis epistle how cristone men schulden lyue togydere, and holde hem euene in Cristus lawe þat is tauþt by his apostlis. and þus holding of Godis lawe schulde be wifull and medful.

L 2, 4<br><T EWS1SE-17><P 549>

And to þis takon men luytel heede of þes foure sectis þat we han teeld, for þei leuon Poules lore, and feynon hem a new rewle þat is opur bysyde Godus lawe, or contrarie þerto.

L 17<br><T EWS1SE-17><P 549>

For þes ben pruyde and coueytise þat qwenchen mekenesse and charite, as Poule hap seyd ofte before and wytnessud by Godus lawe.

L 56<br><T EWS1SE-17><P 551>

But somme men ben children of God, for þei lyuon parissly in vertuwis and Iouon Godis lawe to þer ende;

L 13<br><T EWS1SE-18><P 552>

as Adam and Eue weron byglyude by veyn speche of þe serpent, and soo weron monye oþre aftur, vnbyleyungþ treweþ of Godus lawe. For, 3if we taken heed to yre of God, opur in þe oolde lawe or in þe newe, it cam by synne þat was browt in by suche false and gylyngþ wordis.

L 78, 79<br><T EWS1SE-18><P 555>

And þus wolde Poule in tyme of grace þat cristene men be more free þan fadris weron in þe oolde lawe, by fredom þat Crist hap 3ouen. Poule seip þat it is wryton in þe furste book of Godus lawe þat Abraham hadde two sonsys, Ismael and Ysaac;

L 4, 5<br><T EWS1SE-19><P 556>

þe furste booc of Godus lawe tellþ how Abraham in his myddul age gat Ysmael his sone, when he hadde kyndely strengleþ;

L 10<br><T EWS1SE-19><P 556>

þe furste sone is þe oolde lawe: þe furste lawe was in þe hul of Syna, and gendreb men into seruage, and þis is Agar in figure (Syna is an hul in Arabye þat is ioyned to Jerusalem here), and þe chirche þat is here serueþ in þraldam wiþ hyre children.

L 24<br><T EWS1SE-19><P 557>

Poule as a good doctour feynep no fable by manneys wit, but he seip þat it is writon in þe lawe of oure bylyue. And wolde God þat þes prechours woldon so do in oure dayes, til men cowden Godys lawe, and lyuedon aftur þis bylieue.

L 31, 33<br><T EWS1SE-19><P 557>

And þus seip Poule to þe Romaynys alle þingus þat ben wrytone', and algaris in Godus lawe, þei ben writone to oure lore', and specially for þes two endis: þat we kepe pacience and be in
Passion of holy wryt.  
<L 38><T EW S1E-19><P 557>

and he pat stondup for Godus lawe and in clene charite heere may be enporud and pursuved in worldly goods and in his body, but he may not wante mede pat passup al his harm and peyne.  
<L 44><T EW S1E-19><P 558>

And for pis praldam pat fallup bope to men of pe oolde lawe and to men pat schulen be damppynde, it is wryton pus in Ysaye be glad pow chirche of hepenne men, pat now art bareyne of goostly children, and bryngist pat fewe children to heuene, for pe spouse of hooly chirche is not 3et ioyned to pe, by grace pat Crist schal 3yte, whon he schal clepe hepenne men.  
<L 52><T EW S1E-19><P 558>

But ri3t as pe sone of Abraham pat was first born, fleschly pursuwede hys goostly sone, pat was born spiritually, so it fallup now on dayus of men pat God hap orderyned to peyne, and men pat he hap heordyned to blis, and men of pe oolde lawe and of pe newe.  
<L 68><T EW S1E-19><P 558>

So we schulde caste owt now ceremyonyes of pe oolde lawe;  
<L 70><T EW S1E-19><P 558>

But it is knowen pat anticrist hap more prallud now pe chirche þon was in þe oolde lawe, when men my3te not bere pat seruyse.  
<L 82><T EW S1E-19><P 559>

for mo ceremonys he now browte in þan weren in þe oolde lawe, and more taryon men to come to heuene, þan dydon in þe oolde lawe tradicionyse þat weren foundone of scribis and pharisseis.  
<L 85, 86><T EW S1E-19><P 559>

And so þis seruage is foul, bope for þis lord and his lawe; for it is foul to bere drit by þe seruyse maad to fend, but euere þes ypocritys dredon þat Godis lawe schulde be schewyd, and þei conuycy of falschede, for God and his lawe ben more strong.  
<L 100, 102, 103><T EW S1E-19><P 559>

Bischopis of þe oolde lawe hadden bestis and dudon som good, in þat þat þei figuredon Crist, and his passion, þat bowte mankynde. Þe toþur excellense of Crist is þat his tabernacle is bettute þan weron alle þes tabernaclis þat weren in þe oolde lawe, for Cristus tabernacle is þe wordle.  
<L 9, 13><T EW S1E-20><P 561>

Bischopis of þe oolde lawe sacrifiscs kydys blood, or blod of geet or of caluys;  
<L 19><T EW S1E-20><P 561>

But bischopis of þe oolde lawe weron nedide to entre 3eer by 3eer, and 3et þei entrede not into heuene, but into a lytl holot, þat was þe west part of þe tabernacle;  
<L 24><T EW S1E-20><P 562>

And so it semep to somme men þat bischopis of þe oolde lawe weron bettute and more worpi þan ben þes emperouris bischopis, for þei seruydon and figuredon Crist by auctorite of God;  
<L 36><T EW S1E-20><P 562>

þer ben þre clensyngs, bodily, and goostly, and o clensyng of þes two, as was clensyng of þe oolde lawe; for þis bodly clensyng of þes figuris of þe oolde lawe clensude not goostly but in figure, for ohpur clensyng were bettute by watur.  
<L 57, 58><T EW S1E-20><P 563>

And herfore as Poul seip, Crist is mediatur of þe newe lawe, for Crist hap of bope þes two, for he is God, auctour of þes bope; and knyttup þe ton wiþ þe toþur þat by his dep fallynge bytwixe, in bygheyng of þe furste trespasis þat weren doon in þe oolde lawe, þes men take byhete a3en, þat ben clepude of aylastynge heritage.  
<L 74, 77><T EW S1E-20><P 563>

þus Crist is seruant of seruyng, but not seruant of symnyng, ne seruant of bondage, al 3if his kyn was such a seruant foure hondred 3eer in Egypte, as Godus lawe witnessyp.  
<L 43><T EW S1E-21><P 566>

It is knowon to trewe men by þe seconude booc of Godus lawe hou3 children of Israel wento owt of Egypte, aftur ten myracles þat God dude hem ypon Pharaon and Egypticans, and made þes children serue to hym.  
<L 7><T EW S1E-22><P 568>

þus schulden men clense owt synne by lore and figure of Gods lawe, þat no disposicion dwelle to drawer men to do synne.  
<L 25><T EW S1E-20><P 569>

And here penkon men by greet studye þat alle þes foure newe sectis, 3if þei wolon clense hem clene of synne, moten leue alle þes newe
customys þat þei han wedded bysydus Cristis lawe.

And þis crokyng by luytul and luytul is now cropon fer from Cristus lawe, so þat men may knowe it openly;

And þus God 3yue grace to hem to knowe þe fredom of Godus lawe, and turne frescly to Cristus ordre, for þanne weron monye synnes qwenchyde.

It is oftene seyd in Godus lawe þat, 3if a man wole come to heuene, he mot nedys suwe Crist in feip, in hope and in charite.

For þus is þe wille of God: þat men do wel in subieccion, and make doump þe foly of men þat ben foolis in Godis lawe. And þis þing men schulden do frely, and not by constreynyng of mannys lawe:

And þus it semep to monye men þat þes fowre sectis þat ofte ben spokone, sip Godus lawe growndup hem not, ben not þus fro abouen, but fro bynepe of þe feend.

And herfore be eche man swift for to here Godus lawe:

But, 3if God 3awe þes sectis, he 3af hem alle in his woodnesse as Godus lawe seip þat he 3af Saul kyng in his woodnesse.

It is knowon by Godus lawe þat heryng and lernyng of Godus word is schapon of God for þis ende, to teche it and do it in deede.

And þus seip lames of Cristus religion þat he þat lokup in Godus lawe, þat is lawe of parfi3t fredom, and dwellup parfi3ly in þis lawe by al his lif, wipweton medelyng of mannys lawe þat is derrk, and is not maad for3etful herere, but makere of þe dede þat he hap herd, þis man schal be blesseđ in his dede.

Perforke schuldon men be wyse here, and do good aftur Cristus lawe:

for it is snow to men to trowe Godus lawe, and oþre þingus þat þei perseyyuen wip þer wittis, al 3if þei be not gylude wip fablis.

And Crist mouȝ somme by his lawe, and somme by resoun, for he is reson;

and þes elder men ben þo þat holden wisly Godus lawe, for, ri3t as foure tyme sixe makon þis noombre, so foure wittis of hoolly wryt þat is parfi3t makon þes elder men.

þe firste wynge was lawe of kynde, þe toþir was laww of Moyses, þe þride was lore of prophëtis, þe feerpe was lawe of þe gospel, þe fyeueþe was lore of opere apostelis, and þe siþeþe was prophecye of Ion and story of Luke.

For charite doopy neure harm ryþli, but euere good, for it mot nedys come of God bi þe lawe þat he hap 3ouen.

And þus mennus charite shulde streccc he bi þe lawe þat Crist hap 3ouen.

þe firste sectt holþþ Cristis lawe wipoute contrariyng bi oþir lawe, and in þis ben many degrees, as preestis, lordis and laboreris.

And þe feend hap tauþ hem for to þenke þat þes ben betere þan lif aftir Cristis lawe.

And now when þes newe ordris 3euen hem þus to þe world, þei haten men speciali þat speken Goddis lawe a3enus hem.

but þei faylen in þer reule, and erren foule fro Cristis lawe.

And here shulden þes sectis drede þat haue founden hem newe lawis, and leueen to profite and to teche aftir þe lawe þat Crist hap 3ouen;

and eche of hem myþte at þe leeste saue hymself bi Godiss lawe, and leuee alle þes newe sectis, and fle to þe clene sectt of Crist. And axe he not leuee of þe pope to fleo fro yuel to Cristis lawe!

Lyf of heuene bigynnep heere bi þe comfort of Cristis lawe, and it lastiþ in þe spiryþ aftir deþ for euermore as Poul seip þat charite neuere more falliþ adoun'. And þus shulden cristen men
loke what lawe souned to charite, and in so myche loue his lawe, and forsake it in alle opir.  
\<L 67, 69, 70>\<T EWS1SE-32>\<P 616>

And þus it is of worldis lawe þat techiþ heere to parte goodis.  
\<L 74>\<T EWS1SE-32>\<P 616>

3if þat Goddis lawe be trewe, þis was an opun feendis turnel Ioon tau3te neure þis charite, ne eny opir bi Goddis lawe, siþ God, þat revursiþ not hymself, biddip þat men shulde loue her enemies.  
\<L 84, 86>\<T EWS1SE-32>\<P 617>

Þus men shulde seye to stronge beggeris ‘Y haue no syche goods to 3yue þe, but Y haue lore bi Goddis lawe þat þou shuldist not begge þus— and þat Y wolde telle to þe.  
\<L 108>\<T EWS1SE-32>\<P 618>

And so þes wordis of Ioon stiren not wise men to mayntene þus þes beggeris a3en þe lawe þat Crist hap ouen;  
\<L 125>\<T EWS1SE-32>\<P 618>

And þus boþe þe beggere and þe 3eueren ben ful vnkynde a3enus Crist, for þeþ susteynyn blaspheme lieres a3enus God and his lawe.  
\<L 129>\<T EWS1SE-32>\<P 618>

and þis is propre heritage þat God hap ordeyned bi his lawe, and herfore men shulden loue þe ﬁstere heyr feuu Crist.  
\<L 49>\<T EWS1SE-35>\<P 628>

And siþ þes foure newe sectis faylen in þis reule of God, þei shulden leeue þis nouelrye þat makiþ hem turne fro Goddis lawe.  
\<L 64>\<T EWS1SE-35>\<P 628>

And herfore Petre tellip aftir þat men shulde not drede þer manas, for, 3if þei holden þis lawe of God, þei may bi no weie do hem harme.  
\<L 79>\<T EWS1SE-35>\<P 629>

Pe ﬁstere book of Goddis lawe tellip hou erþe is cursid in mannus werke, for erþe þat man berþ in his bodi crokide to synne til tyme of Crist.  
\<L 24>\<T EWS1SE-36>\<P 631>

/DO­MINICA VIII POST TRINITATEM/  
Epistola: Sermo 38: Debitoris sumus non carni: Romans 8: Pe apostele tellip in þis epistle hou boþe oure bodi and oure soule shullen be shapped to serue to God aþir his wille and his lawe.  
\<L 2>\<T EWS1SE-38>\<P 636>

And so man, þat reuip his liþ aftir þe lawe þat God hap 3ouen hym, payþ þis dette boþe to God and to his owene spiriþt, as God wolde.  
\<L 14>\<T EWS1SE-38>\<P 636>

and, a3enus þe lawe of God, we louedon more þat he loueþ lesse.  
\<L 26>\<T EWS1SE-38>\<P 637>

And þis mœueþ many men hou þe wynd of Goddis lawe shuld be cleer, for turblenesse in þis wynde mot rede turble mannus lif.  
\<L 43>\<T EWS1SE-38>\<P 637>

/DO­MINICA IX POST TRINITATEM/  
Epistola: Sermo 39: Non simus concupiscientes malorum: Prima Corinthieos 10: Poule tellip in þis epistle hou men shulden ﬂee fyue synnes, as it was tau3t in þe oold lawe bi fyue ﬁguiris þat God made.  
\<L 2>\<T EWS1SE-39>\<P 639>

Poul biddip aftirward þat a man shal not be maad a worshipere of false goddis bi siche wickid couetisse, as sum men in þe oold lawe maden a calf her god. And þus seip Poule aþir þat sum men of þe old lawe synyden fouli in þis synne, and þus in many oþer synnes.  
\<L 9, 10>\<T EWS1SE-39>\<P 639>

And þus in þe oold lawe God uengide fornicacioun and killed foure and twenti þousind in a day, as Poule tellip;  
\<L 23>\<T EWS1SE-39>\<P 640>

But ay stondip þe treuþe of Goddis lawe in þe forme þat Poule tellip it;  
\<L 26>\<T EWS1SE-39>\<P 640>

And þus in þes fyue ﬁgyuris may men lici suppose þat mo periship in tyme of grace bi þes fyue synnes þat regnen now, þan diden in þe olde lawe of þe children of Israel.  
\<L 52>\<T EWS1SE-39>\<P 641>

And herfore God hap sent a gracious remedie to oure helpe, þat we haue a good lore of ensaumplis þat haue biffallen, boþe in þe olde lawe and he neue;  
\<L 61>\<T EWS1SE-39>\<P 641>

þe pridde cursyng and þe wersete þat false men putten to Crist is þat þei feynen þe name of Crist, and his goodnesse wip þis lawe; and 3it þei falsen þis in dede, and seien þat opir lawe is beter. As men of þes foure sectis þat puttyn biynhede Cristis lawe, and takun hem a newe patroun and newe reule wipoute Crist: þes men ben ypocritis þat Crist hatip most of alle.  
\<L 28, 29, 30>\<T EWS1SE-40>\<P 644>

And in þis cursyng fallen þes sectis þat dispisen Cristis lawe;  
\<L 42>\<T EWS1SE-40>\<P 644>
For what man shulde chese anohter lawe, but 3if 3at lawe were betere 3an Cristis?  
<1 44><T EWS1SE-40><P 644>  

/DOMINICA XII POST TRINITATEM-  
Epistola: Sermo 42: ‘Fiduciam talem habemus’ 2 Corinthios 3/  
Poul tellip excellence of grace of 3at newe lawe ouer grace of 3e olde lawe to come lythiere to heuene.  
<1 L 1, 2><T EWS1SE-42><P 651>  

And, 3if woue haue a betere procuratour in tyme of grace to preye to God 3an men hadden in 3e oolde lawe, no wundir 3at his be a beter tyme.  
<1 L 10><T EWS1SE-42><P 651>  

And 3at mediatour Crist made apostelis, and per vikeries, couenable seruauntis of 3e newe lawe.  
<1 L 26><T EWS1SE-42><P 652>  

For, 3at 3e newe testament is 3at laste lawe of God, and bryngip men next to heuene, 3e newe lawe ouer grace now not bi lettere, but bi spiryte.  
<1 L 30><T EWS1SE-42><P 652>  

And greet dyuerse is fro hem and fro prestis of 3e oolde lawe, for prestis of 3e olde lawe diden figure of grace pat now is doon bi Crist. And perchere seyp Poule heere pat prestis of 3e newe lawe wirchen now not bi lettere, and bi spiryth pat God 3yuep. And 3is word vndirstonden men 3at pat prestis in 3e newe lawe haue honest seruyse and lyth, and been not killeres of beestis, as weren prestis in 3e oolde lawe;  
<1 L 35, 36, 37, 39, 41><T EWS1SE-42><P 652>  

And heere anticristis trauantis spekyn a3en 3e newe lawe, and seyen pat literal witt of it shulde neuer be takun but goostly witt;  
<1 L 44><T EWS1SE-42><P 652>  

And 3is prestis foure sectis ben aboute to distryste literal witt of Goddis lawe;  
<1 L 48><T EWS1SE-42><P 652>  

But Poule seyp to 3at entent pat lettre in 3e tyme of grace pat is takun of 3e oolde lawe, and holde 3at it shulde euere laste, as it lasted for 3at tyme, sleeip men goostli; for it letip men of bieleue 3at pei ben now nerr to blis 3at pei weren in 3e oolde lawe bi comyng of Crist in tyme of grace. But leeeue we 3es heresyes, and bieleue we 3at many pyngis were bedyn to fadris of 3e oolde lawe in figure of pyngis in tyme of grace;  
<1 L 55, 57, 59><T EWS1SE-42><P 653>  

And, 3if pou wilt knowe 3e ground to iuge of 3es vndirstondynysig, bigynne at cristen mennus bieleue, and trowe pat Crist hab now lyued heere, as it was fygrid in 3e oolde lawe, and abide it not as 3it to come. And so ech word of 3e newe lawe bate souene to uertues of Crist and to charite of his chirche shulde be takun aftir 3e lettre. And heerefore been heretikis dammed, as Austyn tellip in his book, whiche denyyden literal witt of vndirstondynys of Goddis lawe;  
<1 L 65, 66, 70><T EWS1SE-42><P 653>  

And, 3if men wolen vndirstonde 3is resoun pat Poule makt heere, it were nedeful for to wite hou 3at face of Moyses shynede, whan he cam doun out of Synay and 3at pe lawe wretin in stones, and 3at pe puple durste not loke into Moyses face, 3at was homed wip lyth.  
<1 L 78><T EWS1SE-42><P 654>  

And si3p Crist in 3e newe lawe preentide it in his apostelis hertis, myche more per goostli seruyse shulde be in glorie 3an was Moyses;  
<1 L 82><T EWS1SE-42><P 654>  

And 3is seruyse in Moyses lawe is clepid seruyse of deepi, for manye hadden deep of soule, and deep of body sued ay 3is seruyse. But seruyng in 3e newe lawe quenked sum men til 3e camen to blis.  
<1 L 86, 88><T EWS1SE-42><P 654>  

As whos seib si3p 3is hid figure, pat brou3te men but fer fro blis, was in so myche glori and worship to men pat hadden but intil bieleue, myche more 3e lawe of Crist and seruyse 3at his prestis don shulde be in more worship and ioye, si3 3at were 3aat of blis.  
<1 L 95><T EWS1SE-42><P 654>  

for he is aboute bi many weyes to hide and derke 3e lawe of Crist, and bi his tradiciones fordo pat Crist 3af.  
<1 L 100><T EWS1SE-42><P 655>  

/DOMINICA XIII POST TRINITATEM-  
Poul tellip in 3is epistele 3e excellense of Crist and 3is tyme ouer 3e tyme of 3e oolde lawe, 3e 3if men kepten well 3e lawe.  
<1 L 2><T EWS1SE-42><P 656>  

And bi 3is vndirstonden trewe men pat Crist in 3euyn of his 3e lawe dide alle pyngis wipouten defaute, bope in worchynge and restyng, so pat no restyng ne leeuyng was doon of Crist wipoute cause.  
<1 L 15><T EWS1SE-43><P 656>  

And Poule seip 3at 3is biheste pat God bihy3t to Abraham was testamen conferred of God, whiche biheste was aftur maad lawe bi foure hundrid 3eer and pritti.  
<1 L 22><T EWS1SE-43><P 657>  

It is known an Goddis lawe hou God byhy3t to Abraham pat foure hundrid 3eer and more
shulde his seed serue in Egypte, and þei shulden aftir go to þe lond of biheeste, and hou in þe weye God 3af Moyses þe lawe wrytten in þe mount. And al þis lawe was in effect by biheeste þat God bihy3t Abraham, sîþ þis lawe was but a lore to bryng his seed to blisse of heuene. And so seþ Poul aftir þat makynge of þis into a lawe auodip3d not þe biheeste of God, but raper confermeþ it. And so gracious biheeste of God was ground of 3yuyng of þis blisse, and not lawe þat God 3af Moyses, al 3if it helpid aftir perto. And þus seþ Poul sopeli þat, 3if heritage of blis of heuene were groundid of þe oolde lawe, þanne it were not groundid of God bi gracious biheeste þat he bihy3t.  
<L 24, 27, 28, 29, 30, 33, 35><T EWS1SE-43><P 657>

And 3if þou seye, what seruede þis lawe sîþ it groundede not þus blis? But lawe was putt for trespassouris, þat wolden ellis haue ðe ouer wantoun but 3if lawe hadde þus chastisid hem; But lawe was putt for trespassouris, þat wolden ellis haue ðe ouer wantoun but 3if lawe hadde þus chastisid hem; and so þis lawe was profitable. But þis lawe hadde þre partis: þe firste part tau3te men uertuis, þe secundoue part taus3te iugemens, and þe þridde part tau3ste figuris. Þe firste part mot euere laste, boþe in þo oolde lawe and þo newe.  
<L 38, 39, 40, 41, 43><T EWS1SE-43><P 657>

And to þis entent spekþ Poul þat lawe was putt for trespassouris til þe tyme þat Crist cam, þat was seed of Abraham, to whiche seed God bihy3te þat it shulde fully bigge mankynde, for Crist was maad a mediatour bitwyxe God and mankynde.  
<L 52><T EWS1SE-43><P 658>

And God puttid in Cristis hond lawe þat he hadde ordeyned before bi auengelis; and þus Crist tau3te ðe oolde lawe as lord þerof ouer pharisees.  
<L 56, 57><T EWS1SE-43><P 658>

And so Crist may 3eue þe newe lawe and suspende sumwhat of þe oolde; and sîþ he may not contrarie hymself, his lawe may not contrarie his biheeste. And herfore seþ Poul aftir þat God forbide þat þe lawe be a3enes Goddis biheestis, for þanne God reuersid hymself. Poul techip aftir how nedeful was Crist þis mediatour, sîþ þe oolde lawe brou3te not man æt þe fulle to be ry3twis, for þanne o doyng of þis lawe shulde justifie manns kynde, and þanne þis lawe shulde be ouer myche bi eueri part þat sued aftir. And herfor seþ Poul þus þat, 3if lawe were 3oyn þat my3te quykene of hymself, sopli of lawe were ry3t groundid. As 3if Poul wolde seye þus: ouer þe oolde lawe þat was 3oyn mot come a man to make aseqþ, and þis mote be boþe God and man. But þis lawe concluided wele þat al mankynde was vndir synne, and bi occasiou

yuele takun was synne aggreggid bi þis lawe.  
<L 62, 64, 65, 67, 68, 69, 70, 71, 72><T EWS1SE-43><P 658><L 74, 75><T EWS1SE-43><P 659>

And heere men opunli see hou myche anticlass is to blame þat, aþir þe free lawe of Crist, 3yueþ anoþer contrarie lawe, for it leþþ kepynge of Cristis lawe and putþip men fro fredom of Crist.  
<L 82, 83><T EWS1SE-43><P 659>

And, 3if 3ee ben led bi spyr3t, 3ee ben not vndir þe lawe, sîþ oooni þei ben vndir þe lawe þat þe lawe biddip punysche for þe synne; and þus whan a iust man is wrongli punished, his charite berip hym aboue þe lawe.  
<L 22, 23, 25><T EWS1SE-44><P 661>

oon ioyþ of anoþeris welfare, whan þei acorden in Goddis lawe.  
<L 83><T EWS1SE-44><P 663>

þe eyþteþe fruy3t is bonemesse, whan man doop3þ and spekþ good bi þe forme of Goddis lawe, and not bi rancour and enuye.  
<L 101><T EWS1SE-44><P 663>

And þau of God reuersip hem not, sîþ God lœueþ hem algatis.  
<L 113><T EWS1SE-44><P 664>

And þus men of þes newe sectis, fro þe firste to þe laste, procureþ deþ to trewe men, þat tellen hem euene Goddis lawe.  
<L 26><T EWS1SE-45><P 666>

Certis þis is craft of þat spiri3t þat cumpasþ heere erþeþi men to loke hou he may tempte hem to putte hem fro Goddis lawe.  
<L 29><T EWS1SE-45><P 666>

And þus men shulden bitwixe hemself fulfille lœue þat is Cristis lawe.  
<L 37><T EWS1SE-45><P 666>

But 3it aþir þe lawe of Crist eche man shulde helpe his broþer, opir bodili or goostli, for þus is eche man chargid of God.  
<L 46><T EWS1SE-45><P 666>

And þus, 3if freis disseyuen þe a3enes bilee of Goddis lawe, 3it helpe hem goostli and wþdrawe fro hem worldli goodis;  
<L 53><T EWS1SE-45><P 667>

And heere men spekyn to þes sectis þat þei bi lawe of charite taken goodis fro secular men, and 3yue hem not so myche a3een;  
<L 60><T EWS1SE-45><P 667>
But he is loue, and hem falliʒ bi Goddis lawe to be poere and lordis rych.

For resoun of Goddis lawe mot algatis be fulliʒlid, for oʒer man shal liue bi Goddis wille in doyng good, or sufferyng peyne.

Poul menɛʒpat he was bounden not for peʃte ne for mansleyng, but for loue of God þat he hadde to teche his lawe.

and, 3iþ þat takun worbili þis name of þis Lord, þanne þe meten holde his lawe and teche it and diʃfiende it, for he is traytour to þis Lord þat foulilʒ falsilʒ þis name.

Ioon seilʒ Y haue no more grace of all my children þat Y haue getyn in Crist, þan þat Y heere þes children walke ryʒli in Goddis lawe';

Poul ne eny oʒir apostele þankedon not þer suggettis for gold ne for worldli cause or wynnyng, but for þei profiṭeden in Cristis lawe.

And þus þes prelatis suen apostelis as grehoundis suen an hare, for þei pursuen trewe men for trewe techyng bi Goddis lawe;

for boʒe þe þe speche and þer kunnyng was so reulid bi Goddis lawe.

And witnesse of Iesu Crist is confermed in siche men þat þe louen hym and his lawe.

And among alle synnes of þe feend bi þis synne he blyndilʒ þes capetyenes: þat þe vœn not Cristis lawe, but mannus to gete hem worldli goodis;

and, al 3iþ God be hid fro men, 3it studye þou wel his lawe and þou shalt wete what is his wille, boʒe in 03ynʒ and in oʒir.

but siþ we kunne not proue þis ne disproue þis speðli, holde we vs in þe boundis þat God telliﬁ in vs his lawe.

But þis swerd failiʒ now in prechynge of Goddis lawe, for prelatis han scaberkis wiʒhoute swerdis, and opere haue swerdis of leed, bi whiche þei tellen worldli wordis wiʒ fablis and gabbyngis on God.

Mennus owen cowardysyse is cause þat þei holden not þus Goddis lawe, but ben oppressid þus bi feendis and drawen bi þe brode wey to helle.

For Crist and his apostelis and Cristis lawe þat is blice techen þis lore to sue goode prelatis and to flee fro euele prelatis.

And no drede God wole þat alle men holde wiʒ þis lawe, and reuerse it in no manere;

And so doʒ Crist, for he sendeʒ watur of wisdom to his brawnches, and herof comen grapes to preche to þe puple and gladon hem in Godus lawe.

And by þis equiuoacion may men lyʒtly acorden Cristus lawe:

?IN DIE VNIUS APOSTOLI: SERMO 3: Hec mando uobis Iohannis 15: This gospel telliʒ sharply, as Crist doʒ ofteene by Iohn, how men schulden loue togydʒre and putten awey þe leþtingus, for þe bygynnyng and þe endyng of Godis lawe is loue.

but o furstnesse of loue schulde we haue to vsself, and to owre faʒdur and to owre modur, sauyng ordre of Godus lawe.

Al owre loue schilde stonde in þe loue of God, for to kepe his lawe and meue oʒre to kepion hit;

for þis lawe lastuʒ in good and yuel, þat o man loueʒ lyk to hym, 3e, 3iþ þei schal be dampnydze for þis, as o synful loueʒ anopur for þe lyknese of here synne;

for þis lawe lastuʒ in good and yuel, þat o man loueʒ lyk to hym, 3e, 3iþ þei schal be dampnydze for þis, as o synful loueʒ anopur for þe lyknese of here synne;

3e, 3et þei han som feendis maner, þat þei haten þer owne brepren, and turmenton hem for þei holden wiʒ Godis lawe æʒenus hern;

but 3iþ pow hatesz by Cristus lawe men of þis world for þis synne, and wiʒdrauwest hem fro þe world, banne þow louest þese men in God. For þe world is taken here for men ouercomen by þe world, þat louen more worldly þingus þan Godis lawe, or goode of vertewes.
And this he schal not worche in veyn to kepe his lawe as he bydele;  
\(<L \text{79}>\text{T EWS2-57}<P \text{14}>\)

And so was verified he wrytyng in her owne lawe pat he lewes hadde wyfully Crist in hate.  
\(<L \text{109}>\text{T EWS2-57}<P \text{15}>\)

and herof schulden prelatis be fayn—siþ þei synnen myche on ðere sydes—but 3if þei ben anticiристus preestis and schape to qwenche Cristus lawe. But þe puple comunly trowedon in Crist and louedon hym, and þus þei obesehen to þis tyme, bope to Crist and his lawe.  
\(<L \text{43}, \text{45}>\text{T EWS2-58}<P \text{17}>\)

but in þis mater Godis lawe spekęþ þus, as dyden oolde clerkis, þat þe substauence of a body is byfore þat it be seed, and now fruyt and now seed, and now qwyc and now deed.  
\(<L \text{72}>\text{T EWS2-59}<P \text{23}>\)

Þe secownde maner of martyrdam schulde eche mon haue, siþ eche man schulde more loue his souwe þan his body, and algatis he schulde more loue God and his lawe;  
\(<L \text{100}>\text{T EWS2-59}<P \text{24}>\)

Þat man denieþ hymself þat loueþ hymself lasse þan he loueþ his God or lawe of his God.  
\(<L \text{5}>\text{T EWS2-60}<P \text{26}>\)

for þe croþ byтокnþ passion in Godis lawe, and þis purpos is nedful cristen men to haue.  
\(<L \text{22}>\text{T EWS2-60}<P \text{27}>\)

as he þat by mansys lawe is clepyd to an offys, in whiche he may not kepe hymself in charyte, and answerþ for þis name and takeþ on hym þis offys;  
\(<L \text{35}>\text{T EWS2-60}<P \text{27}>\)

And so þese seuene þingus schulde be loued, but lasse þan Crist or his lawe;  
\(<L \text{17}>\text{T EWS2-62}<P \text{36}>\)

But here mote men konne to speke to þat wyt þat Godis lawe spekęþ.  
\(<L \text{22}>\text{T EWS2-62}<P \text{37}>\)

and alle þese ben clepude fadres in Godis lawe þat is trewe.  
\(<L \text{26}>\text{T EWS2-62}<P \text{37}>\)

And þus þei feynon ofteyme to stonde wip lawe of þe gospel, and 3if men aþen why þei don so, þei seyn þat ellys þer ordre were lost;  
\(<L \text{48}>\text{T EWS2-62}<P \text{38}>\)

And þus schulde ech eche man chese þis state, and do þe trauyeþ þat fallup to vertewys, and algatis rewle his wal aftar Crist and his lawe;  
\(<L \text{85}>\text{T EWS2-62}<P \text{39}>\)

but more pereluus pride hæþ no man þan take fro Godis lawe þat he hæþ ordeynid þerinne, or to adde to þing þat my3t be þerfro;  
\(<L \text{99}>\text{T EWS2-62}<P \text{40}>\)

But eche man þat schal be sauyd, renownþþ alle þese worldis goodis, whanne he leuęþ alle hem byhynde to loue more God and his lawe. But þis is þe fowleste synne þat falleþ here to ony prest, to loue more þese newe ordes þan to loue Cristus lawe.  
\(<L \text{132}, \text{134}>\text{T EWS2-62}<P \text{41}>\)

And such false religyoun, by þe lawe of anticiристus, is bytwyce prelatis now and prestys þat ben þer sugetis;  
\(<L \text{144}>\text{T EWS2-62}<P \text{41}>\)

but rewle of Cristus lawe wolde þat alle men schulde renownce to hem obedience or opur seruyeþ but as þei schulden obesche to Crist.  
\(<L \text{145}>\text{T EWS2-62}<P \text{42}>\)

And herfore schulden alle men hardlyly stonde by treweþ, and specially by Godis lawe, for þerinne lip no schame;  
\(<L \text{10}>\text{T EWS2-63}<P \text{43}>\)

And þus ben martris cowntyndede to putte þer body for Godis lawe, for noo part of þer body may þus persyeche to harm of hem;  
\(<L \text{45}>\text{T EWS2-63}<P \text{45}>\)

And so eche word of Godis lawe ys trewe, siþ Crist wytnessup it, and eche treweþ þat is þerinne;  
\(<L \text{78}>\text{T EWS2-63}<P \text{46}>\)

And certis 3if a man sey þus, and fayle not for cowardyse to telle Godis lawe, for men þat synnen, he putþ þym welle to martirdom;  
\(<L \text{83}>\text{T EWS2-63}<P \text{46}>\)

and herfore in þe oolde lawe schulden meyselis stonden afer.  
\(<L \text{61}>\text{T EWS2-64}<P \text{50}>\)

And breep of þis heryse fuylyþ monye clerkys, for it is seyd in opur placis þat Godis lawe forbedþþ suche lordschippe to clerkys, for alle þei schulden lyue in mekenesse and pouert;  
\(<L \text{67}>\text{T EWS2-64}<P \text{50}>\)

But feryþþ and prestys þat gyderon hem tresore, and make ryche chirches and howsys wip opur gere, and algatis fynden a puple superflew and charghyng, passon Godis lawe by a cursyd ground.  
\(<L \text{92}>\text{T EWS2-64}<P \text{51}>\)

and he disseyueþ not men in multitude of couentis, but lokeþ how fewþ prestis may
lawe.
<L 51><T EWS2-67><P 67>
And here men men monye men, istic Cristus lawe is opon, and his part is knowen good, and anticriss wycked, and monye deuoute men holden wip Crist, what meueh cristene men to meue hem not to fystygyn.
<L 67><T EWS2-67><P 67>
for popys and byschopis and preestis of her sort, and þese newe religiows, possessioners and beggeris, and seeler men þat ben disseyueth wip hem, ben þe moste enemies to Crist and his lawe.
<L 74><T EWS2-67><P 67>
And here may men li3tly see whec secleris ben trewe men, for þei confesson comunly þat þei louon Crist most, and wolon stonde by his lawe, and also by his ordenaunce for to suffre dep;
<L 92><T EWS2-67><P 68>
3if a man charge Godis lawe more þan false name of suche lyerys in þe world þat dop muche harm, comune not he wip hem, ne 3yue hem no goodis, byfore he haue assayed whe þei ben here heretykes;
<L 115><T EWS2-67><P 69>
And here may men wel assaye whec clerkis and kny3tus, wip þer comunes, louon God as þei confesson, and doron stonde by his lawe;
<L 149><T EWS2-67><P 70>
And þus he techep þat he loue þe þat holden his lawe, be þei clerkys, be þei kny3tus, or labrieris þat meyntene tyldpe.
<L 6><T EWS2-68><P 71>
somme men cam to suwe Crist to lernon of hym Godis lawe; and þus suwedon þe apostles Crist, þat specially suwodon hym, and opre trewe men by ry3t entent to be enfornede in Godis lawe, and specially at þis tyme; for now Crist 3af his lawe, and so he ordyneðe monye folc to bere awey þis newe lawe, for now Crist 3af his lawe, and so he ordyneðe monye folc to bere awey þis newe lawe.
<L 16, 18, 19><T EWS2-68><P 71>
and bressed schal 3e be won þat men schal hate 3ow, and whonne þei departe 3ow from Cristene men þat þei louon, and whenne þei schal reproue 3ow, and casten owt 3owre name as yuel, for 3e holden wip Cristus lawe, al 3if it dispolec to þe world;
<L 51><T EWS2-68><P 73>
for he hap so blyndud men by vnbyule of Godis lawe, þat dedis þat ben a3eins it ben holdone goode and medefulle, as invel lawys ben aleggheþe how God ordyneþe clerkis to leue, and confermede hem by his Sone, and by lyf of his apostles, and 3et men seyn þei ben acursude þat traeleþon to kepe þese lawes.
<L 67><T EWS2-68><P 73>
And þus þe pore comunes byen þe trespas of Godis lawe, but not so myche as þese two oþre;
<L 89><T EWS2-68><P 74>
But, for þe feend dreedþþ hym þat cristene men schulde knowe þis wyle, and fordo þis feendis falshede, and turnen aþen to Cristus lawe, and alygis þat Cristus preestis schulden lyuon in pouertæ as he dyde, he hap cast anþur waye to preye preying of suche preestis, and telle þat it is more worþ þan al þe lordschipe of his world, boþe to lordis and to her eldris, and especially at mydnyþ, as þese religious preyon.
<L 97><T EWS2-68><P 74>
and þus a lif of o lyst man, þat helde wel Godis lawe, were worp monye suche prayerus as now ben procurede folily.
<L 108><T EWS2-68><P 75>
And þip þe same slalm seip, ‘Lord, how I haue loued þi lawe, al þe day it is my powt’, wy schulde not we hoolde þis more, sip it is muche bettoure þan to rise at mydnyþ?
<L 114><T EWS2-68><P 75>
ne it is not o puple but for onheede of lord and lawe. And þus alle Cristene men schulden holden of Crist and his lawe, and obesche to hise baylyes, in as myche as þei holdon his lawe, and algatis, in as muche as Crist biddup, obesche to hem.
<L 14, 15, 16><T EWS2-69><P 77>
and þei distryuen cuntreyes and citees, for prelatis more and lasse here bosten more þan Godis lawe techup, and þese wyndis ben algatis closeude wipynne þe bowndis of Godis lawe, for þei ben euene as grete as Godis lawe wol suffere hem. And as it wol close hem, or punysche hem, so it is; and whon þei ben auentude by conquest or ough maner, Godis lawe lymytup how þese wyndis schal passe awey. The furþe and þe fyeueþe perele schal be pestiliciis and hongrus, for as distempre of þe eyr schal sle men and vnable þe erpe, so distempre of wyndus of pruyde schal lete prechyng of Cristus word, and þanne comep pestilence of sofwe, worse þan þe pestilence of body, as hongr of Godis lawe is worse þan bodyly hongr.
<L 33, 34, 35, 37, 42><T EWS2-69><P 78>
And þip a prelat may not do, but 3if he haue keyes of þe chirche, þe whiche ben power and science to dispence Godis tresour, it semep þat prelatus now faylen in boþe þese, for by manys trauele þei haue not passyngly gete þis wyt, sip þei han ben ocupyede in þe world, and ben
symple of lettrure of Cristus lawe, and of
inspyryng by Godus grace.
<L 88><T EWS2-69><P 80>

And dedis of these men, wip fruytus of her ly3f, schewon þat þei be not ful kunnynge in wysdam of Godis lawe, and so þei ben vntrewe dispenderus of tresour þey feyon of God.
<L 93><T EWS2-69><P 80>

and muche more 3if a prelat feyne by ypocrisye þat he hap power and wyt, 3youn of God to rewle his chyrche, and doþ al amys in þis, and sewþot not God ne his lawe.
<L 99><T EWS2-69><P 80>

Crist byddup attende his lawe, þat is, bussyly to perceyue hit;
<L 24><T EWS2-70><P 83>

þat is, to perceyue Godis lawe, and fle fro falshede feynd perof. For we supposon þat in Godus lawe is al trewpe þing of ypocrisit were nedful to cristone men, he wolde telle þat, as he doþ oþre;
<L 26, 27><T EWS2-70><P 83>

and herfore byddup Poule to clense owt þis oolde synne þat þei be newe spryngyng of flowr, as þei ben clen in þe newe lawe. Crist ordeynede in his lawe alle his children to be free, and flee rytus of pharisees þat combredon þe folc byfore. Loke we þat þis be not knodon wip us, but holdo we us in þe whete flowr, þat tawþte us fully Godis lawe, and þe weye to come to heuene. Kunne we wel Godys lawe, and loke wher pharysees growndon hem in hyt;
<L 37, 40, 41><T EWS2-70><P 83>

and for we shuldon examyne it by þe flowr of Godis lawe, perfore Crist byddup fleen fro it whan we wyton þat it is vngrondu.</L 44><T EWS2-70><P 84>

And so but 3if Godus lawe telle a feyb, trove it noht, but fle it as a falshed, and dispuyse þe techerus of it.
<L 48><T EWS2-70><P 84>

Myche more God wolke penkon vpon his owne children heere, þat tellon openly his trewe, and susteynon his lawe to men.
<L 74><T EWS2-70><P 85>

it semeþ þat þe poope may ordeyne lawe euene wip Godis lawe, sip he punyscheþ more for his lawe, þan he punisheþ for Godis lawe; and opur he doþ wrong in þis, or his lawe is betturer þan þe furste.
<L 81, 82, 83><T EWS2-70><P 85>

Also þe pope may ordeyne som lawe, as doon prynces of þis world;
<L 85><T EWS2-70><P 85>

For by þis same skyle he was longe siþon at his mesure, and þus schulde hym fayle powere now to rewle þe chyrche by his lawe.
<L 90><T EWS2-70><P 85>

Here men seyn þat popus and byschopis and oþre men may make lawys, so þat þei acorden wip Godus lawe, and some wyse ben in Godis lawe, and þus þei techon Godis lawe more openly þan it was tawt byfore.
<L 95, 96><T EWS2-70><P 85>

But newe turnyng of anticrist to newe officis in þe chyrche mote nede brynge in newe lawys, and putte Cristus lawe abac. And þus seip þe salm of anticrist, þat God schal putte a makere of lawe, and rewil hem aftur per coueytise, bysyde þe lawe þat Crist hap ordeyned.
<L 101, 102, 103><T EWS2-70><P 86>

for 3if þei ben rewlude by reson, Cristus lawe is beste and ynow, and oþre lawes men schulde not take, but as brawnchis of Godis lawe.
<L 109, 110><T EWS2-70><P 86>

for it is ynow to us to kunne and declare Godis lawe, and schewe þat it were ynow, 3if oþre lawys weron aweye; and so amende by Godus lawe þe ordes þat were made by Crist, and not for synne of þe ordes to brynge in newe ordes to hem.
<L 116, 118><T EWS2-70><P 86>

and þe secownde ben þe worse, sþ bettur were by Cristus lawe to amende men of his orde, þan to putte more vnstabe ordes, and algatis worse, to þe chyrche.
<L 121><T EWS2-70><P 86>

/PLURIMORUM MARTIRUM· Sermo 17·
Sedente Iesu super montem Oliueti' Mathei 24·
In þis gospel tellup Crist how hise membris schal be pursewyde, and what perelis þei schal ben inne for holdyng þis lawe, and somme men seyn somme men that þe pope may ordeyne lawe euene wip Godis lawe, sþ betturer þe pope and his lawe ben cursude for som part, for þei loue not Cristus lawe, but auaunson and louon men þat
And þus schuldon alle men, but algatis prelatis, ouerse þer state and þer liȝt, wher it be acordynge to Godis lawe, or aftur costomys of þe feend, and continue ping wele doen, and mende þat is amys.

And howeuer þat men feynon, þer offys is teld in Cristus lawe, how þei schulden ben occupyede in þre offisys of shepheardis; þei schuldon wysly lede þer schep in sownd pastoure of Godis lawe;

But what clerk wole not now leue þis trewþus vnto þes hyȝe preestis, pharisees and men of lawe stodent greytly aȝenus hym, and stoppyn þis mowþ wip monye false wordis, and lettodon Crist to speke more, as a man þat spac blasfemye.

And þus þes ipocritus feynedon to fulfylle her lawe, and þus it is today of þese hyȝe preestis; for þei han newe lawys made bysyde Godis lawe, to dampe men to de þap as opone heretykes; and to do þis deede þei counselon not wip Godis lawe, but wip fowndone heresyes, þat hemself holdon, þat þei may not synne ne erre in suche iugementis.
Somme of us han ðis opynyon, ðat preestus schilde not fi3te, but meue men by resoun and Godus lawe to trewe, and prey mekely for men, ðat ðei do aftur Godus lawe.

but here seyn cristene men ðat no man schulde dowte to helpe ðe chirche, but alle men schuldon helpen it here, eche mon on his maner, siþ God tellup vs bi ðis lawe ðat ðis is his wylle.

and so schulde ðis hed be stoppud to fèyne censurus a3enus God, and fere foolish by cursyngus for ðei fullyllon Godis lawe;

but his lawe schulde be bettur holde, and anticristus iugement schulde cese.

And so aile ðat lawe but Godus lawe.

ne oþur lawe but Godus lawe.

but þanne schulden þei wel wyte how al þat helpup to heune is good, and al þat schulde be by Godus lawe were free and helply to þis ende.

And so men schulden graunte in dede to obesche to pe pope, as þe puple obeschede to Petre, and as Godus lawe wolde axe; but it were to myche to passe feend, as Godis lawe wolde axe; but it were to myche to passe feend, as Godis lawe schulde be rewle, and more aíle he suffrede for Godus lawe;

And so aile ðat lawe but Godus lawe.

for nepur God ne man may noye, and myche more alle þe feendus of helle, but 3if þe lawe of holy wryt accuse men a3enus God.

3e, boþe ny3t and day, slepyng and wakynge, schulde we þus þenkon on God and his lawe.

And þus wereþen Iof and Abraham rychie wip seynus of þe newe lawe.

And þer techerus more and lasse be not confessores of Crist but confessores of þe fend, whose lawe þei holden and techen.

And siþ al þat Crist suffrede here, he suffrede for loue of his lawe, he loueþ to luytul Crist, or his lawe, þat gruchcheþ a3enus his pouert;

And for þei my3te not by þer lawe, þei feynede monye gabbyngus.

and cause of þis rebellyoun was þe lore of Cristus lawe, for he tawþete pouert and mekenesse, and lore to brynge men to heuene;

not by his owne auctorite, ne by strenkþe of hymself, but by auctorite of God, and by vertew of his lawe.

and siþ God is cheef lord, þat iugeþ men þus to haue and þus to wante by his lawe, no man schulde a3eneyþe þis;

þis tvere sentence of seynus is now scorned by manns lawe;

Þe fyrste is nedful to prelatus, for ryþt as þe wyt of syþþt schewop a man moste wakynge among oþre wyttus, for syþþt of Godus lawe makþþ a mon mooste wake to God. For þis lawe is byleue þat man schulde moste studye inne. Crist byddþþ þat man schulde see, not vanyeþ of þe world, ne vnstable mannyþ lawes, for boþe pese siþþtus don harm to men, but lawe of Crist, þat is book of ly3f, and Godus word, Iesu Crist.

for 3if a man haue al byleue þat Godus lawe techep owhere, but 3if he awake in charite, al syþþt of þis mon is noht.

and þus spekþþ Godus lawe, þat God smellude brent typus, for deuocion of hem þat offredon smellude wel vnto God;

for þat man haþ dely3t to speke of God and his lawe, and oþre men ben in feuerus, and taste not of Godus word, but it semþþ byttur to hem, for þer taast is turned amys;

and deedly signe of suche seke men is þat hem wannþþ appeti3t of Godus word, þat schulde be þer foode and lyþf, as Godus lawe techep.

And so alle þe goodis of þis world haþ he put in menyþ hondus, but specially in prelatus hondus, whom he byddþþ kepe his chyrche and specially sowlus, þat þei schulden kepe and teche hem by Godus lawe.

for þanne her cure of prelacye dop hem myche harm of sowle, algatis 3if þei takon such cure for wynnyng or worldly worschipe, for God 3yueþ men cure ynow, and specially vnto his preestis.
to which he 3yueh power and wyt to gouern
hys chyrche aftur his lawe.

For pe lawe pat Crist hap Jouen, and pe chesynge
pat he hap choson, were ynow to gouernen his
chyrche wipowte lawys now maade;

For bis cause he chargeb most, sip he loue
more his chyrche pan ony o perons perof, and
bad alle to worschipe his modur, bope in pe
oolde lawe and in pe newe.

but it is seyd specially to byschopus and to
confessourus, and to techerus of Godus lawe, for
to alle pes God 3yueh salt.

bis salt of pe erpe ben techowrus pe wyche by pe
lawe of Crist speke scharpely to men, and tellon
hem per defawtus. Crist byddub pat man schulde
see, not vanytes of pe world, ne vnstable mannos
lawys, for bope pesi stius dom harm to men, but
lawe of Crist, pat is book of ly3f, and Godus
word, Iesu Crist.

And, for fullyng of bis lawe, seib Crist þus:
'Sopy I sey3e to 3ow, tyl hat heuene and erpe
passe, a y ne a tytyt schal not passe fro pe lawe
before alle pingus be done'. And þis word of
Crist is a3enys lawe of anticrist, for Crist spekub
here of pe oolde lawe of God and wole þat, as
long tymse as heuene gop abowte, and puple
dwellyb here in erpe by chawngynge of men, and
leste mawndement of God, vndurstonden by þe
leste lettre, ne þe leste cownswel or wyt of
cerymonyne, schal not passe fro Godus lawe til þe
day of doom come. For al 3if anticrist haue
droit a lawe þat lettup pe vse of Godus lawe,
3et pe trewe of Godus lawe, and þe dette to vse
it, lastup euernore, and byndub men ful harde.

And þus closyng of bis cloystres, or hy3e
howsus, þat men han fowndon, is bysyde Cristus
lawe, fowndon of pryncse of bis erpe.

and 3if þis li3f be of ry3t entent, þanne is þin y3e
symple, as men þat wolon profi3te to Cristus
chyrche aftur Godus lawe han a ry3t y3e, and a
symple, euene aftur Godus wyllle.

and herby mannys li3f is medful or dappnable
by Godus lawe.

but ry3tynesse of þis opur entent is algatus
nedeful to man, sip a mannys entent mut nedus
be rewlud by þe lawe of God, þat he do by
charyte alle hyse werkus þat he doþ.

Who dreedup þat ne it is more mede man to 3yue
wel his charite þan to 3yue his worldly dette
whiche he oweþ by worldus lawe? And who
dreedup þat ne it is more meke to be payed on
Godus part, þan to chalanghe by worldus title,
more þan Godis lawe akses?

herfore seib Crist þat men schulde not gesse þat
he cam to lowse þe lawe, but for to fulfulle it.
And so as preestus in þe oolde lawe weron
bussye abowte per beestus, so prestus in Cristus
lawe schulde be more spiritual, and ly3rne folc
by þe gospel and bycome prophetes;

And, for fullyng of bis lawe, seib Crist þus:
'Sopy I sey3e to 3ow, tyl hat heuene and erpe
passe, a y ne a tytyt schal not passe fro pe lawe
before alle pingus be done'. And þis word of
Crist is a3enys lawe of anticrist, for Crist spekub
here of pe oolde lawe of God and wole þat, as
long tymse as heuene gop abowte, and puple
dwellyb here in erpe by chawngynge of men, and
leste mawndement of God, vndurstonden by þe
leste lettre, ne þe leste cownswel or wyt of
cerymonyne, schal not passe fro Godus lawe til þe
day of doom come. For al 3if anticrist haue
droit a lawe þat lettup pe vse of Godus lawe,
3et pe trewe of Godus lawe, and þe dette to vse
it, lastup euernore, and byndub men ful harde.
Certus pis were a feendus lawe, to 3yue Godus part to suche men.

L 107<br>

It we wolon come to heuene.

L 115, 120<br>

for every part of holy wryt tellup Godus word, pe olde lawe in fygure, and pe gospel expressely.

L 18<br>

for Crist, hed of al pe chyrche, bygan pe newe testament, and fadrus of pis lawe, wip vertewys of Crist, may be cleuped here pe kyngdam of heuene. Pis man hat chaffarup here is cleuped eche man hat compe to Godus lawe and lyuep hereafter. Peis margaritus ben trewepus fowndon in Godus lawe:

L 49, 51, 53<br>

and perfore we schuldon ojer denye for to be prelatus, or 3if we be prelatus, we schulden konne Godus lawe and preche it to pe puple, 3if we wolon come to heuene.

L 129<br>

But as a good hosbonde seruep his meyne oold fruyt and wip newe, hat ben of two 3eerus, so a good prelat hat schulde teche his puple schulde konne two Godus lawsys, and howe pei cordon togydere, and teche his puple to knowe two wey3es to goe pe wey3e of heuene, and fle pe wey3e of hell, and caste ow3t nowe pe ritus of pe oold lawe. But maundementis of pe oold lawe ben euermore newe;

L 148<br>

It was comun in pe olde lawe hat a greet prophete schulde come of pe kynrede of lewys, and bryngon hem to ful fredam;

L 163<br>

‘Hym hat Moyses halp wryton in pe lawe and propheteis, we han fowndon, Jesu, Joseph some of Nazarep.’

L 71<br>

Furst how procatowrus of Crist schulden gete disciples to hym by skylful meuyng of Godus lawe, hat pei myston frely come to Crist, and not by chaffaryng of erpely pingus, as peise newe ordes chaffaren.

L 94<br>

Pe frerus seyn hey takon in children for pei ben moste innocentus, and li3t to norische in Godus lawe, as pei ben at pe bygynynng; but neipur of peis growndon hem in Godus lawe by pe deedy.

L 115, 116<br>

And 3if disseyt of 3onge men by Godus lawe schulde be dampled, myche more disseyt of chyldeyn hat wanton discreción, but han per eldrus for pe perkeperus, for pe wyttus wanton kyndely. And siip God seip in his lawe, hat whoso stelup a man, he schal be kyllud by Godus lawe, it semipec hat alle peis bewperus schulden be kyllude of God by skyle. For siip pehte is takyng of oqre mennya pingus a3enus pe wylle of pe lord, it semipec hat his takyng of children, pat frerus schulden haue by no lawe is takyng of oqre mennys ping, for takyng of fadrus ping and modrus.

L 129, 132, 133, 136<br>

And peis is Macamedus lawe and coniurysones mad.

L 44<br>

But it were to wyte ouer, whepur peis chesyngus hat preestus make, and his dowyng hat pei han, be gronwdede in Godus lawe.

L 47<br>

hat opur popus schulde not sewe Crist, or ellus pei schulden chese prelatis, as pe popus lawe teche.

L 54<br>

Here we schal suppose furst hat we speke in his mater, as 3if pei pope hadde not set ordeyned lawys of such eleccion, but how Godus lawe and resoun wolde teche for to worche here. And hanne monyce men pekon pat peis eleccion schulde not be, siip it may not be grondid in resoun, ne in Godus lawe.

L 61, 64<br>

Godus lawe tellup, whan pei choson Mathy as pe twelpe apostle of Crist in pe stude of Scariot, pei kepton his ordre in his eleccion;

L 86<br>

But opur forme of chesyng kan we not gronwde in Godus lawe.

L 101<br>

Lord, what vertew is in his lawe, pat 3if two han pe popus grace, at o tyme and in o cuntrye, where monye beneficis may faile, he pat presentup furst his grace schal be sped byfore pe topur. It halp fallen ofrtyymes, and so may yt fallen heraftur, pat two men han grace at o tyme
of o collacion, and þe more vnable man, þat louteþ more worldly good, presentþe þurst his grace to patrounes (for Scaryot sleþeþ not) and þanne by vertew of his lawe schal þis feend be put byfore, and þis gode man put byhynde. But þis is yeuel fruyt of lawe: and God myȝte not make þis lawe, for God myȝte not don amys.

It is knowon of Godus lawe how mannsy kynde was exylud for synne of owre furste fadyr þat stood myche in glotorye, and so resoun of God how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynde is knowon of Godus lawe how mannskynd...
And it were more licly to men, and more acordyng to Godus lawe, pat men schulden be seynus in heune for to bryng yol holy chyrche to þe ordenaunce þat Crist ordyneede, and þat was pore statis of preestus.  
<L 101><T EWS2-93><P 225>

God 3yue us grace to loue hym, and kepe his lawe, and loie it;  
<L 116><T EWS2-93><P 225>

But we holden his maner good, to leue suche wordis, and tristen in God, and telle suruly his lawe, and specially his geste;  
<L 4><T EWS2-94><P 226>

And whanne þei hadden do alle þingus in þe temple, þat fel to be don by Godus lawe, þei turneden a4en to Galile, to þer cite Nazarep.  
<L 80><T EWS2-94><P 229>

þe furste booc of Godus lawe tellup of Adam and Eue, how þei lyuedon naked in tyme of þer innocenc.  
<L 5><T EWS2-95><P 230>

Sip Crist my3te not synne, and algatis in lecherie, Crist was circumcisud to fulfulJe lawe, and to telle men aftur, how he clensup þer hertis fro synnys þat þei han don, in dede, in worde, and in þou3t.  
<L 19><T EWS2-95><P 230>

And so, as Crist in his 3oughe was pursuowed of monye men to dispuyse hym, and slee hym in his owne persone, so, vnto þe day of doom, is he pursuowed in his memburs, and algatis in Godus cause, by resoun of Godus lawe.  
<L 45><T EWS2-96><P 235>

For betture cause my3te not Crist haue þan defendyng of his lawe;  
<L 49><T EWS2-96><P 235>

Studye wel Godus lawe, and þe trowe þat suwep of it, and defende it booldely, bope to prestus and to þe world, and þow schalt haue enemies to pursuwe þe to þe dep.  
<L 51><T EWS2-96><P 235>

for 3if men þinkon Godus lawe scharp, and to lette þe auantage of þis world, men of þis world, by þe feend, wolon haton hem þat publishe it.  
<L 58><T EWS2-96><P 235>

And muse we not how þis kyngdam cam from Archilaus to Eroude for 3if it hadde be profi3table, God wolde haue tolde it in his lawe.  
<L 58><T EWS2-96><P 235>

And nowe trewe þus profi3te more whil þei ben vnknowe to men þan þei schulden profi3te knowon, as Godus lawe techep us.  
<L 65, 67><T EWS2-96><P 235>

IN DIE EPIPHANIE: Sermo 43· Cum natus esset Iesus: Mathei 2: This gospel tellup how þre kyngus camen afer ou3t of þe eest to do worship to Iesus Crist, as þei weron tau3te by Godus lawe.  
<L 2><T EWS2-97><P 236>

And þes þre kyngus weron wyse men, and lyuedon in worchiphe aftur þer stat, and tau3te þer puple Godis lawe and resoun, as þei hadden be þre men of heuene.  
<L 15><T EWS2-97><P 236>

And Crist ordyneede by his lawe þat þe schulde not þus begge, but lyue in an onest pouert, ly3k to þe staat of innocenc.  
<L 68><T EWS2-97><P 238>

for Iewis hadden a lawe, and we kepe 3eet somwhat perof, in purifyseng of wymmen, þat a woman aftur þat schæ be deleyuerud of a knaue child, schulde in sixe wokis aftur come to þe temple, and be purifýed þere, aftur þat þe lawe lymytude. And al 3if oure Lady nedide not to þus purifýed, 3et by counseyle of God sche fulfulle þus þe lawe; I cam not to vndo þe lawe, but for to fulfulle it'. And so he made his modir do, and so tellup Luc, þat fro þe dayes weron fulfulle of purfyyseng of Marie, aftur þe lawe of Moysses, þei browton Iesu into Ierusalem to sette hym byfore God;  
<L 5, 8, 10, 12><T EWS2-99><P 244>

And so þe offrend Crist to God, as þe lawe axede, þat every male þat oponep wommannys body to his issu, schal be halwyd to þe Lord, and offerud for hym a certeyn þing, as a peyre of turturis or two briddis of dowues; for riche folc schulden ofre for purifyseng of wymmen a 3ong lomb of a 3eer, as Godus lawe tellup;  
<L 15><T EWS2-99><P 244><L 19><T EWS2-99><P 245>

and þis was a iust man, and hadde drede of Godus lawe.  
<L 24><T EWS2-99><P 245>

And whanne þei broston þe child Iesus, his eldris, into þe temple, þat þei schulden do aftur þe custom of lawe for hym, Symeon toc hym in his armys, and blessede God and seyde;  
<L 29><T EWS2-99><P 245>

By þat þat Petre clepude hym 'Crist', he knowlechede þat he was þe greete prophete, þe whiche was byhi3t by Moysses to þe ftol in þe oolde lawe.  
<L 40><T EWS2-100><P 248>
And 3et men trowen hys heresye as 3if it were bylleue, 3at 3if ony be choson by mannys lawe, pane he is trewly choson.

L 32<T EWS2-101><P 252>

Fadriss of pe olde lawe weron muche chargede ouer men now, for pei kepton pes same ten maundementis pat we kep in pe newe lawe, and ouer, 3if pei wolden be iuste, pei moste kepe cerymonyes, and monye lawis iudicialis, pat vs nedip not now to kepe. And, for, pes two kepton al pei wipoute gret blame of God or man, perfore Luc presiup Baptist eldris in kepyng of pe oolde lawe. But wo is to hem in tyme of grace, pat pes han charged pei newe lawe, pat we han now more to kepe pei pei hadden in pe olde lawe; 

L 7, 9, 13, 14, 15<T EWS2-104><P 263>

For it was a greet prudence to trowe to pe lawe of Crist, pat he was pe prophete byhy3t to pe fadrus of pe olde lawe.

L 36<T EWS2-104><P 264>

For whoso prechup to pe puple, and teche hem Godis lawe, he is pat ilke in whom is Godus grace.

L 4<T EWS2-106><P 267>

But Crist seyde to Petre, in schewyng of his loue, pat he schulde fede his lambren by pe lawe of Crist; 

L 16<T EWS2-106><P 267>

Ye pasture euermore grene wip trewpis pat neueremore faylon, is pe lawe of holy wryt, pat lastup in pe tej3ur world.

L 34<T EWS2-106><P 268>

O how myche ben pei to blame pat seyen pat Godis lawe is false for mysvdristondying of a fool or of an heretyke!

L 48<T EWS2-107><P 271>

But as preestis waxen worse tyl pei weron at lowest degre, as prestis of pe oolde lawe pat were fordeo in Cristus tyme, so may pis cowrt drede for lif contrarie vnto Crist, lesti pei be pe worste men pat lyeu here in pis chyrche; 

L 47<T EWS2-109><P 278>

And defau3te of vndyrstondying, pat schulde be of Godus lawe, and of his doctour Ambrose, blyndup here pes heretykes. 

L 65<T EWS2-111><P 284>

And herfore se we how pes lettris stonden wip Godis lawe.

L 41<T EWS2-112><P 286>

For as ful and sufficient is Cristus lawe as his manhede; 

L 47<T EWS2-112><P 286> and so his lawe ys ynow to here his word and to kepe it, for to come to blisse of heuene wipouton ony suche letriss.

L 48<T EWS2-112><P 287>

For al 3if Godus lawe teche pat procuratoruss schulden haue hyure, and iugis schulden haue noon hyure of men pat pei traeuylon fore, nepeles pis is mysturnyd, for ry3t is turned to coueystye.

L 31<T EWS2-113><P 290>

And 3if pe pope haue maad a lawe contrarye to his sentence, or 3if an angel come from heuene or from helle reuersynge hit, trowe we not to his aungelis but trowe to Crist, pat seip pes sentence. 

L 84<T EWS2-113><P 292>

For men han kyndely drede of God and of his lawe.

L 15<T EWS2-115><P 296>

As, 3if wymmen knowe not Godus lawe in dowyng of prestus, and it semep to wymmenys wyt bope almes and mercy and pei mouen lordis herto as pes wymmen duden Eroudepis synne is in pes proctouris, but more in pes lordis; 

L 59<T EWS2-115><P 298>

And pat is fy3tyng browt in, and Godis lawe reuersud.

L 64<T EWS2-115><P 298>

But vnknowyng of Godis lawe excusup hem not here, for pat sculden lordis trowe, and not pes false mensys. For feendis and per gylus schulden be pat byhynde God, and trewpus of Godus lawe schulde be take in worschipe. 

L 68, 71<T EWS2-115><P 298>

And byfore pis Davud weron patriakis and iugis and no kyngus of lewis as Goddis lawe tellup.

L 22<T EWS2-116><P 300>

And pis text moton preestus knowe to vndurstonde Godus lawe, and to defendon it fro false men pat arguon a3enys it; 

L 51<T EWS2-116><P 301>

Here men vndurstonde pe world, po men pat lyeu worldedly and mesuron hem not by Cristus lawe for to go pe weye3e to heuene. 

L 5<T EWS2-117><P 302>

But pe puple answereude to Crist and seyde pat pei han herd of pe lawe pat Crist dwel3e wipouton ende; 

L 45<T EWS2-117><P 303> And his al his is ypocrisyse and no fruyt to pe chyrche pat pei don in pis chesyng by

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for 3if we ſenkon on Godys lawe, and specially of preestus how ſei defoulen Cristus
ordauncé, turynyng aſen to synne of fleſh, 
feend and ſei world, a iust man schulde hongron 
and purste ſei riſtwinnesse of suche men.
<L 102> <T EWS2-122> <P 324>

For monye ben traytours to God and procatoours 
ze feend, or pryue or apert, ſat wolte not 
stonde for Godus lawe. And þus Crist applie 
hide wordus specially to hide apostlis, and teche ſpe 
hem how pursuwyng ſat men dredon here 
moſte, schulde be cownfortable to hem ſat 
stondon for Cristus lawe.³
<L 180, 183> <T EWS2-122> <P 327>

bot he is cursud ſat leuep herfore to telle Godis 
lawe and his wylle.
<L 189> <T EWS2-122> <P 327>

but let a man seye Godis lawe 3if it myslyke to 
þis pope he wolte curse hym as heretyke and 
afthur sele hym 3if he may.
<L 81> <T EWS2-MC> <P 331>

and 3if he parte benefices and ordeyne ow3t by 
his lawe, it smacchep aftur simonye and 
crokip from Cristus lawe.
<L 98, 99> <T EWS2-MC> <P 332>

But here we seyn ſat Crist spekup ofte, bope in 
þe oolde lawe and in þe newe, derkly to monye 
men for þe profy3t of his chirche; for by lore of 
Austyn Crist wolte ſat men haue mede for to 
traueyle for Godus lawe and to seke þe wyt 
þerof.
<L 141, 143> <T EWS2-MC> <P 333>

But 3et anticrist grucchept here and seip his wyt 
is not conffered by hooly doctourus of Godus 
lawe.
<L 147> <T EWS2-MC> <P 333>

But here we seyn monye wyttis whuche ben 
hudde in Godus lawe weron vnknowen to þese 
doctoures.
<L 149> <T EWS2-MC> <P 334>

how schulde his prophecy be referrud to þese 
men sibe þis hooly man Danyel was a prophete 
of þe oolde lawe? But here þe feendus procatoour 
scwhiþ opponly his folye, for Crist þat may 
neuere erre ne synne lymyþ þis word to þe 
newe lawe.
<L 161, 163> <T EWS2-MC> <P 334>

And þus Crist and Danyel of þe newe lawe and 
þe oolde tellon bope þis prophecy;
<L 169> <T EWS2-MC> <P 334>

But come beý not down to takon ow3t of þer 
hows, for þei schulde not faile fro þe hy5nesse 
of Cristus lawe for noo worldly good ſat
anticrist byhetup hem.

but God wolde pat lordes woldon do her deuer heere and assente not wip he be feend ne come dowm from Cristus lawe for noo worldlywynnyng;

And 3if pe chyrche were wel enformend of his sentence wip hice labelus men schuldte not dreede feynede cursyngeus, ne lette for hem to suwe Cristus lawe. But blisse pat suweip such cursyngeus schulde make men hardy to suwe Godus lawe, for mede pat suweip afer his cursyng is þe moste mede pat man may haue.

furst Crist tellup þe perelus þat schal falle in þis tyme, how monye men schullon go to helle for leuyng of Godus lawe:

And þis fleynge fallup in wyntrur to men þat ben among suche breþreen þat han her charite acoldut and wonton loue of Godus lawe, and tellon more þe popus lawe han by þe lawe of Iesu Crist.

And alle þese wyterus of Godus lawe hadden auctorite of God to be scribis of Godus word;

And þese men fleen in Sabot þat tellon to myche by þe popis lawe and trwon to cerimonyes þerof as it were lawe of Iesu Crist.

And men of þe chapitre lawe chargen more trauelye on þe Sonenday þan þei don a deedly symne, don þanne or in opur tyme. Þes two men ben encomberde to helpon hem selfe to flee þis perelle þat wanton hete of charite and tellon to muche by manus lawe.

Such blasfeme gabbyngis þat ypoocritus makon a3enys Crist and his lawe, distorblon þe chiche. And as ieu in þe oolle lawe was cleupd passyngly Crist for he was a greet prophete to helpe men and saue men, so þes popis seyn now þat by grawnt of hym þei ben passyngly Crist;

And þei 3yuon pardon and leue to fi3ton and fy3ton hemsyl and feynon bis by Cristus lawe:

for þanne schal alle indulgensus, and cursyngeus, be weyed wip Crist, more or lesse afer þat men han loued or hatud his lawe. And sib we han þe same lawe þat euermore schal stonde wip us, he is an ouergreet fool þat musul on newe lawis made of men, or dredulp to stonden here for a trewpe;

And herfore Godus lawe cleupþ þis day þe day of þe Lord, whiche is God;

Here it is perelle for to adde, or to bregghe from Cristus wordis and þerfore men schulden be ful war þat expouen Cristus lawe:

and þere þei reston more falsely and more synfully a3enys Godus lawe þan 3if þei weron in a simple persone.

But þey supposon as bylyeu þat bowyng from Cristus lawe, and brekyng of his ordenaunce, dop harm to þe chiche.

But herfore pore preestus seyn þat turnyng from Cristus lawe dop harm to þe chiche more þan any opur þing and þus per entent were to suwe Crist as þei may.

But wel we wyte þat Crist wolde ordeyne euermore on betturer þan opur to wende to hucene by his lawe as he dude Petre for a tyme.

But al þe world wolde scorne þis skyle, þat 3if Crist, boþe God and man, chees Petre by pure Godis lawe, þanne þe cardynalis aftur schulden chese a feend by pure manus lawe.

and where Crist saw in his Fadyr who was moste able of hise apostlis, þes cardynals lokon by þer lawe who is moste my3ty to þe world.

And þus schulde men leeue worldly pryuylde, and worldly lawes in þis mater and truste alsagis to Godus lawe, and trauelye not to chese such a pope;

And anemptis þese newe lawys and odynauce of þe pope, it were betturer þat þei slepton and restedon in Godus lawe. For alle þese popis wip þer cardynalis comun vnehe vnclourstonde Godus lawe:

And howeuere þat men seyn, Cristus lawe and reson wolen not faylon.

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for no ping schulde preue it but oon of þese þre, ouerlyȝt vndurstandyng of wordus of Crist, euydence of mannys lawe (pat errup þus in chesynge), or custom wip opynyoun of a muche peple.
<L 728><T EWS2-MC><P 354>

3if Crist ches Petre and successouris of hym to lyue aftar Cristus lawe, hense þe cardynalis schullen cheson whomeure hem lykþ to lyue contrari lyf and do houeure hym lykip.
<L 731><T EWS2-MC><P 355>

and perfore þes spekeris schulden iustifye furst monnys lawe and aftar schewe þe sufficienc of þe similitude.
<L 736><T EWS2-MC><P 355>

Crist ordeynede not in þe chyryche but þat þat he wytnessede in his lawe. But Crist wyttnesse not in hys lawe such chesynge of þe pope.
<L 742, 743><T EWS2-MC><P 355>

For Crist tellup ping in his lawe as it is nedful to þe chyryche;
<L 751><T EWS2-MC><P 355>

And þus witnessþ Austyn þat al treweþ is in Godis lawe and þis reson by hymself þyuþþ bylyue to monye men.
<L 753><T EWS2-MC><P 355>

and so men bygylon hym þat seyon þat he is moste blessyd fadur, for pryude and coueytise meuon hym to blasfeme in Jesu Crist, and forsake Cristus lawe, and take anoþur as anticrist, and to dreede not þe day of doom, as men þat ben owte of byleue; and it were al on to men from Godis lawe; and by þe lawe of Crist, and to take and forsake Crist.
<L 819, 822><T EWS2-MC><P 358>

for no man schulde affye to man but as helpere to Godus lawe. And 3if he reuerse Godus lawe, truste to hyt and lef þis feend. 3if we takon heed to opre werkis þat ben feynede of þe pope, we may see lyþþly how þei crokon from Godus lawe to þe feend.
<L 826, 829><T EWS2-MC><P 358>

And God wolde telle in his lawe what iugement þat Crist hadde 3ouon 3if Crist hadde iuged in his caas, for worse iugementis ben wrytone.
<L 878><T EWS2-MC><P 360>

þe doctours of þis lawe ben auauusnde to grete benefices, al 3if þei conne nowt on Godus lawe more þen somme leywyde men.
<L 903, 904><T EWS2-MC><P 361>

And executyn of þis lawe lettup to knowon and kepe Godus lawe: for 3if al þe ocupying þat men han abowte þis lawe were dispensd abowte Godus lawe, so muche schulde Godus lawe betturer he kept;
<L 907, 908, 909><T EWS2-MC><P 361>

And so þis lawe of anticrist, wip exsecucion þerof, dop despyt to God of heuene, and myche harm to monnys kynde. For pees, ryþtwisnesse, and helpe of soule schulden betturer be nonschide by Godus lawe;
<L 911, 914><T EWS2-MC><P 361>

And 3et þese heretykus stryuen þat þis lawe is betturer þon Cristus. For þe pope ordeynþÞ discretly more pynyschyng for hem þat brekon þis lawe, and þus Cristus lawe is put obac, and anticristus lawe magnyfyed.
<L 916, 917, 918><T EWS2-MC><P 361>

In þis fourþþe is myche errour and turnyng from Cristus lawe.
<L 926><T EWS2-MC><P 362>

But kepyng of Godus lawe. Crist wolde þat were grownd in his ordre.
<L 931><T EWS2-MC><P 362>

but Cristus lawe is al reuersed. And, as anentis sacraments, wip tellyngus of doutis in Godus lawe, þe world hap mad þis court vnable to knowon owt of þis mater;
<L 963, 965><T EWS2-MC><P 363>

Pus wul þe pope declare Goddes lawe and susteyne pes. The fryþ of þis þe pope is to dispene wip þis lawe, and to graunte pryuyIegis to men þat benworpi to hem. But certis among þe people þe þat þe þe pope lawe dop to men, it makup hem perplex, and byndup here conscience wip feynede bondis;
<L 979, 980, 982><T EWS2-MC><P 364>

But þat man is cursud of God þat wolte dampe men in his wille, siþen Cristus lawe biddup men to seke his wyt and defende it.
<L 1025><T EWS2-MC><P 365>

and so lore of Godis lawe is al put obac.
<L 19><T EWS2-VO><P 367>

and suche lewode men ben wydewes from þe lawe of Crist, sþþ þe ferste cauteel þei pryuylegis men from Godis lawe; and by þis lawe schulden þei ben weddide to Crist þe sauþour.
<L 38, 39><T EWS2-VO><P 367>

And so hyt semph þe pope declare Goddes lawe þat suche þeþus schuld be dampeide, sþþ þei takon awy mensys goodys, costlew and preciowse.
<L 54><T EWS2-VO><P 368>

And so wit of Godis lawe schulde teche men þat suche vowes weron noþte, and haue sorwe for
foly of þes vowes, and make asseþ discreetly.

‘Woo worþe 3ow, scribes and pharisees, yprocrites, þat tybien ment and anet and comyn, and 3e forsakon opre pingus more greuous of þe lawe, for to doo riþt ingument to men þat 3e iugen, and to and to do mercy to sugetis þat ben vndur 3ow, and to do feþþ to God and to man.

And for þat wolten þei curse and plete, and vse censures, but by breekyng of Godis lawe tellon þei but luytel, al 3if hit be more synne þan manye suche tresuspus.

And orþur lawe of mennyys fyndyng schulden men luytel telle by.

For þis synne þei mageñeye þe wyt of þer owne men and seyn þat þei pasen Godis lawe and alle þat weron before hem, þep Godis lawe is false but þese men gleson hit, and tellon how hit schal beew dowd and oolde doctoures vndurstonde;

And ordes of sicche men, sþ þei gleson Godis lawe euhen by contrarye wordys, and seyn þat þe wordis of God mute nedis be denyeð, and wordis þat þei han fownden schulden vnduþe as blyeue, and so þei seyn pruyelþ þat Crist and hisi apostles and seynsis til freris comen yn, werner expresse heretykes.

Grownd æ3enus þes errores were stablyng in Cristus lawe, to wyte what is his chirche, and what is blyeue perof. Blyeue is an hyd trewe þat God tellip in his lawe, and it is declared ynow in comun crede of cristen men.

For as no word of Goddis lawe hap any strengbe but as Crist spekit it, so no word of manns lawe shulde be louyd but 3if Crist speke it, for Crist is trewe, and no word shulde be louyd but for it is trewe.

Þis gospel of Mark bigynneþ hou Crist was teld in þe olde lawe, and houþæ his lif was figurid boþe in patriarchis and prophethis.

And þus þes newe religious bisyde Cristis lawe ben bipeþþís, but to crokíd and to fouþ to any man to go to heuene, for hem want þe riþtmesse þat key fynen in per synges, for þes synges semen of nouþ but to crie þer holynesse, þat þei ben bifoþ æopere chosun of God to his seruys.

And so men moten do strengbe and violense æ3en þer enemies, and be strong in spiritual batele to rauyseþ þis reume æ3enus þe fend, for more hye steyng is noon, and noon more medeful violense And þus Ion was a myddil signe of his gostly batel for alle prophethis and old lawe telden afer vnto Ion.

For lawe was 3ouyn bi Moyses, grace and treþþe is maad bi Iesu Crist. It is knowun bi bileeue hou Moyses tok þe lawe of þe God, þe which was treþþe wiþouten ende, and neuere maad but 3ouyn; for al 3if Moyses made two tablis, neþþe þes tablis weren not þe lawe.

And sþ Þat fel in þe olde lawe was figure of Iesu Crist, and he made hymself man, it is sþ þat treþþe is maad bi Iesu Crist whanne he was man, for þanne figures ceesside, and Crist was come ende of hem.

And for þes ordis of hordom wiþ flateryng þat is maad to hem in false signes of hordom, and knelang as daunsing, þei holiden wiþ þes false ordis and harnen Cristis lawe and þe puple But þe gospel tellip aftir hou Crist and hisi cam to Bethsayda.

But þei tellen not hou Goddis lawe forbedeiþ any siche downgis to be.

Crist spac saadly as a lord þat hadde power abouþ þe lawe, and to addiæ to þe lawe, and telle hou it vndirstood.

Intrauit Iesus in synagogam Marci 3- þis gospel tellip hou Crist reþþroyde phariseis and men of lawe for þei chargiden myche þat Crist shulde do myraclis in þer sabotis.

And so Crist tauþte þe olde lawe, and fillide it wiþ þe newe lawe.

Sum men sueden Crist for lore of Goddis lawe and weye to heuene, sum men sueden Crist for heeleþþe, for Crist heeleþþe many bodyes.

Þe helpene men ben þe firste sone, for þei weren bifoþ þe lewis and also bifoþ Ebrewis, as men may se in Goddis lawe.
And for his touchip mannus lawe þat weneþ þat it is ynow to lyue, and do as þe world aþiþ, al 3if God bidde þe contrarie, þerfore seþ Crist after 'Take 3ee heed þat 3ee do not 30oure riþtwesnesse bifoer men to be seyn of hem, for ellis shal 3ee haue no meede at 30oure Fadir þat is in heuene', for keping of mannus lawe hāp reward heere in erpe and keping of Goddis law hāp his meede aftir wip God.

And so þei putten abac Goddis lawe, and so God, for a litil muc. Þis shulden men seye bi charite 3if þei louen God more þan þes men, for iust loue stondip in foure hingis: in loue of God and his lawe, in louyng of holy chirche and of hingis þat fallen perto.

And so men shulden many weyes be wys in þes werkis of mersy, for it is no wisdom to norsche a fend þat semep siche, ne to norsche a newe stat þat hāp no ground in Goddis lawe.

But make we not blynde men oure iugis, hut letten prestis to telle Goddis lawe. And so men shulden many weyes be wist and in kyndis God bidde þe ðone of Goddis lawe, and so God, for þin shal haue no meede at þis meede aftir hi charite, and so God, for a litil muc. Þis shulden men seye bi charite 3if þei louen God more þan þes men, for iust loue stondip in foure hingis: in loue of God and his lawe, in louyng of holy chirche and of hingis þat fallen perto.

Heere men seyen þat þes freris ben not wyrþi for to be blissid, but for to be brent, for þis wit þat þei putten to Goddis lawe.

And ignoraunce excusip hem not, þat ne þei synnen þus greuousely, for þei shulden kunne Goddis lawe and wite hou God wolde be seruyd. And so bi þis lore of Crist men may wite what þe shulden bee heele blynde men in Goddis lawe, and stire feble men to wrche his werkis. And, as hye prestis wip scribis lettiden children for to speke, so þes bischopis and newe scribis letten prestis to telle Goddis lawe.

But Crist, seeenge þat siche signes weren Panne vnprofitable, seþ þat yuel kynrede, and kynrede of hordom seþ þus signes opere þane Goddis lawe biddip, and so þei wolen haue signes maad bysydis Goddis wilne. And, as hye prestis wip scribes lettiden children for to speke, so þes bischopis and newe scribys letten prestis to telle Goddis lawe.

But Crist, seeenge þat siche signes weren Panne vnprofitable, seþ þat yuel kynrede, and kynrede of hordom seþ þus signes opere þane Goddis lawe biddip, and so þei wolen haue signes maad bysydis Goddis wilne. And, as hye prestis wip scribes lettiden children for to speke, so þes bischopis and newe scribys letten prestis to telle Goddis lawe.

And 3if þis mut nedis be bi þe lawe þat God haþ ordeyned. And 3if þis mut nedis be bi þe lawe þat God haþ ordeyned. And 3if þis mut nedis be bi þe lawe þat God haþ ordeyned.
Þy spaken þe treuge of þe lawe, but þei practisiden it amys;
<L 16><T EWS3-154><P 88>

but nou oure prelatis ben so blynde þat þei speken and don amys, and þe puple shal not do aþir þer wordis, for þei erren fro Goddis lawe and maken hem newe lawis, and þo þei speken and techen.
<L 19><T EWS3-154><P 89>

and coueytise as penaunse þei putten aþen resoun þat þei may not grounde bi lawe.
<L 28><T EWS3-154><P 89>

and siþ þei may not alarge mennus wits, but ræþere maken þer wittis unabl, þei neden men to leeue Goddis lawe, and so to leeue þe loue of God.
<L 48><T EWS3-154><P 90>

And al is iocrisie wip coueitise of worldly godis, and idilnesse fro Goddis lawe.
<L 57><T EWS3-154><P 90>

Houeure men spoken heere, al þis heþene maner of wrichip þat is not groundid in Goddis lawe smacchip pride and shulde be left.
<L 76><T EWS3-154><P 91>

And, 3if þis were þe hed poynt in iugement of sich men, to loke þat þer iugement were trewe and to þe profit of þe chirche, and ellis leeue þis iugement as contrarye to Goddis wille, þanne þer iugement shulde be just and Goddis lawe haue his cours.
<L 17><T EWS3-156><P 94>

Seke 3ee þe writingsis of Goddis lawe, in whiche 3ee gessen to haue blissid lif.
<L 33><T EWS3-156><P 95>

And þis is principal cause why men turnen fro Cristis lawe.
<L 46><T EWS3-156><P 95>

And so telle þou Goddis lawe of antecriste and his felowis, and þei shal caste to kille þee.
<L 84><T EWS3-157><P 100>

Draf is sciense of godis, as worldly lawe and þe popis lawe;
<L 71, 72><T EWS3-158><P 103>

for alle þes lawis seken good, but noon as doþ Goddis lawe, for Goddis lawe holdeþ þe beste good and opere lawis good of þe world. And so þei dyuersen fro Goddis lawe, as draf dyuersip fro clene drinke.
<L 73, 74><T EWS3-158><P 103>

But þis eldre sane, whanne þe fadir and þe 3oungere sone cetyng bus, was in þe feeld of literal wit, þat þei 3uyen to Goddis lawe.
<L 130><T EWS3-158><P 106>

Þis eldre some clepide one þat seruyede to his 3oungere broþer, whanne men of þe olde lawe herden Petre, herat was of boþe, telle hou þis comyng of þe Gost was prophesied bi olde prophetis.
<L 137><T EWS3-158><P 106>

But 3it þe fadris of þe olde lawe hadden dedyn of þis comyng, and seyden þat þe hadden seruyd God many 3eer ful stabli, and 3it he vouchide neuere saf to fede hem bus wip a kyde, for manna and pask lomb weren but fugryris to þis calf.
<L 139><T EWS3-158><P 106>

And þis fallip in chapitere lawe of ech punyschyng of money.
<L 139><T EWS3-160><P 110>

And so 3if he wrchipe not his fadir and his modir bi kepyng of þis tradicioun, he answerip wel for his kepyng þat he doþ to þis mannus lawe.
<L 12><T EWS3-161><P 113>

And Crist answeryng seyde 'Ech plauntyng þat my Fadir of heuene h hadde on þe drawun up by þe rote', as who seip siþ þey camen yyne by þe fend and ben not groundid in Goddis lawe, he shulde not spare for tendimess to hem to seeþ þe seþe of þrei soþe, for þei moten fayle.
<L 34><T EWS3-161><P 114>

And þus riche men of þe world moten haue freris to þer confessours, and þei leden hem aftir þer wynynge al bysyde Goddis lawe.
<L 39><T EWS3-161><P 114>

for brekynge of þer oune customs þei chargen as a greet synne, but brekynge of Goddis lawe þei chargen not or to liit. And siþ loue of mannus werkins is signe of loue of her aurour, þes ordris louen more hensilþ þan þei louen God þat 3af þe lawe; siþ loue and kepyng of þe lawe, and loue of þei makere ben answerwyng. And þus in cheṣyng of þer biþere þand if þer prelatis þei taken more heed þan in cheṣyng of Goddis werkins, for þes false men chargen mannus lawe.
<L 61, 63, 66><T EWS3-161><P 115>

Assay hem in ten comandementis, or in nedeful bingis to þe soule, and þou mayst wite wher þis be sop þat mannus riþs passen Goddis lawe in loue and kepyng of þes ordris, and þanne þei ben veyn religiou.
Also pe sac rid oost is clepid bred in Goddis lawe, and püs pe myddil persone of God is bred for he foundib bileue.  
<L 45><T EWS3-162><P 119>

And, 3if we seyen þat so we don for Criste biddip us worche þis mete, nepelles oure lif and dedis heren witenesse a þenus us þeerse: for to fewe men ben nou þat ne þei hadden leure are here and lerne veyn lore bisyde þis, þan for to lerne þe lore of Crist—as þes men shewen þat studien mannus lawe and leueuen Goddis lawe, and don more worship to mannus lawe þan þey don to Goddis lawe. And herfore many cristen men dispisen þes lawis for Goddis lawe, and worshipen it wip al þer menyþ, bope in drede and in loue. But hou many enimys hæp God to turne men fro þis lawe!  
<L 71><T EWS3-162><P 119><L 72, 73, 75, 76><T EWS3-162><P 120>

And so freris shulden drynk to þe puple þe gospel and treupe of Goddis lawe, and leue siche blasfemes and dremes bi which þe puple is enpoysoned.  
<L 84><T EWS3-163><P 124>

and siche traul in þis heruyst were worpy to gete þe blis of heuene, and not for beggyng of oþer corn and leeuyng to teche Goddis lawe.  
<L 89><T EWS3-163><P 124>

but in þe lawe Moyses bad us stone sich a womman.  
<L 7><T EWS3-164><P 125>

And þes þingis þey seyden temptyng hym þat þey myþten accuse hym, for þei hadden grauntid of Crist þat he wolde algatis hauu meresy, and þat he wolde kepe Moyses lawe;  
<L 11><T EWS3-164><P 125>

And heere men doute comunely howe Moyses lawe and mennu lawe kepen riþþwesnesse of God in dampanyng of wickid men, sþp it were betere to þe chrisme þat men, þat wolde profite þerto and kepe hem aftir fro siche synne, wereu sauyd on lyue, and not þus deede, Hou panne is þis lawe riþþful? Heere men seyen þat Goddis lawe is iust, bope þe olde lawe and þe newe; but of mannus lawe þei seyen not so, but supposen þat þe be of fynnis.  
And 3if þes þat shulden holde Goddis lawe synneyn oft in uss of it. But þis we takun as bileue þat Goddis lawe is euere good, and men synnen not in uss of it but 3if þer synne biforn þe cause. And herfore ifustis of ech lawe shulden be riþþwes and clene of lif, for God muþ reule men of þe lawe, hou þey shulen iuge in ech caas.  
<L 22, 23, 26, 27, 28, 29, 30, 32, 33><T EWS3-164><P 126>

But ouer þis men doute ofte hou þat þes shriftis camen yn, for Goddis lawe spekip not but of shriftis maad to God, and of general shriftis to men, and to stire hem to leeue þer synne.  
<L 40><T EWS3-164><P 126>

Muse we not what Crist wroote heere, as summe dremen þat he wroote first þe lawe and aftir he wroote þeoule synnes þat þes accusatours hadden don, and mouyde hem to shame of hem, and so to fle out of þe place.  
<L 56><T EWS3-164><P 127>

3af not Moyses to 3ou a lawe?— and noon of 3ou doip þe lawe.  
<L 20, 21><T EWS3-166><P 132>

And in þe sabot 3ee circumisiden a man, and holden þat Goddis lawe. And so, 3if a man take circumisicion in þe sabot and brekip not Moyses lawe, hou han 3ee dedeyn to me for Y maad al þe man hool in þe sabot?  
<L 28, 29><T EWS3-166><P 132>

þis story semep opyn, but it techip trewe men hou þe pharisees today bileuen not in Cristis wercis, but denyen Goddis lawe for þer bilawis as þer sabot;  
<L 64><T EWS3-167><P 136>

And siþ worchipynge of Crist stondip in holdyng of þe newe lawe and suyng of Crist in maner of lif, hou many worchipen not nou God?  
<L 41><T EWS3-168><P 138>

And in þe lawe of leuis is writun þat witnesse of two men is trewe, and more þe witnesse of þes two persone.  
<L 37><T EWS3-170><P 146>

Trowe pou in Crist and studye his lawe, and pou shalt briele by siche flodis.  
<L 25><T EWS3-171><P 148>

For we han alle þes þe partis: þe hye prestis ben bishopis þat wolde not hele of Goddis lawe;  
<L 62><T EWS3-172><P 151>

Jesu answeride to hem Is it not wretne in 3oure lawe þat Y seyde 3ee bene goddis*"?  
<L 48><T EWS3-173><P 154>

But þis puple þat knewe not þe lawe ben cursid*, for þer errour in felp. But Nycholeme seyde to him, þat cam to Jesu upon þe nyþt, and he was one of þe pharisees Wher oure lawe iugip a man, but 3if it here first of hym and haue knowe what he doip?—for word and dede accusen men by Godis lawe and mannu lawe.  
<L 19, 20, 22><T EWS3-174><P 156>

þes leuis worchipen þer lawe more þan anticrist doip now, but þey erriden in þe lettre, as Vry
And so, 3if men maken lawis not groundide on Goddis lawe, and dampnen men as heretikis for 
pey don a3enus pes lawis, pes damemenes ben 
heriti, for pey wolen be anojer god.
<L 240><T EWS3-179><P 181>

And pes bischops crien today, leeuynge 
aumandemts of God, and 3yuyng hem to 
mannus lawe. We han no kyng but pe 
emperor'.
<L 256><T EWS3-179><P 181>

God caste for anojer ende, for to telle pat his 
lawe, maad of pe pask tonge pat pey shulden not 
breke his boons, figuride his lomb of God.
<L 357><T EWS3-179><P 185>

And pes two prynsis, 3if God wole, shulen 
figure help of Cristis chirche for to defende his 
lawe a3enus prestis pat ben his enemies; for 
now, whanne Crist is deyd by prestis, shulden 
lordis helpe to quykene his lawe.
<L 382, 384><T EWS3-179><P 186>

And, 3if God wole, pes hie prestis shulden not 
stoppe òbere trewe men by 3yuyng of pe3er money 
and of grete benefisis for to telle not Cristis lif 
ne his lawe, pat ben a3enus hem;
<L 38><T EWS3-180><P 180>

And for it is nedeful alle þingis be fulfillid pat 
ben written in Moyses lawe and prophetis and 
psalms of me, myche more it is nedeful be 
fulfilid þat Y haue seid'.
<L 23><T EWS3-182><P 195>

þe seconde ensample of Crist turneþ to be same 
wit, for Cristis disciplis ben newe botelis maad 
of hym, and newe lawe is newe wyn þat Crist 
haþ 3ettid in þer hertis.
<L 17><T EWS3-190><P 211>

and, siþ Goddis lawe is li3þ, þey haten to come 
to Goddis lawe.
<L 37, 38><T EWS3-200><P 236>

And þer weren pharisees and doctours of lawe, 
þat camen of echest castel of Galile, of iude and of 
Jerusalem.
<L 4><T EWS3-204><P 243>

þe nepere chaule stondiþ in wit, þat men wite 
wel what Goddis lawe menen and the errores in 
þis mater, for þis is a foul synne. But Goddis 
lawe biddiþ þat we shulden not speke fals of 
oure neyebore, and it is myche more synne to 
speke fals of Crist, bope God and man.
<L 10, 12><T EWS3-206><P 247>

But men shulden marke þis ouer, hou slow þey 
ben in Goddis lawe. But mannus lawe and ydil 
werkis occupien men to myche, as þe popis lawe
and emperours lawe ben fer strechid in oure lond; and loue wip likyng of hem makip hem more louydy pan Goddis lawe. for men wolen more stonde for hem, more kepe hem and more loke in hem þan þey wolen on Goddis lawe, and þis is tokene of more loue. And no drede, who so loueþ ony of þes more pan Goddis lawe, he is an heretik out of biletue, blasfeme, and cursid of God more þan þe pope makip man by alle his cursyngis and shewyng of hym. For, as Crist seip, it is al oon to loue hym and loue his lawe. And þus no man wrchip medeful, but 3if he kepe Goddis lawe.

L 2, 3, 4, 5, 7, 9, 11, 12—<T EWS3-207—P 249>

And sif ech man shulde lyue and wrche for þis ende to be in blys, and no man may be þus but by lory of Goddis law, it is l3i to us to se hou nedeful and hye þis lawe is. Mannus lawe doip no more but getip to man worldly ping, and is cause to bigile his broper, and lesse telle by Goddis lawe. And þis lawe shulden not laste but heere in þis wrecchide l3i; but Goddis lawe mut euere laste in heuene wip seynis and make him blissid. And Crist cam not to vndo þis lawe but to fulfille it and teche it, for lawe of þe olde testament techip not but charitie. L 16, 18—<T EWS3-207—P 249—L 19, 21—<T EWS3-207—P 250>

And þus moraltie of þe olde lawe þat stondip in þe lory of uertues lastip in þe newe lawe, and wijpouten ende in heuene. And þus Crist fillip þe olde lawe and makip a parfit ende perof; for it is purgid by þe newe lawe and more l3i to us to kepe. And þus seyen clerkis þat, as a man is maad of body and soule, so ful lawe of God is maad of þe olde and of þe newe. þe olde is mater of þis lawe and þe newe foorme perof; and, as mater and foorme ben o ping in substaunse (as þe body and soule ben o persone þat is þe spirit), so þe olde lawe and þe newe ben o ping in substaunse.

L 27, 28, 29, 30, 32, 33, 35—<T EWS3-207—P 250>

3if we wolen þryue, loue we þis lawe, and caste awye alle ðope lawis, but 3if þei helpen and senem herto, and so myche may þey be sufferid. But summe men þenken þat, as two partis of þe olde lawe ben abreggid, myche more two mannis lawis, þe popis and þe emperours, shulden be lef, for þey'acoorden lesse wij Goddis lawe, seruen it lesse, and speden it lesse. L 38, 40, 42—<T EWS3-207—P 250>

And anticrist hap founden a lawe þat þes prelatis shulden 3yue siche leewe, and hap ordyenyd þat no persoun shal haue cure but by his leewe.

L 30—<T EWS3-208—P 252>

þe puple shulde lette þis lawe to regne, and prestis shulden preche wipoute þe chirche.

L 39—<T EWS3-208—P 252>

Seýt Austyn, aftir gret sekyng, techip þat þis aduersarye is þe lawe of God, while man is in synne; and sif alle men aftir Crist ben in synne more or lesse, Goddis lawe is aduersarye to alle maner of siche men. And man consentip to þis lawe wannye he acordip hym wip it, as men þat inpuyn þis lawe, or louen not þis lawe at þe fulle, or synnen 3enus þis lawe, shulden soone constente heere þerto.

L 11, 12, 13, 14, 15—<T EWS3-209—P 253>

þe seconc doutte is more l3i: for þis iuge is Iesu Crist, þat shal com at þe day of dom and deme alle men by þis lawe, and aftir 3yue hem to his mynystris.

L 18—<T EWS3-209—P 253>

FERIA IIII VII SEPTIMANE POST TRINITATEM: Sermo 94: Abiit Iesus sabato'

hou he entride into Goddis hous, and eet þe holy loues of purpoos, þe whiche it was not leueful to hym, ne to þes men þat weren wip Duasyb to ete, but onely to prestis by comune lawe. And þer 3ee han not red in þe lawe þat in sabotis prestis foulen þe sabot in etyng in þe temple?

L 10, 11—<T EWS3-213—P 261>

And þis techip þe firste saumple of Crist, hou Duasyb in hungir eet þe loues þat weren lynytyd to prestis to ete, for siche nede hap no siche lawe.

L 23—<T EWS3-213—P 262>

sip prestis in þe olde lawe my3te leufely ete in þe temple, why shulden not þes prestis in tymye of nede ete in presense of Crist?

L 33—<T EWS3-213—P 262>

For siche men damnydyd in helle han a worm of consciencie, and þis worm diep not but grawip hem to greeet peyne, sip þey my3te li3lly holde Cristis lawe and caste awye þes eyneyd ordiris. 'And 3if þei foot sclaudere þee, kitte it awye' as 3if þou haue any affeccon vngroundid in Goddis lawe. leeue and reule þi wille by þe reule þat Goddis lawes techip.

L 44, 46—<T EWS3-214—P 264—L 47—<T EWS3-214—P 265>

Summe men seyen þat þes prelatis by þe popis lawe and lawe of þe chapitre ben more greuous to þe chirche þan þis iuge of þe cite;

L 13—<T EWS3-217—P 270>
But we shulen wite þat he preyeþ wel þat lyueþ wel by Goddis lawe.

specialy sib God haþ ordened þis lawe and oflys for seculer iugis. 

for men weren confortid by Cristis prestis to holde his lawe and go his weye. 

FERIA IIII XXIII SEPTIMANE POST
TRINITATEM: Sermo 109: Cum unisset Iesus: Mathei 17: þis gospel telliþ hou meke Crist was þat he 3af tribut to þe emperour, and 3it at emperour by mannus lawe shulde not axe þis of Crist.

So it semþ þat Crist wolde mene þis resoun unto Petre: 3if þe kyngis of erþe taken no taliage of þer sones by mannus lawe, myche more þey shuld not take of Goddis Sone by mannus lawe.

Heere seyen clerkis sopely þat Crist shulde paye þis tribut for Goddis lawe, þat is Goddis willede Crist to paye þis.

And 3it he hadde no temperaltees of kyngis dwelten in þis erþe, for he ordeyned in þe olde lawe þat his prestis shulden haue no siche lordship, and he kepte it in þe newe lawe for hym and hise ful streytly.

But siþ al witt is in Goddis lawe, and by þe same skil in þe gospel sumwhat moten men seye heere of þe witt þat þe gospel telliþ.

And þis shulde eche man knowe, as Goddis lawe shulde be al knopen of eche man in his degre, of sum more and sum lesse, aftir þat God haþ oblischid hym.

And þus boþe prestis and þer sugetis synnen many gatis in þis poynþ And þus men eren in bileeþ, boþe prestis and þe puple, for an hundrid poynþis ben feyned of assylyng and cursyng þat han no ground in Goddis lawe, and 3it men doren not aþensyeþ hem.

þe popis lawis in þis mater ben litil wrþ for to trewe, but in as myche as þey ben groundid of Goddis lawe or of resoun.

þese wordis mai wel be seid vnto curates more and lesse, for whoeuer ben vnworpi curatis and serene not bi Goddis lawe, of hem is Cristis word soþ þat bei ben stronge þeues to him. 

But here men penken bi Goddis lawe þat, if a patroun haue of his blood as able a persone to haue sich cure as ben olbire straunge men, it is no synne by clene entent to 3eue þis cure to siche a persone.

And þus shulden herdis of holy chirche come in bi Crist and his lawe bi entent of Goddis worshichip and to profijt of per sheee.

And sythen the serymonyes of the olde lawe, albeit that thei weren 3iven by God, for thei weren feelyshly, þei shulden not be holde with the newe testament, for it is gostly; 

for as the pleyinge of Ismael with Isaac shulde hanbynomy Isaac his heretage, so in the kepyng of the serymonyes of the olde lawe in the newe testament shulde han bynomyn ther bileve in Crist, and han made men to gon bacward, that is to seie, fro the gostly lyvynge of the newe testament to the felessly lyvynge of the olde testament.

Preestis office to preche þe gospel truli and to preye in herte deouutli, to mnystry þe sacramentis freli, to studie in Goddis lawe oonli, and to be trewe enassumperis of holì mennes liþ continuï, in doynge and in suffringe.

and lest þei schulden studie in Goddis lawe he hapolde cruþis hem to studie in opere dyuers lawis for þe more wynynge.

To the comoun pepJe haþ Anticrist 3ouun leue to leue her trewe laboure and become idil men ful of discetisis to bigie eche opere, as summe become men of crafe & marchauntis professid to falsnes, and summe men of lawe to distroye Goddis lawe & lose amonge neiþboris, and summe crepen into feyned ordis and cleyen hem religius, to lyue idilli bi ipocrisie and discieue alle þe statis ordeyned bi God, and þus bi Anticrist and his clerkis ben uertues transposid to vicis: as mekenes to cowardise, felines and pride to wisdome and talnes, wrþpe to manhole, enyue to justicacioun of wrong, sloupe to lordlynes, couetis to wisdom & wise puruyauence, golotnye to larynges, leccherie to kindeli solace, mildenes to schepisshenes, holines to ipocrisie, heresy to pleyne sadnes of
feyp and oolde vsage, & holy chirche to
synagogue of Satanases, & lest pat hys geete
abomynacion of Antecrist were aspied &
lettid, he hapat suspendid prestis fro her office and
3oun hem geete wagis of possessiouns &
dignyteez a3ens Cristis lawe, & chosun suche
perto pat kinnen not ne mou not gruuche a3ens
his lordship, & pes lordis ben in pe rerewarde
of Antecristis bateile.

Wel I woot bi my bileue pat Crist wolde pat eueri
cristen man loe his God mooost & siip his
ne3bore as hym silf, & herynne, as Crist seip, al
pe lawe hangip & pe profetis.

And perfor frere if sin ordre and bi rulis ben
ground in Goddis lawe, tell hou now Jacke
Vponlord pat I axe pee, and if hou be or penkist
to be on Cristis side, kepe pe pacience.

If hou seist 3he, tel hou now in Cristis lawe
where it is;

Frere, whi wolde 3 not superc 3oure nouyceis to
here 3oure counseile in 3oure chapitre hous or
panne pe ben professid, if 3oure counseilis ben
trewe & aftire Goddis lawe?

Frere, where fynde 3e bi Goddis lawe pat
preestis schulden prisoun her britheren & so
distroie hem, siip pe gospel techip to vndermyne
hem in charite & so to wyne hem? & if he wolde
not be wonne bi 3ou, ne bi pe chirche, Goddis
lawe & Seint Austins rule techip to putte hym
from pe as an hepen man;

Frere, siip Crist & hise apostlis ordeyned
preestis to preche, & preie, & sacramentis to
mynystre to pe puple 3he, a pou mund 3eer before
3oure capteynys & prestis han sufrid 3ou as
foolys to come in among pe puple whi ben 3e so
vnykde as bastard braunchis to pursue prestis to
prisonynge & to fire for prechyng of Cristis
lawe freli, with ouen sillinge of pe gospel?

Frere, siip in Goddis lawe suche clamorous
beggeynge is vitarli forfendid, on what lawe
groundist bou pees for to begge, & nameli of
porer han bou art bi sill?

Frere, what charite is it to bigile ynnocent
children or pei kunne discrescioun, & bynde
hem to 3oure ordis pat ben not groundid in
Goddis lawe, a3ena her frenidis wille & from
helpynge of fadris & modris, whereas Goddis
lawe biddip pe contrarie?

& sunest 3e bringen aboute 3oure causis, be pei
neuer so costlew or a3ens Goddis lawe. Frere,
what charite is it to godere yp pe boks of Goddis
lawe, many mo panne nedip 3ou, & putte hem in
tresorie, & do prisione hem fro seculer preestis &
curatis, wher bi pei ben lettid of kunnynge of
Goddis lawe to preche pe gospel freli?

For hou schulde 3e endure vndamped to helle
to leue Crist & his lawe for 3oure rotun ritis, &
seie pat Goddis lawe is fals to fowrne or to lerne,
til 3e hadden founden a glas fyned of 3oure
wittis? Go now forpe frere & fraiste 3oure clerkis,
& grounde 3ou in Goddis lawe, & 3eue Jacke an
swerewe, & whanne 3e asoilen pat I haue seide
sadli in trupe, I schal asoile pe of pin ordre &
sauve pe to heuene.

(pat 405, 406, 409)<T JU><P 72>

pat 3yuep him lore of Goddis lawe/ his is more
foule to cete a flie:

<LL><P 10>

to be punyschid in pe dai of iugement/ for
Goddis lawe techipi Proue iii: ('Noli prohibere
benefacere qui potest s iales & ipse benefac') #

<LL><P 10>

per schal no man in pat tymre bie ne selle be he
boond be he free but if he haue pe mark of pe
beest: eiper in his forhed or in his ri3t hond or
ellis in noumbr/ pat is to seie: per schal no man
preche Goddis word in bo daies neiber hecre it
but if he haue a special letir of lisence pat
is clipid pe mark of pei boest anticrist/ or ellis pat
pey maynten bi word or bi dede or in hope pat
his lawe & his ordinance is good & trewe/ &
worpi to be holden of pe peple #

<LL><P 13>

pe whiche is sorow to men of trewe
vndirstonding/ & pus pei putten abak Goddis
holi lawe/ for prechyng of Cristis gospel:

<LL><P 15>

wip pe spirit of his moube: Pat is wip pe holi
word of his lawe # And pe lord schal destrie him
wip schynnynge of his coming: pat is wip turnyng
of mennes hertis bi his grace to his lawe: a litud
asone his doome #

<LL><P 16>

is Inquisissioun: as pe prophet seip ('Secundum
multitudinem ire sue non queret') pat is to seie:
Antecrist enqueriip secip & herknep where he
mai fynde any man or woman: pat wriip redip
lerneip or studieip Goddis lawe in her modir
tung:

<LL><P 17>
Aftir pis: peple schal turne hem wiþ al her herte/ boþe cristen & lewis: to þe keping of Goddis lawe: and doing of verrý pennaunce:  
<L 1><T LL><P 21>

we schullen vndirstonde þat þer ben þre chirchis/ of þe whiche Goddis lawe:  
<L 28><T LL><P 21>

& Cristis disciplis to preche þe gospel/ turnyng lewis & hepen men to Cristis lawe:  
<L 19><T LL><P 26>

þat opened Cristis lawe in world/ & noþir for vileny ne for schame:  
<L 25><T LL><P 33>

it parteynep to þe ordir of kniþthod: to defende Goddis lawe: to maynten good lyuars & to justifie or soore puynsche mysdoars/ And þis is clepid þe seconde astate in hooli chirche:  
<L 4><T LL><P 33>

turnyng from his lawe: in schrewidnes of her hertis/ & prestis techen vs bi weie of officet:  
<L 18><T LL><P 33>

studiyn Goddis lawe oonli #:  
<L 6><T LL><P 34>

Goddis lawe boþe radde & prechid/ Of þis chirche spekiþ þe prophet Dauiþ:  
<L 1><T LL><P 35>

but here as his lawe is faire kept of þe peple:  
<L 3><T LL><P 36>

here her seruice þere/ as Goddis lawe hap lymytiþ:  
<L 18><T LL><P 37>

þat springeþ wiþ oþir in Goddis lawe: þat suche as parten hem bi hem sifþ:  
<L 27><T LL><P 39>

is ful cleere seide & on þis manere/ Goddis lawe chargip on alwise:  
<L 14><T LL><P 40>

how þe dwellars perynne brooken his lawe/ went awey wiþ doulful cheere:  
<L 20><T LL><P 41>

to be his owene dwelling place/ were fallen from keping of his lawe:  
<L 25><T LL><P 41>

wiþ sliþ cautels of mannes lawe #:  
<L 3><T LL><P 44>

ben mad as beestis wiþouten lawe/ & in þis bestial condicion:  
<L 11><T LL><P 44>

a3enseiyng þe miþiþar/ wherfor þe lawe is al totorn:  
<L 30><T LL><P 45>

wiþ minastrars of sacramentis/ wiþ studiars in Goddis lawe:  
<L 9><T LL><P 47>

but in hem þat loun his lawe: #  
<L 17><T LL><P 51>

ben Goddis blessid lawe/ þat commaundid it:  
<L 12><T LL><P 55>

whanne þat it is radde/ or ony part of Goddis lawe:  
<L 25><T LL><P 55>

and þe lawe of þe Lord is among vs?  
<L 1><T LL><P 56>

þe deere salvator/ or studien Goddis lawe:  
<L 6><T LL><P 60>

studiyn dai & nyþt in þe lawe of þe Lord:  
<L 12><T LL><P 61>

þat hap his wille in þe lawe of þe Lord/ & schal pink in his lawe:  
<L 15, 16><T LL><P 61>

ony man is founden/ þat abidiþ wiþ Goddis lawe: cleere wiþouten medlyng/ but drawiþ him to mannes lawe:  
<L 12><T LL><P 62>

But þis is not in mannes lawe:  
<L 2><T LL><P 63>

of þise weiward foolis/ þat pus studien in mannes lawe:  
<L 4><T LL><P 63>

turne þe pou3t to Goddis lawe/ þerfore God wischþ hem woor:  
<L 16><T LL><P 63>

hee þe hem wiþ his lawe/ what wiþ pride & courtisise:  
<L 14><T LL><P 66>

þe knowing of Goddis lawe/ þat diþriþ þe lore:  
<L 12><T LL><P 68>

þat mysves her powere/ and wole not reede in Goddis lawe:  
<L 22><T LL><P 68>
neipir þe kept his lawe/ neipir 3e walkid in þe weye:
<L 1><T LL><P 69>
opressioun & extorcioun/ 3oure awe is lawe/ who dar seie naye:
<L 10><T LL><P 69>
be it to us þe lawe of riȝtwisenesse/ Heere 3e perfore:
<a>
not kept my lawe #
<L 6><T LL><P 72>
<disconnected>

witenesse of his lawe/ and whanne þei haue clennes in lyuyng:
<L 13><T LL><P 78>
whanne we done þe werkis/ pat God haþ boden in his lawe:
<L 19><T LL><P 78>
forsoþe obedience is betir þan sacrifices/ & myche betir it is to take hede to þe lawe:
<L 1><T LL><P 82>
prestitis of þe lawe/ Act v. (Obedire oportet deo magis quam hominibus) #
<L 8><T LL><P 83>
to God & to his lawe/ panne seie þus/ I must raper obeie to þe lord of þe soule:
<L 13><T LL><P 83>
þat Goddis lawe haþ damped/ siþen Crist & hisse seynis:
<L 1><T LL><P 84>
þei leue his bidding/ he seip bi lawe þei ben relatys:
<L 3><T LL><P 87>
þan was Moises lawe/ and þou a more perfite man:
<L 3><T LL><P 91>
& askars of þe lawe/ but þei wole not do so miche:
<L 28><T LL><P 92>""
& no þing her folowars/ þei ben heerars of þe lawes:
<L 31><T LL><P 92>
& neuir þei wole be perfite/ þus þei boosten in þe lawe/ wiþ worship & wiþ wynynge/ but bi breking of þe lawe:
<L 33, 34><T LL><P 92>
waxen wilde & wantonne/ & wolþir take awe ne lawe:
<L 16><T LL><P 94>
of þe oolde lawe/ to take suche possessioun:
<L 20><T LL><P 94>
þat God & his lawe/ ben euene acording togidir:
<L 22><T LL><P 96>
bi title of Goddis lawe/ forsoþe he smytþ not to venger:
<L 8><T LL><P 98>
priue or apert/ Goddis lawe in englishe:
<L 3><T LL><P 99>
for as mich as þei knowe not/ þei riȝt or þe lawe:
<L 24><T LL><P 100>
soone be distried/ if alle men hadden þe lawe:
<L 3><T LL><P 101>
þat is to seie/ I schal 3yue my lawe/ in þe bowels of hem/ & I schal write my lawe:
<L 6><T LL><P 101>
þat taken from þe peple/ þe lawe þat God haþ written him silf:
<L 8><T LL><P 101>
of holi chirchis lawe/ from oo weeke to a nobir:
<L 22><T LL><P 103>
for her false court/ Not cristen lawe/ but cursid lawe:
<L 26, 27><T LL><P 104>
but bere as his lawe is faire kept of þe peple #
<L 27><T LL><P 109>
þat þei schulde make known/ alle þe douȝtis of þe lawe:
<L 20><T LL><P 113>
he stondib in þat cursid of God & his lawe/ for þus it is written/ Deu xxvii/ /Maledictus qui transfert terminos proximi sui/ / Cursid be þat man or womman/ þat passib þe boundis of laweful mesure:
<L 1><T LL><P 116>
& quenchen Goddis lawe/ But who þat euere seip or biddib:
<L 11><T LL><P 116>
þat we han seide afor/ þei seyn þat þei han a lawe:
<L 2><T LL><P 119>
for holi chirchis grippe/ & acursid bi her lawe:
<L 8><T LL><P 119>
above he lawe of God/ so þat laymen ben oppressid:
<L 11><T LL><P 119>
þat is oore feip & Goddis lawe/ but he leue þis coueitise:
<L 37><T LL><P 119>
obirwise þan þou wilt he coueite þin: after resoun & þe lawe of Cristis gospel #
<L 22><T LL><P 120>
þat lawe is li3t/ & þe weye of liif & vndirmyng of loore: þat it may kepe þee from an yuel woman: & from þe smêhe tung of a Strange comlyng #
<L 16><T LL><P 122>
who euer þat synneþ wipouten þe lawe: schal perische wipouten þe lawe/ For & þe wener blynde & knewn not þe lawe: þei my3ten happili þe hesiliar be excusid/ but now þei seyn þe knowe þe lawe: & don fooloehardili a3en þe lawe: þei haue non exousacioun/ & þerfor þe wiseman seip an holsum remedie:
<L 21, 22, 23, 24, 25><T LL><P 124>
bi lawe ne bi grace/ neibir þei wole for drede ne loue:
<L 27><T LL><P 126>
þer ben false lawe makars: Goddis lawe haatars: fyndars of custumes: distriears of vertues: autours of synnes #
<L 16><T LL><P 131>
þe louars of his lawe/ and þus seip Crist in his gospel: Luk: vii: (Secundum enim hec faciebant prophetis patres eorum)/ Pat is to sees: ri3t as 3e don now:
<L 10><T LL><P 133>
The firste two weren grete men of name and hauynge, and weren stronge enemies to crist and his lawe, and disceyueden þe peple by ypocrisie, and weren ful coueitous.
<L 10><T MT01><P 02>
3if þei ben glad of here enemys myslyuyng or techynge, to lette herby men to teche freliche goddis lawe, þei ben cursed ypocrisie.
<L 29><T MT01><P 04>
3if þei maken prelatis and lordis, bi here fals flatteryng and lesnyng in confessions and preuei consiels, to lette prestitis to preche goddis lawe and to lette þe peple to knowe and to kepe þe comandemunts of god, lest freris ypocrisie and wynnyng be stoppid and þe peuples almes betere spendid, panne þei þei cursed ypocrisie.
<L 14><T MT01><P 05>
It semeþ þe deuyl gedref siche lumps of 3onge men, fatte and lykynge and ydyl, and byndip hem fro wyues, þat men my3ten haue bi goddis lawe, to maken false heiris and to fordo þe kynde of men and so make þe erþe cursed of god and alle his seynits.
<L 2><T MT01><P 07>
and by salomens bok seip god þat his preiere is cursid and abhomynable þat turnep a wey his eris þat he here not goddis lawe:
<L 22><T MT01><P 08>
3if þei worshipen greetly here singuler patroun and dispisen god þe trinity and ihu crist oure goode faider, when þei putten his lawe and his ordynaunce bihynde þei worshipen not here faider after goddis lawe.
<L 8, 9><T MT01><P 09>
3if þei letten curatis and pore prestis to techen men goddis lawe bi sotil ypocrisie and slei3tis of anticerisis lawe, for dreade lest here ypocrisie be perceyued and here wynnynge and worldly fame leid adoun;
<L 34><T MT01><P 09>
For he þat stelip an oxes or a cowe is a þef and greetly peyned bi mannis lawe;
<L 12><T MT01><P 11>
3if þei putten on here pore breþren þat lyuen wel and reprouen hem of here synnes þat þei wolden distroie holy religion, and herefore diseisen hem and putten hem in prison, and sumtyrne morbere hem a3enst goddis lawe and þe kynge; 
<L 32><T MT01><P 11>
3if þei seyn þat cristis lawe is not ynow3 and þe beste to reule holy chirche, but lawis of proude coueitous and worldly clerkis ben nedful and betere, and stryuen a3enst goode men þat techen þe goodeess and excellence of cristis lawe and his ordynaunce and declaren þe falsenesse and ypocrisie of worldly prestis newe lawis; 
<L 9, 13><T MT01><P 12>
And also cowardise of cristis disciplis, 3if þei spare for bodyli peyne and deþ to telle openly þe treþe of goddis lawe.
<L 27><T MT01><P 20>
at þe laste word crist makep vs siker to dye for his lawe bi reward of þe blisse of heuene, whanne he seip þus, þat eche who euere knowlechip me bifo men, and mannis sone schal knowleche hym bifore þe erelis of god. 
<L 26><T MT01><P 21>
and knowlechynge in lif, lyuynge after þe lawe of god and in wille to die þerfore 3if it be nede; 
<L 3><T MT01><P 22>
but hou bisi maken pei hem self and obere to lerne, kepe and teche goddis lawe?
<L 23><T MT01><P 22>

Leyt pei techen not hem self but ensample of pride, lecherie and obere synnes, and letten obere trewe prestis to techen goddis lawe.
<L 33><T MT01><P 23>

Capitulum 9m: Also lordis fallen foule in ypocrisie and in defaute of charite, for pei ben redi to holde vp here worldly name, lordschipe and meyntene here courtis wip gre cost, sendyngge of men hope of lawe and of armes, and prikyngge bi here omega persones for to plede, for to fi3tte and for to lyue and dye perfore, and to be venged on men pat don a3enst here wille, worschepe, or profit; but for to meyntene goddis lawe and stond for his worschepe, pat pei ben holden to vp peyne of lesyngge of here lordschipe and anemitis god, and lesyngge of bodi and soule and helle wipouben hende, who is pat lord pat wolte treuli speke, caste, traeule, and suffre mekely dispit, pursuyngge and dep in tymee of nede, pes lordis owen to quake a3enst domes day and tymee of here dep, pat more bistly traeulein to meyntenen here litle worldly lordschipe and to seke here owen worschepe and drit of his world panne pei traeule to meyntene pe most ri3ful lawe and ordenaunce of ihu crist in his chiche, and to procure, norische and meyntene cristen souls in good gouernaile and holy liff.
<L 15, 18, 27><T MT01><P 24>

But vpon pe text of his gospel bi ordre of seynt matheu Ion with pe gildene moup seip but a prest is in dette to teche openly and treuly pe treupe of goddis lawe, and ellis he is traitour to pe treupe of holy writt. So a lawyd man is boundyn to mayntene pe treupe of holy writt, and ellis he is traitour to god and to his lawe and his peple. and herefore riche men owen to drede of treson and traite a3enst god and his lawe whanne pei meyntene not pe treupe of pe gospel, but ben aboute to stoppe it and techeris pereof bi sotil cautelis and false lesyngge for fleschli loue or coueitise.
<L 2, 5, 6><T MT01><P 26>

and 3it pei taken pe office to meyntene goddis lawe and techeris pereof, and vpon bis seruyces pei han pes he3e statis and lordischipis.
<L 21><T MT01><P 26>

for whanne pei han disceyued cristendom pis hundrith 3eer and more bi ypocrisie and false prechyngge of fables and erroris and heresies, magnifyenge synful mennes ordenaunce abouen goddis lawe and ordenaunce, and drawn pore mennes almes and liffode to proud beggeris to make grete wase houses, and desceyue men bi fals asoiling, bi fals pardon, bi veyne preiers and synguler or speycyal, and letteris of fraternite, puttynge open beggynge and clamours on ihu crist, banne pei crien fast pat pe pore pretis treuli and frely prechyngge pe gospel as crist biddip, techynge men to do verray penance for here synnes and not trusten ouermoche to false pardon and cursed preieris of ypocritis, and to do here almes to pore feble men erokid and blinnde, as crist seip him self;
<L 1><T MT01><P 27>

so pe deuyl sterip now false newe pharisees of synguler religion wihoute crissis ordynaunce, pat ben more sotil in malice and lesyngis and synguler or specyaJ, and letteris of fraternite, uppynge open beggynge andclampurs on ihu crist, banne pei crien fast pat pore pretis treuli and frely prechyngge pe gospel as crist biddip, techynge men to do verray penance for here synnes and not trusten ouermoche to false pardon and cursed preieris of ypocritis, and to do here almes to pore feble men erokid and blinnde, as crist seip him self;
<L 1><T MT01><P 27>

Capitulum primum: Prelatis sclaundren pore prestis and obere cristen men pat pei wolen not obesch to here sourreynes, ne drenen curs, ne drede ne kepe pe lawe, but dispise alle ping pat is a3enst here lkyngen.
<L 3><T MT02><P 29>

for we reden not in al pe lawe of grace pat crist or ony of his disciplis vsede his symonyngge or axid his obedience of ony synful man riche or pore.
<L 29><T MT02><P 30>
and we rede not in þe lawe of grace þat crist apperid comunly biforn þe heil3e prestis and þarisee fore here symonyme ne his apostelis after sendynge of þe holy goste, But 3if þei weren constreynid bi violence or eliis þif þei weren in place where criste tau3te in þe temple.

for seynt ierom seip in þe popis lawe þat þe pat leueþ þe more good or putteþ þe behynde þe lese good symynge not menely but greuonly.

and þus instede of cristis mekenesse and pouert and charite and trewe techynge of þe gospel is brou3t in worldly pride of prestis and coueitise and enuye and discension in cristi peple, and bodly turmentynge bi prestis, as þou3i þei weren worldly lords of þe kyngis lege men boþe of bodi and of catel, and chargynge of souls with grete chargis a3enst trewe men han hem suspect of heresie and enemyte.

and god biddip eche man vp peyne of dampancon þat hæþ wif and children and meyne to gouernþe hem wel in goddis lawe.

þanne sìp worldly prelatis ben blynde in goddis lawe, boþe in kunynge þeroþ and lif þeroþ, no man schulde be led bi þi hem in kepyng of his soule, for drede lest lawe, as austyn and seyntis techen, for goddis cause and his seruauntis; and the gret oilis her-bi brou3t in;

Also men of lawe and resoun seyn it is worst of alle to take dom vnþir a suspect domesman;

for comunly þei comen to here statis bi symonyme and so ben heretikis, as þe popis lawe seip, and contynen in pride, coueitise, extorciouns, and meyntenynge of here symne and opere mennyis for annuel rente, and haten and pursuen boþe cristi lawe and his seruauntis þat speken a3enst here symne, to amende hem þeroþ and alle þat ben vnkunynge in goddis lawe;

and þey ben more sotil in malice, and dysceyuen more lordis and ladies and þe comunes in feip and charite, and maken hem to triste þat þe is almes to destroye trewe men þat stonden for goddis lawe and trewe lyuynge, and þus þe damnable ignorance of goddis lawe and cursed lif of þes worldly prelatis and stronge meyntenynge of here owen symne and opere mennus ben caus he wîre prestis and cristen men han hem suspect of heresie and enemyte boþe of goddis cause and his seruauntis;

þe apostelis hadden þis power when a synful man was rebel a3enst goddis lawe to 3euee þe fend power of his body to traveilen it, so þat þe soule were saaf.

Capitulum 3m: As to lawe, trewe men seyn þat þei willen mekel and wilfully drede and kepe goddis lawe vp here kunynge and my3t, and eche lawe of mannes makynge and as myche as þei witen þat it acordip wip goddis lawe and reson and good conscience and to þe ri3tful execucion þeroþ, and god him self may bynde man no more to his owen lawe for his endeles ri3twisnesse and charite þat þe hæþ to mannese soule, lord, where synful men þat ben anticristis, and in caas deueltis in flesch and blood, may bynde men more to here wicked lawis and wrong execucions of hem þanne god wille bynde hem to his most ri3tful lawe and profitable. cristen men knowen wel of feþ þat neiper petir ne pou ne ony creature may do ou3t lawefully a3enst a3enst þe treweþ of holi witti ne a3enst þe edification of holy chirche, þat is good techynge and gouernynge and amendynge of cristene soulis.

Lord, ñip goddis lawe is so myche and so hard to vndirstonde, as austyn and opere seyntis techen, þat þou3 eche man hadda neuer so gret witt and þe my3tþe lyue hool and sond in bodi and wittis til þe day of dome, he schulde euer þe haue ynow3 to þe hulme and occupie him þerine at þe fulle, whi schulle worldly curatis and prelatis make so many bokus of here newe lawis for to meynten æþere here pride and coueitise and worldly array?

& þis is solit cautel of þe fend to fordo goddis lawe and knowynge and loue of ounce goode god.

and 3it seyntis in þe popis lawe reprouen euyle lawis vngroundid in holy writt and reson, and
Also god seip be he prophete, hat lippis of a prest kepen kunnynge of goddis lawe, and men seken the lawe of his mouf, for he is an angel of pe lord of compaynes.

Also gregory seip in he popis lawes, hat who euere comeip to prestod takip pe office of a bedele or criere to goo bfore pe dreful doom of god; and as in he olde lawe he prest schulde die 3if he ne entrid into a sanctuarie wipouen noyse, so in he lawe of grace 3if a prest be doumb of pe prechynge he sterpe goddis wratpe vpon hym, and sib men ben gretly cursid pat don a3enst pe popis lawes, as men seyn, and pis is a grete popis lawe, groundid on goddis lawe and reson and charite, moche more ben hei cursed pat don a3enst pis lawe.

Also in he holde lawe a man is holde to bryngle he beste of his enyme into he ry3te weie;

myche more is a man nedid bi charite to releue his broperes soule out of myschif of synne, 3if he haue kunnynge of goddis lawe.

it is moche more charite to saue mennus soulis fro deh of synne and of helle bi trewe prechynge of goddis lawe.

but moche more cruel ben he popis prelatis and curatis, hat kunnen not or may not or wolen not 3eue here gostly chylde gostly bred of pe gospel, þou3 here soulis ben in neuere so gret myschief, and 3it forbeden and cursed opere men 3if he wolen for mercy 3eue here breper techyng of goddis lawes, bope treuly and frely, withouten beggyngse as crist biddip.

Of pis veyn pride of religious it semeþ wel þei ben not bok of cristis pouert and holynesse, as þei seye in here wordsis, but bok of pride, coeite, vanye and opere synnes, to diseit of goddis peple and distroynghe of his lawe.

Capitulum 2m: Also prelatis letten men to do goddis wille and comaundement, and so þei neden hem to be dampnyd, and letten many to here goddis lawes;

Capitulum 5m: Also prelatis comunly ben symonyentis in here entre, in processe of here benefis, and in he ende of here lyf, and þanne in alle þesi tymes þei ben heretikis, so þat alle opere synnes ben holden for nou3t in comparison of þis symonye, as þei beste part of þei popis lawe seip, for, as gregory and þei popis lawe seip, in þe maneris is symonye don.
Pe secunde tyne whanne a man come te berto bi preieere of lordis or ladies or opere men more than for kunynge of gand is lawe and holy lif, pe pride tyne whanne a man come berto bi worldly seruyce of lordis and ladies, of prelatis, or opere my3tty men more þanne for good lif and kunynge;

< L 11< T MT04> < P 64 >

and þat þei moten algatis do 3iþ þei schullen be saaf vp þe popis lawe, and neuere in wille to hauen it aþen but 3iþ it be bi ri3t title, and algatis confirmancon of god bi titel of grace is nedeful to hem, And þat comeþ not but hi verray repentauce of synne domin hifore, and bi trewe lif and techyne and meyntenynge of goddis lawe vpon here kunynge and my3t.

< L 19, 23< T MT04> < P 64 >

But lordis and ladies here mosten ben weI war, for 3iþ þei 3euep benefis to clerkis fore here wordly seruyces, princypali as for kechene clerkis and countyngge or daunsynge, for palfreis or keuercheris, gold or oþer worldly seruyce it is foule synmyne and cursed on bope parties, as goddis lawe and þe chirche and holy seytis techen.

< L 6< T MT04> < P 65 >

for god 3euep hym lordischipis and presentynge of chirchis to meyntenye goddis lawe and help trewe prestis to teche his peple and as goddis lawe and þe chirche and holy seytis techen.

< L 6< T MT04> < P 65 >

sendynge of þe holy gost;

< L 6< T MT04> < P 67 >

and þerfore þei ben worse heretikis þan þe cursed heretik arrian and his secte þat made þe holy gost l esse in my3t þan þe fadir and þe sone, and servaut to hem bope as þe lawe seip. For as þe synne of sodom was most a3enst kynde and so most synne in þo olde lawe, so is synmyne as doctours seyn most a3enst grace and most synne in þe lawe of grace. And þerfore in þe popis lawe decrees and decreitals synmyne is generaly clepid heresie, and oþile peynes ordeyned a3enst men þat don synmyne on ony manere bi hem self or oþert mene persone, bi here wille and consent, and in sum cas hem vnwytyngye.

< L 8, 10, 11, 12< T MT04> < P 68 >

and ofte bi open synmyne komen to here benefices, and dwellen stille in hem whanne þei ben vnable to teche goddis lawe in word and dede;

< L 32< T MT04> < P 68 >

Also þei prechen not crisys gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wip oþere in hope to wynne heuene bi siche werris, and 3iþ þei letten trewe men to teche treuli and frely crisys gospel and his comandementis, but þei senden newe yopcritis to preche fablis and lesyngis and to flatteren men in synne, and to robb þe peple bi fals begynge damnyd of goddis lawe, and 3iþ þei maken þe peple to erre in blyue and to towre þat crist beggyd þus als þei don;

< L 35< T MT04> < P 73 >

but certis þis his an open heresie a3enst crisys gospel and his lif, and as þe olde lawe and þe newe schewyn pleynly;  

< L 2< T MT04> < P 74 >

3iþ a trewe man dispyle a worldly prelat for techyne and meyntenyne of goddis lawe, he schal be sclaundrid for a cursed man and forþboden to teche crisys gospel, and þe peple chargid vp peyne of þe grete curs to flee and not heren sich a man for to saue here owen soulis;

< L 23< T MT04> < P 74 >

for þei wolen seie þat siche a man techip heresie and bryngye many false witnesses and notaries in his absence, and in presence speke no word, and þei feynen þis false lawe, 3iþ þre or four false witnesses hirid bi money seye sich a þing a3enst a trewe man, þan he schal not be herd, pou3 he wolde prone þe contrari bi two hundrid or þre; and þes false men seye in here doynge þat crist was lafully don to þe dep, and susanne also, for bi sich witnesses þei weren damnyd, but cristene men blyue techip þe contrarie, and bi
his false lawe þei may prowe heretikis whom euere þei wolen;
<L 30><T MT04><P 74><L 2><T MT04><P 75>

but certis god techip in his lawe þat o trewe man, as danyel dede, schal conuyete two false prelatis;
<L 6><T MT04><P 75>

and þes prelatis wolen distroie al goddis lawe þat techip hon false witnesse schullen be ponyschid, for þei wolen not haue hem conuycted of here falsnesse bi mo trewe men;
<L 9><T MT04><P 75>

3e þou3 þe prelat be a deuyl of helle, he schal not be assoild til þat he swere to stonde to here dom þon it be a3enst goddis lawe and his conscience.
<L 14><T MT04><P 75>

and certis þes ben cruel fadris þat þus violently cursen here children into helle, not for rebelte a3enst god ne his lawe, but for cristene men wipstonde þe prelatis coucithse or his pride, or for þei techen and meynten þe gospel of ihu crist. Also whanne þei cursen for here coueitise and here owen vengance þei cursen hem self, as þe lawe seip, for þei bent out of charite a3enst god and man. Also whanne þei cursen a man þat meynteneb goddis lawe paciently and stabli god, þe blynden so þe peple þat goddis blissing is sett at non3t, but here fals curs is drede more þan god almy3tty.
<L 27, 31, 33><T MT04><P 75>

Capitulum 11m: Also prelatis disceyun lordis and alle cristene men bi veyn preeris of mouþ, and veyn knaclying of newe song and costy, for bi title of preire þei han many worldly lordschips and many parische chirchis appropried to hem, and don neiber office of prelatis as cristiis disciplis diden, neiber office of lordis as þei owen to do bi goddis lawe, neiber þe office of parsones ne vekeris to here parischenes;
<L 13><T MT04><P 76>

Also preiere stondip in holy desir to do goddis wille, and of þis spekib goddis lawe and seyntis ful myche.
<L 22><T MT04><P 76>

For holy writt seip þat his preyne is abhomynable þat turne away and heriþ nou3t þe lawe; þat is to seie, þat fulfillip not goddis lawe in his lif.
<L 27, 28><T MT04><P 76>

A lord, sip prelatis ben so fer fro goddis lawe þat þei wolen not preche hemself ne sufrie opere men to preche þe gospel trewely and frely, hou abhominable is here preire bi-fore god almy3tty.
<L 4><T MT04><P 77>

and þus þei þenken it ynow3 to kepe here owene fyadynys and to trauelien aboute hem, þon þei lenen þe ordynaunce of god and studynge of his lawe, and þus it is verreyfeyd, but on an euyul manere, þat seynt poul seip: whanne þe presthod is translaitid, it is nede þat þe lawe be translaitid;
<L 34, 36><T MT04><P 77>

for goddis lawe helpeþ hem not herto but dampneþ here pride, symonye, coueytise and opere synnes.
<L 9><T MT04><P 78>

but þis dreymyng nys not groundid in ony place of holy writyt, for god seip generalþ þat þis preiere is abhominable þat turne away and heriþ not goddis lawe;
<L 16><T MT04><P 78>

Also in þe olde lawe god tok gret vengance of hem þat offreden oper fier þan god ordeyned in his sacrafice, and þis fire was token of charite, þat who euere dede ony sacrifice to god wipbouten charite schulde not ben acceptid, but vengance schulde come on him oper gostly or bodily;
<L 22><T MT04><P 78>

Capitulum 12m: Prelatis also feren cristene men bi here false censure, as suspendynges, cursynge and enterdityng, þat þei kepe not goddis lawe and his ordynaunce; for whanne prestis wolden gladly lyue weI aftir þe gospel, and preche goddis lawe and dispise and distroie synne, þanne worldly prelates, for drede of here owen symonye and extorsions of pore men, comaundis preteþ to preche not wipbouten here leue, and þanne prestis schullen neuere gete leue or ellis swere þat þei schal not preche a3enst þe grete synnes of prelatis.
<L 3, 4><T MT04><P 79>

and 3if þei dwellen wip cristene peple and techen hem goddis lawe and don not aftir here wrong heest, þei wolen suspenden pore prestis fro masse and prechynge and alle goddis seruyce, and curse hem and prisone hem bi þe kingis power;
<L 14><T MT04><P 79>

And 3if lordis wolen helpe pore prestis in ri3t of goddis lawe, and byngye proude worldly clerkis to mekenesse and pouer, as god comaundib hem in his lawe, þei schullen be suspendid from alle goddis seruyce and here londis entirdity and þei cursed and taken to prison 3if þei stonden sadde in goddis cause, and þes feyned beues seruen of þis, to forbide men to do goddis seruyce and his comaundement and profit of here soulis for feyned drede of anticrist and so maken men more to drenen anticrist and his peynes, and in caas synful foolis and deuelys of helle, þan
almy3tty god in trinity and his offense, and to
lese be blisse of heuene;
<L 21, 23><T MT04><P 79>

but goddis lawe is pis, pat prelatis preche to
synful men pe foulness of here greete synyns
and horrible peyne of helle, and hou soone pei
may geten mercy of god in pe blisse of heuene
for verrey contricion.
<L 6><T MT04><P 80>

and pus alle pes feyned censures ben anticristis
panter and armes, to lette trewe men fro be
seruycye of god almy3tty and to make men to
forsake god in his lawe for drede of anti crist
and seynt of worldly lordischipe.
<L 23><T MT04><P 80>

but oure prelatis wolen not pat we deme here
scyntyng, pou3 it be contrarie to goddis lawe
opynly, and certis pis is deuyl cast of helle to
distroye he treupe of holy writt and he lif of ihu
crist and his apostlis, and to coloure pride and
couveitise and symonye and extorsions as moche
as euere pei wolen, for bi here cost men schullen
not reproue hon perof, what synne euere pei
don.
<L 30><T MT04><P 84>

And 3if siche a cursed creature sey ney, goddis
wille schal ben vndon and his lawe and wille
vknownen and not kept. And pis is don for drede
al loos of bere worldly pride and coueitise, and
of worldly lordischips pei hau a3enst cristis
lawe and his techynge and his owen lif and his
apostlis; but pis forbedyng is colourid by
holynesse, for, as prelatis feynen, pore prestis
wolden teche heresie for pei knownen not goddis
lawe;
<L 22, 24, 28><T MT04><P 85>

and pei ben ful vnable to teche he treupe of
goddis lawe, for pei studien not per aboute and
lyuen contrariously perto; wherefore he holy
gost techip hem not oh sope, but he spirit at
lesyngis sterip hem to lette knowynge of goddis
lawe and sauyng of soulis vnder colour of
holynesse, for pei demen before pat men wolen
techere heresie;
<L 30, 33><T MT04><P 85>

Capitulum 17m: Also prelatis distroien most pe
obedience and mekenesse of goddis lawe, for pei
seie pei owen not to be suget to secular lordis
to paien hem taxis in helpe of pe comunes, and
owen not to be amendid bi he sugetis of here
opyn synnes, but only of pe pope pei is here
soucreyn;
<L 6><T MT04><P 86>

for oure lord ihu crist was suget to be hepene
emperour and paide him tribute for hym and his
chirche, and 3it he hadde no secular lordischipe
ne plente of dymes, moche more schulden pes
riche prestit, pat han seculer lordischipe a3enst
goddis lawe and grete fuelis and plente of
worldly goddis, helpe pe kyng and pe lond to
meynten pore men in reste and charite.
<L 17><T MT04><P 86>

for bi goddis lawe eche man owep to be suget
and obedient eche to opere in pe drede of crist.
<L 22><T MT04><P 86>

for here pou3t, speche, cost and trauelie is more
aboute worldly goddis pan goddis lawe in
studynge and techyng and holy lif of hem self
and pe peple.
<L 3><T MT04><P 88>

Capitulum 20m: Also prelatis techen and hiren
lordsis and comunes and clerquis to blaspheme god
and dispise his lawe and ordynance;
<L 16><T MT04><P 88>

and notwistondyng pei goddis lawe and
ensauplem of cristis pore lif dampen sectur
lordischips in clerquis and coueitise and worldly
lif, 3it pei graunten pardon wipouten mesure and
3ouen grete benefices and huge tresour of god
and worldly favoure and sathanas blissyng to
lordsis, clerquis and comineris, for to meynten
anticristis worldly clerquis in pes synnes a3enst
god and his halwen, and for to pursue and
scelandre and enprisone and sle and brenne
pore prestis pei techen hely writt and cristis
gospel of pouert and mekenesse a3enst here
worldly lif.
<L 20><T MT04><P 88>

and pus pei seyn in dede pat newe lawes, maade
in tyme pat sathanas is vnbouneden of worldly
prelatis ful of coueitise symonye and heresie,
betere and trewere pei lawe of pe gospel,
maad and tan3t of ihu crist god and man;
<L 13><T MT04><P 89>

& 3it pes worldly prelatis feynen pat it is not
lefful to a prest to teche cristis gospel frely
wipouten licence of hym or his prelatis vnder
hym, pou3 god comaundep prestis, bi open
techyng and his lawe and opyn ensauplem of
cristis lif, to teche pis; and so pei menen pat 3if
pis proude prest and contrarie to crist and his
lawe sende not a cristene man bi witness of his
bullis or letteris of his lowere prelatis he may not
fulfil pe hestis of god ne werkis of mercy;
<L 11, 13><T MT04><P 90>

but certis pis is foule heresie and blasphemye,
for herby cristene men ben suget to anticrist and
his symonye and feyned censurs and to sathanas
more pan to ihu crist and his lawe.
<L 28><T MT04><P 90>
for pei den not here spiritual offis after goddis lawe, and 3it gredely gedren dymes and offrygins and procurasies, and senden moche gold coin for pe firste fruytis, and to purchase and apropre to hem moo benefices, preuylegies and indulgences; and pis is jeffe and symonye 3it goddis lawe and mannus and resen be sou3t, and pe sillere of benefices and spiritual pingsis and pe 3eure of gold for hem benz cursed of god and man and ben foule heretikis.

and per-fore pei comenden here owen lawes and here techeris, and putten goddis lawe and treue prechouris perof bi-hynde.

for sib crist maade not the beste lawe for holy chirche, as pei feynen, and telde not whanne and of whom it schulde be maad, him lackid witt and charite, but certis pis his foule heresie putt on crist priuely for to meyntene here owen coueitise and pride.

for pei constreyne suche symple men to asentte to here dampnocion of treubes of goddis lawe, bi multitude of worldly clerks blynde þoron coueitise & pride,

And þus þes prelatis ben anticristis turmentours of sathanas for to pursue and ale trewe prestis in goddis lawe, and maken lordis turmentours of þe fend to ponsyce cristene men, for þei holden þe boundes of holy writyt and meyntenen þe trewþe of cristis lif æ3enst worldly prelatis ful of coueitise and heresie.

Sumtyme men hadden trauelle and werke at þe ful to studie and kepe and teche goddis lawe bifore þat þes newe lawes of worldly clerks weren brou3t vp, and newe men ben occupièd aboute lernyng and techyng of hem in alle here lif, bat vnnepe may þei loke and sauoure holy writyt in here laste dayes;

Capitulum 29m: Prelatis also maken lordis turmentouris of sathanas to prisone cristene men for þei holden goddis lawe; for þei maken lordis to enprisone men whanne þei dwellen fourte daièes in sentence of curis, and hero owene lawe techip openly bat men schullen dwelle in curis bi al here lif vp peyne of damgnacion, has whanne a man haph weddid a womanne sibbe to him in degree of consanguyne or kyn wiche degree is forboden in holy writt, and haph not witnesse ynowe to proue þis in mannis dom, þou3 þe knowe it neuere so certeuly, he schal be cursed in constorie and may not ryse out of þis curs, for þanne he schulde do wytyningly æ3enst goddis hestis and his conscience, and þus þis man schal eure in þis lif be cursed for he wil not wytyningly æ3enst goddis hestis & his conscience,

lord, what charite is it to prisone siche a man, and 3it þes anticristis clerks cursen men al day for money for techyng of goddis lawe and for werkis of mercy and ri3twisnesse, and for pat þei woljen not asentte to erroris æ3enst holy writyt expressly and æ3enst resen.

And here-by is armure of pacience and charite and holypreiere and trist in god putt awey, and þe deueldis lawe of cruelte, enmyte and veyn trist in manmys y3t brou3t in.

for þei rescuyuen and purchasen bi gret ypocrisie secular lordschisip, æ3enst goddis lawe olde and newe and ensaumple of cristis lif and his apostlis, as lefful, profytable and nedeful;

and herbi he3e prelatis wynnen many housand pondis in fewe 3eris and holden grete housholde as lordis, and þus by þis ypocrisie in bope poyntis ben lordis and prestis and comunes encombrid, and goddis lawe disipisd and broken, and synnes gedrid in grete hordis.

For whanne þei ben vnable bi ignorance and wikkid lif to teche cristene peple goddis lawe, þei woljen not sufpre trewe men teche frely cristis gospel wipouten here leue and lettris, þou3 trewe men ben neure so mochil charged and stired of god to preche his gospel.

as men gessen pat veyn religious don to haue leue of þes goddis traitours to sewe fablis, cronyclis, and lesyngis for to robbe þe pore peple aftward bi clamouse beggynge, dampnyd bi goddis lawe; and þus þei 3euen leue to sathanas preschurchs for to preche fablis and flateryng and lesyngis, and to discyene þe peple in feip and good lif and robbe hem of here worldly goodis, and to putten blasphemye upon crist bi here opyn beggynge and letten cristis preschurchs to preche frely þe gospel þat wolde not flater bu seyn þe sop to eche man and eche staat aftir goddis lawe.
Here trewe men seyn pat pei schulden loue more god and cristene soulis pan here owene temporal lif. And perfere techip goddis lawe to here enemies and preie for hem hertly til pei weren dede, as crist dide on pe erek and his apostlis to hare dep and namely seynt steuene.

Jerom seip as myche as innocent lif profitib bi merit and holynesse, so moche it harmep 3if it a3enstonde nou3t wicked enemys of goddis lawe.

and newe doctours, 3e of mannys lawe, seyn pat prechynge passeb pe masse in nyne profites.

for pei taken pe ordre of presthod and bynden hem to kepe peis ordre and holli lif and techynge of goddis peple aftir cristis lif and his apostlis, and especialy in verrey mekenesse and wilful pouert and bisi trauelle in techynge of goddis lawe and wilful dep suffryage pe-fore.

also pei taken benefices wip cure bi appropriacion, pat is maad bi fals suggestion and symonye, and techen not pe is parisichenes goddis lawe no mynystre hem sacramentis ne releuen pore men wip residue of tipes and offrynges.

and 3if ony such religious be stirid bi charite and conscience to goo to cristene peple and preche hem goddis lawe he schal be lettid bi antichristis obedience vp payne of dedly synne and prisonynghe and sumtyme of bodely dep.

and pei preire of pat man pat turneay away his erris to here not goddis lawe is abominable or cursed; and panne siip god comandip so often in his lawe bope olde and newe pat clerksis ne schulden haue non secular lordischips and pei hauen so many, and so faste meyneten hem, here preynge is cursed and abominable.

3e, nou3t peis worldly coueitouse clerksis lyuen neuere so opynly a3enst goddis lawe, and techen opynly cursed heresie,
goodis fro clerkis trespasyng be longe custome; and certis 3if seculer lordis may not take temporal goodis fro clerkis, panne þou3 clerkis trespassen neuere so mache, 3e in traiterie, conspirynge þe kyngis deþ and quenys and alle þe lordis and ladies and comunes of oure land, þe kynge may not ponysche hem bi a ferbing worp, and þanne is goddis lawe fals þat þeueþ power to kynge and secular lordes to ponysche generaly, outakip no man; <L 21, 27><T MT06><P 130>

Capitulum 25m: Þes possessioners pat bynden hem to perfet conseilis of crist and to forsake þe world ben moste bisy to stryue and plede for worldly possessions bi londis lawe, and curse also for dynmes, 3e, for foure penyworþ good curse many thousand souls to helle. <L 13><T MT06><P 132>

þip þei schulden lese alle worldly goodis, 3e and here owene lif, for to saue o soule þip þe lawe of charite. <L 8><T MT06><P 132>

in many casis sugetis may leffly wipholde here owene Iif, for to saue þe ir pei curse many pousand soules to helle. <L 17><T MT06><P 139>

for þei wolen not suffre men to fulfille his wille ne his þifhis and saue mennus soulis bi trewe techynge of goddis hestis and poynnis of charite, but constreyen men bi gret violence and tument to leue goddis stirynge and goddis lawe and wille wndon. For þei feynen þat men schulden not tche goddis lawe wipbouen here leue. <L 16, 18><T MT06><P 135>

þeir þei ben ennemyes of crist and his lawe, as it is schewid bi here opyn euyl lif, and in caas deuelis of helle, þei casten þat no man schal tche trewely cristis lawe wipbouen leue of cristis traitour and of deuelis in helle; <L 25, 27><T MT06><P 135>
and þus for here owene worldly profit and bodely aye þe stoppen here parischenys fro herynge of goddis lawe, þat is fode of soule, and leden hem blindyly to hel;  
< L 19, 20, 21, 22> <T MT07> <P 145>

and certis as þe lounen to studie, kepe and teche þe word of synful men before the word of god, so þe lounen synful men or pride or worldly drete þat compleþ of mennus lawe more þan almy3tty god and þe blisse of heuene;  
< L 23> <T MT07> <P 150>

but a presto þat wole telle þe trewe þe to alle men wibouten glysnyge and frely wibouten begynge of þe pore peple, þe schal þe lettid bi soill cauyllacions of mannus lawe, for drede last he touche þe sore of here conscience and cursed;  
< L 18> <T MT07> <P 154>

þat a prest of good lif and deouut and trewe prechour of goddis lawe is dispised, hatid and pursed of worldly curatis, and a fals prest of worldly lif and aray þat suffren men wexe roten in here cured synne is louyd, prised and cherischid among such synful folis;  
< L 2> <T MT07> <P 155>

where gode prestis trauelen faste to lerne goddis lawe, þei gon for þe manere to cyuyle or canon, and don litel good per at as trewe men þinken;  
< L 8> <T MT07> <P 156>

and herby þe þat can cracky a litil latyn in consorties of þeþene mennus lawe and worldly prestis lawe and can helpe to anoie a pore man þi knackis or chapitris, is holden a noble clerk and xxxen þe pride of þeþeþene lawe, þat is fode of soule and þe woonen in þe þat þis sufﬁcient lyueden;  
< L 22, 27, 28, 29> <T MT07> <P 156>

þat þei maken þe elene lawe of god vnder þe feet of antichrist and his clerkis, and treue þe þe gospel be damnyd þer errour and ignoraunce of worldly clerkis;  
< L 1> <T MT07> <P 157>

and þe blynede bosards woln damnyen trewe þen þat techen trewe and frely bely writt a3enst bore synnes to be heretikis, For no man schulde here goddis lawe tauw3t bi suche trewe þen, and þei hem sel wol preche here owene tradicions and not þe gospel;  
< L 11> <T MT07> <P 157>

þei chesen newe lawis maad of synful men and worldly and coueitise prestis and clerkis to reule þe peple bi hem as most nedful and best lawis, and forsaken þe perfitteste lawe of þe gospel and pistlis of cristi and his apostlis, as not perfitt ne fully ynuo3 ne trewe; for now þeþene mennus lawis and worldly clerkis statutis ben red in vnyuersitees, and curatis lernen hem faste wip grete desir, studie and cost, but þe lawe of god is litel studied, litel costid þer aboute, and lesse kept and tau3t;  
< L 20, 24> <T MT07> <P 157>

and in þis þei seyn þat cristi is vnywytty, out of charite and treuȝe, sib þe 3af not a sufficient lawe and þe beste for reuelynge of his peple, and þat at worldly fonned clerkis of sathanas and anticrist ben witterene, trewere and in more charite þan ihu cristi, sib here lawes ben betre and more nedful for cristene þen þo lawis þat cristi himself made.  
< L 2> <T MT07> <P 158>

for þei cursen so dispitsusly 3if men paie not monye at here lykynge, þat þei chalengen bi synful mannus lawis and newe customes and deuocions and not of goddis lawe, þat no man dar wipseie hem in here wrong for drede of cures, prisorynge, and lesyngis of pacience and charite; and herbi þei maken cristene men as bestis holde forþ here wrong customes and mannus lawe, and not knowe goddis lawe and þe ri3tte weie to heuene.  
< L 23, 26> <T MT07> <P 160>

but bi þe newe lawe of sinful men o prest chalengib him self alle tipes of a gret contre bi worldly plrr & newe censures;  
< L 6> <T MT07> <P 161>

certis it semþ þat þes hen not prestis after goddis lawe but after synful mennus ordynance, to be maistris of god and lordis of cristene peple, sib þei holden neuer neiper lawe of god in dymes takyng,  
< L 13, 15> <T MT07> <P 161>

þei maken lordis and communes bi blyned deuocion and ypcrisie to meyntenen worldly clerkis in pride, coueitise and ydelnesse and false techynge of anticristis erroors vndir colour of fredom and worschipynge of holy chirche and goddis lawe. For þei crien faste þat þei lordis and communes moten meyntenen goddis seruaunts in his seruyce and
and it is al on to pursue pus crisis seruauntis and to pursue crist, as he seip in þe gospel, and to lie þus on his lawe and to liien on him self as ion crisostom and austyn and ambrose witnesseen.

for þou3 god comauindid hem to preche goddis lawe in word and ensaumple, and favoure trewe men and helpe hem and preche þe gospel, þis doren þei not done ne helpe opere þerto for drede of a wrongful maundement of a bishop or his officeris;

Capitulum 29m: But goode prestis, þat lyuen wel in clennesse in þou3t and speche and dede and good ensaumple to þe peple, and techen goddis lawe vp here kunnynge, and trauieile fast ny3t and day to lerne betere and teche opynyln and lastyngly, ben verrey prophetis of god and holy angeulis of god and gostly li3t of þe world, as god seyþ bi his prophetis and ihu crist in þe gospel, and seyntis declaren it wel bi auctorite and reson.

Also false men of lawe disceyuen moche þis world, for þei tellen not sadly and trewely hou þe lawe stondib. But 3it iarruiries in questis wolen forsweren hem wittynngly for hero dyner and a noble, and þat so custumablice þat þou3 a man haue neuere so opyn ri3t to a lordischipe anemptis mannys lawe and also goddis, þat many questis wolen wittynngly swore þat it is not his for a litel money; and þou3 it be þou3t opynyln a3enst þe lawe, 3it bi cauellacions þes lawieris holden it forþ, þat þe ri3tful heir may as wel bien a straunge lordischipe as geten his owene. and also whanne a trewe prest wolde bi goode consience and bi forme of þe gospel distroie synne, þan lawieris maken procees bi solitie and cauullacions of lawe cyuyle, þat is moche hepene mannys lawe, and not accepent the forme of þe gospel, as 3it þe gospel were not so good as paunymes lawe.

and also whanne a trewe prest wolde bi goode consience and bi forme of þe gospel distroie synne, þan lawieris maken procees bi solitie and cauullacions of lawe cyuyle, þat is moche hepene mannys lawe, and not accepent the forme of þe gospel, as 3it þe gospel were not so good as paunymes lawe.

and 3it þei stiren hem to fynde summe prestis to lawe, þat maken false dyuorisis and holden false causes and dispisen opere symple prestis þat lyuen in mekenesse and deuocion and medlen not of symche pledynge, þat þei stiren not riche men to fynde a good deuout prest able of witt and wilde to lerne holy writ and pruche it freely to þe peple to seue herou soulis; and þei sclauandren goddis lawe wip many erroirus and maken it vnsawory to worldly men, and 3it þei stiren hem to fynde summe prestis to lawe, þat maken false dyuorisis and holden false causes and dispisen opere symple prestis þat lyuen in mekenesse and deuocion and medlen not of symche pledynge, þat þei stiren not riche men to fynde a good deuout prest able of witt and wilde to lerne holy writ and pruche it freely to þe peple to seue herou soulis;
clerks, and goddis owene wordis ben dispised.

but 3it false confessouris šat leden hem and reuhen hem in his cursed lif, and wolen not tellen hem pe sope for drede of lesynge of here frendischipe and worldly wynnyngge but conforten hem in his synful lif and vndertaken for here synnes at domes day, don most cursed synne of alle, for ſeitech en ſei fools to make gret cost of wast houses of friris or of òpere veyn religion, or to holde proude and worldly prestis, or to founde a college of worldly clerkis or religioüs a3enst goddis lawe, and ſerbi to be sauyld pou3 ſei dwellen stille in here synne and maken no restituccion to men ſat pei han diseuyed, and pou3 ſei don not here almes to pore men and nedy ſat ben bedered and mowe not helpen hem self, but suffren hem to perishe for myschíef.

and ſei comune peple is constryeneyd bi anticristis lawis to meynteñte with tibiis and offryngis false curatis and confessouris, ſat diseuyen hem in techynge of goddis lawe and norischen hem in synne and so leden hem to helle. And ſus bi ſei men falsnesse regnep, and treuþe and vertuous lif ben distroied, and so ſes ſez fals men distroien his world bope in soule and in worldly goodis.

hou bi ſez foure ſei fend lettiþ hem fro prechynge of ſei gospel. First whanne trewe men techen bi goddis lawe wit and reson ſat eche prest owilp to do his my3t, his wit and his wille to preche crístis gospel, ſei fend blyndip yopcritis to excuse hem by fyned contemplatifi lif, and to seie ſat sipe it is ſei beste and ſei may not do bope toegide, ſei ben nedid for charite of god to leue ſei prechynge of ſei gospel and lyuen in contemplacion.

Also god in ſei olde lawe techip ſat pei ofifice of a prophete is to schewe to ſei peple here foule synnyes;

and sîp ſen ben holden heretikis ſat done a3enst ſei popis lawe, and ſe beste part of ſei popis lawe sïp pleynly pat ech ehe pat comeþ to pressthod takip pe ofifice of a bedele or criere to goo before domesday to crie to ſei peple here synnes and vengance of god, whi ben not ſo prestis heretikis ſat leuen to preche crístis gospel, and compelle òpere trewe men to leue prechynge of ſei gospel, sîp pis lawe is seyn treygeyes lawe, grounded oppynly in goddis lawe and reson and charite, and òpere lawes of ſei peple ben contrarie to holy writt and reson and charite, for to meytenene pride and coueitise of anticristis worldly clerks.
newe costy portos, antifeners, graielis, and aile
A lord, 3if aIle
pis
prestis han now ri3ttis and reulis maade of
for in ouermoche sleep and vanyte and
15, 18,
pus
synful men. And 3it
christis gospel; but
to worschipe hym more in haldynge
vnstudied and not kepte, and pride and
wolen not 3eue here almes to prestis and
seremonyes of sacrifices ordeyned bi god as
for and techynge and meyntenynge of his lawe, and
owen nouelries
cristis and his seruauntis and his ordynaunce.
<1L 34, 35><T MT10><P 191>
but oure fleschly peple hap more lykynge in here
bodely eris in sich knackynge and taterynyge 
han in herynge of goddis lawe, and spekynge of 
blisse of heuene, for
but oure fleschly pep Ie
bodely eris in such knackynge and tateryng
in herynge of goddis lawe, and spekynge
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more ouere 
herenoue and may not labore for
his serenaunce and his ordynaunce.
<1L 11, 15, 16, 20><T MT10><P 192>
for 
pe iewis in pe olde lawe haden not so manye
seremonies of sacrifices ordeyned bi god as
prestis han now ri3ttis and reulis maade of
 synonyme and taterynyge 
man in herynge of goddis lawe, and spekynge of 
blisse of heuene, for
for pe iewis in pe olde lawe haden not so manye
seremonies of sacrifices ordeyned bi god as
prestis han now ri3ttis and reulis maade of
synful men. And 3it pe olde lawe
pe in chaisour customs mosten nedes cesse for freedom of
cristis gospel; but pis freedom is more don awei
bi pei nouelne 
bi customs of pe olde lawe;
<1L 15, 18, 20><T MT10><P 193>
But here men moste be'war pei vnder colour of
his freedom pei ben betre occupied in pe lawe of
god to studie and teche it, and not slou3 ne ydel in
ouermoche sleep and vanyte and oper synnes,
for pei is pe fiends panter.
<1L 30><T MT10><P 193>
A lord, 3if alle pe studie and traueile 
pe men han now abowte salisbury vss wip multitude of
newe costy portos, antifeners, graielis, and alle
opere bokis weren turned into makynge of biblis,
and in studynghe and techynge 
perof, hou moche
schulde goddis lawe be perfored and knowen, and
kept, and now in so moche it is hyndrid,
vstudied and vnkept. lord, hou schulden riche
men ben excused pat costen so moche in grete
schapeliss and costy bokis of mannis
ordynaunce for fame and nobleie of 
world, and wolen not spende so moche aboute bokis of
goddis lawe and for to studie hem and teche
hem, sib pis were wipoute comparison betre on
alle siddis and by3ttete and sykerere. but 3it men
pat knowen 
freedom of goddis ordynaunce for
prestis to be 
beste wip grete sorrow of herte
seyn here matynes, masse and euensong, whanne
pei schulden ellis pe be tre occupied, last pei
sclaudren pe sike conscience of here breperen
pat 3it knowen not goddis lawe.
<1L 8, 13, 20><T MT10><P 194>
Also bysynesse of worldly occupacion of prestis
letij prechynge of pe 
gospel, for pei ben so besy
pe aboute and namely in herte, pei pei 
penkten
lilet on goddis lawe and han no sauour perto.
<1L 29><T MT10><P 194>
but certes pei shulde be us bysye about
studyinge of goddys lawe and holy 
preyere, not of
famulum but of holy desires and cleene
meditacioun of god, and trewe techinge of pe 
gospel, as ben laboreris aboute worldly labour
for here sustenaunce;
<1L 31><T MT10><P 195>
for he pei bi brekyngye of goddis hestis, as bi
false sweryngis, false mesures or we3tis, or cay
or holdip his nei3eboris goddis, 
dop not goddis wille, but is pei 
and traitour of
god and his nei3eboris bi goddis lawe.
<1L 27><T MT11><P 199>
pe fend and his techen to purueye hsi3 wyn and
spised ale and strong for riche men and lordis to
make hem dronken and chide and fi3tte and
his madley of
and pei fend bi soltill menys of ypocrisie and
symonye stirep lordis and my3tty men to make
an ydiot and fool curatour of cristene souls, pei
nejper may ne kan ne wole, for his opyn synne
and worldly liff and ignoraunce of holy wrrit and
necligence and worldly vanyte and drede of
worldly shame and loos, 
teche hem goddis lawe, 
ne suffere opere to teche hem frely and trewely
wipouen flaterynge for drede last his owene
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pride and covetise, against goddis lawe and here meyntene wrong ordynaunce of synful men for pe clerkis and synful mennus ordynaunce.

by these cautelis and many moo the fend and his disciplis distroien werks of mercy and fallen into loos of pingis pat hei coueiten mochel and into endelis myscheifes pat hei wolen to askape, for pei wolen not be reulid bi goddis lawe and reson but bi hire wille, and perfore alle pingis schal turne a3enst hem at pe laste.

but hei taken non hede of pe mesure ne hou falsly hei lyuen a3enst goddis lawe, and hou crist and his seyntis tau3ten and vseed abstinence and pennaunce, and hou cristene men schulen conquere heuene bi brekyngne of fleschly lustis, as crist techip in he gospel, and hou crist and poul and petir comanden vs pat we schullen not fille hei desiris of oure flesch, but as gestis or comelyngs and pilgrimes abstenyen hem fro fleschly desires pat fi3tten a3enst a3enst hei soule.

ithe twentihe, pat hei sufre not pore men to be oppressid bi taisis and opere chargis more han hei may wel bere, hei while hei han plente of richesses and wast iuelis to purchase londis and lordischipis and bilde grete waste houses, sip alle here goodis ben pore mennes goodis, and hei hen but spenderis or keperis of hei goodis and procuratours of pore men, as seynt ierom and hei lawe of hei chirche witnessen.

the pre and twenpe, pat hei in alle pingis hei ben bisi to seke goddis worschipe and love hym and his lawe and holde no custome ne tradicion pat hyndrih hem to serue god, but take goode customes in as moche as hei helpen hem to kepe goddis hestis and no more, for lif ne for deh.

the foure and twentihe, pat hei hiren not grete men bi gold fees and robbeis and false gostly helpe to be goddis traitouris, holdyngye a3enst his lawe and his ordynaunce to magnifye anticristis clerkis and synful mennes ordynaunce.

the seuene and twentihe, pat hei blyndyn not hei kyng and lordis bi yopcrisie and false lesyngis to meyntene wrong ordynaunce of synful men for pride and couetise, a3enst goddis lawe and here owene profit and helpe of hei comyns.

the pre and brtitiphe, pat, sip hei preisen so mochil obedience maad to man, pat hei ben not exempt fro obedience to bischopis and to hei comyn lawe bope of hei chirche and of hei lond.

but a3enst his heresie poul writip hei in goddis lawe: "what kynne seyntausautis ben vnder 3ook of seruage deme hei here lordis wortji alle manere honour or worschipe, pat hei name and techyne of hei lord be not blashemyd," pat he is, holden wrongful and dispised;

and hei maken hei fals lesyngis vpon pore prestis to make lordis to hate hem, and not to meyntene treupe of goddis lawe pat hei techen opynly for worschipe of god and profit of hei reume and stablyngne of hei kyngis pouer and distroyngne of synne. for pei pore prestis distroien most bi goddis lawe rebelle of seyntausautis a3enst lordis, and charge seyntausautis to be suget pou3 lordis bi tirauntis, for seynt petir techip he: "Be ye seyntausautis suget to lordis in alle manere of drede, not only to gode lordis and bonere, but also to tirauntis, or siche pat drawen fro goddis scote".

for to hei first sugetis han hei auctorite of goddis lawe and mannus lawe also, but not to wipdrawe servyce and rentis fro wickid lordis;

Also lordis han power of mensus bodies and catel in resonable maner, and temperale sword and worldly power bi goddis lawe to compelle men to do here servyce and paie rentis, but bi hei gospel and cristiis lif and his apostlis, prestis han not siche power to constreyne men to paie hem dymes, and principaly whanne hei don not here gostly office, but haren hem sugetis in fals techyne and euyl ensaumple of lif, but pou3 hei deden wele here office and men wolden not paie dymes, hei schulen suffren mekely and not curse, as ihu crist dide.

first, hei schulen knowe goddis lawe and studie it and meyntene it, and distroie wrong and meyntene pore men in here ri3t to lyue in reste, pees and charite, and sufre no men vnder colour of hem to do extorcions, bete men, and holde pore men out of ri3t bi strengpe of lordischipis. For hei spekip holy writ in hei fi3te bok of goddis lawe: "what hei kyng is ordeyned hei be chesynge of god and of his peple, he schal not multiplie to hym self many hors, he schal not haue many wyues to drawe his herte to lustis, and be schal not haue oute of mesure grete
we 3tis of siluer and gold, but after þat he schal sitte in sege of his regne, he schal wrighte to him þe bok of goddis lawe in a volym, takynge esaunmerlie of presteis of þe kymerde of leuy, and haue it wip him, and he schal rede þat alle þe daies of his lif, þat he kunnen drede þe lord his god and kepe his wordis, þe whiche ben commaundid in þe lawe, and his herte schal not be lift vp into pride upon his brethen and he schal not croke into þe ri3tte side ne into þe left side, þat lie and his children regne long tyme vpon Israel".

< L 16, 21, 26, 30 > < T MT 15 > < P 230 >

as 3iþ a man speke a word of litel reprof or viloyne of a lord or a grete man of his world he schal be pursued and pyned þefore þat alle þe world or many men schullen wondere vpon hym, but 3iþ men speken falsnesse bi oure god, seynge þat crist beggede as men don now nedles, or dispisen his name bi cursid swerynge, or speken viloyne of lecherie or of opere foule synys to foule cristene soulis þerbi, þei ben not pursued ne hurlsid out, but chrischilde and holde goode felawis, and summe 3iþ ben holden holy men, for goddis lawe is not knowne and here ypocrisie is 3it hid, and þus vnr3twinnesse regne vpun many sidis.

< L 16 < T MT 15 > < P 233 >

for prelateis techen hem not treuely goddis lawe, neiþer in word ne esample of holy lif, and 3iþ þei cursen faste for here dymes and offrygis of pore men, whanne þei schulden ſaþere 3eue hem worldly goodis þan take of hem;

< L 20 < T MT 15 > < P 233 >

and 3iþ men of lawe, þat schulden distr choses siche falsnesse bi here offices and don eche man ri3þt and resoun, meyntenen wrong for money and fees and robis, and forbaren pore men fro here ri3þt, þat it is betre to hem to pursue not for here ri3þt, be it neuere so opyn, þan to pursue and lese more cæfel for disciitis of delaies and caellaciouns and euel wils þat þei vsen;

< L 19 < T MT 15 > < P 234 >

and goddis lawe, for it damnep pride and coeuseit of clerkis, and techip mekenessse and wilful pouerue and biynesse in preiere and gostly occupacion.

< L 11 < T MT 15 > < P 235 >

and þe þei neuere so þore and in grete dette þes ypo correctiis ceessen not to robbe hem bi fals beggynge, damnep of goddis lawe.

< L 12 < T MT 15 > < P 236 >

and techen not þat þe peple goddis lawe in word and esample as presteis schulden, but seyn it falleþ not to hem to preche;

< L 18 < T MT 15 > < P 236 >

for many lordis and grete men ben discueyed bi þe multitude of ypocritis, and many blente bi 3iþtis of money and worldly profitis þat þei geten of þes ypocritis, and summe bi fleschly loue and worldly frienschiphe, and þat þewe stonden wip þe trewe and but þewe lordis or riche cristene men stonden bi goddis lawe and profit of cristene mannus soulis for to wynne þe blisse of heuene;

< L 1 > < T MT 15 > < P 237 >

In men of lawe regneþ moche gile, for þei meyntenen falsnes for wynnyng and maken lordis to meyntenene wrongis and don wrongis whanne lordis hopen to do ri3þt and plese god, and þiþ here coeuseit and falsenesse þei þiþ marches ondés and rentis ynowe and don many extorsions and beren don þe ri3þt hope of pore and riche, and 3iþ þei maken it so holy in signes outward, as 3iþ þei weren angelis of heuene, to colour here falsnesse and blynye þe þe peple þerby.

< L 29 < T MT 15 > < P 237 >

Also lordis schullen don non extorsions to here pore seruauntis bi ne worldly lawe ne customes, for alle þes lawes and customes ben nolping worþ but 3iþ þei ben reulid bi charite and good conscience;

< L 10 < T MT 15 > < P 239 >

and treson a3enst crist and his lawe and his peple is more þan treson a3enst an eþpely kyng and more schulde be ponyschid.

< L 4 < T MT 15 > < P 241 >

þanne siþ goddis lawe 3eueþ general power to seculer lordis for to ponysche mysdoeris, whi schulden þei not ponysch euyl clerkis, þat most drawn opere man to syme and so to disturblynge of rewmes?

< L 23 < T MT 15 > < P 241 >

but 3iþ þer be a gostly curat or prest þat lyueþ a good lif in mekenesse and doyng almes to pore men, and not wasynge pore mennus almes in veyn feste or suche getteris, but holde hym in his þeþriess deuouly and in techyng of goddis lawe trewely and in his trewe stondynge of holy wrrit, he schal be holde a nyggard, an hound, or an hoop, an ypocrist and an heretik;

< L 3 < T MT 15 > < P 243 >

and þe þat best can do þis is holden of worldly men best lord and most worshipful, principaly 3iþ he meynten his men to bete pore men and do wrongis hi loue daies, holdynge and meyntenynge of causes þat ri3þt and lawe may not haue his cours. and þus whanne þei schulden haue household of ri3þwise men and vertuous of lif, þei meyntenen proude luciferis children, extorsioners, robberies, and reuers, to distroie hero pore nei3þebores and maken here hous a den
of peues, and ben procuratours of pe fend to holde vp falsenesse and opere synnes, and to putte doun goddis lawe and his seruanuts.

[L 18, 24]<T MT15><P 243>

so pat comunly siche benefices comen not frely, as crist corn aundid, but rapere for worldly wynynge or flaterynge or preisynghe and han of my3tty men and lordis, and not for abilnesse of kunnyng of goddis lawe and trewe techynge of pe gospel and ensaumple of holy lif, and herefore comynly þes prelatis and rescuyerius ben foulid wiþ symonye, þat is cursed heresie as goddis lawe and mannus lawe techen openly and many seyntis. and grete mereuile it is now þat, siþ seynt gregory seyþ in pleyn lawe of þe chirche and opere bokis þat siche men as desiren benefices schulden not haue hem, but men þat fleen hem for drede of vnabilnesse of hemself and grete charge, as dice moyses, ieromye, austyn, gregory and holy seyntis;

[L 13, 16, 18]<T MT16><P 245>

but here he ony symple man þat desireþ to lyue wel and teche treuely goddis lawe and dispise pride and opere synnes, bohe of prelatis and opere men, he schal ben holden an ypcrite, a newe teche, an heretik, and not suffred to come to ony benefice.

[L 1]<T MT16><P 246>

and so þei trauelen to exile crist and his lawe out of his heritage, þat is cristine soulis, þat he bouþe not wiþ roten gold ne siluer but wiþ his precious herte blood þat he schedde on þe crois bi most brenynge charite.

[L 31]<T MT16><P 247>

for þei han here heþe statis in þe chirche and lordischipis for to purueic treue curatis to þe peple, and to meyneten hem in goddis lawe and ponsychen hem 3iþ þei failen in here goysly cure, and bi þis þei holden here lordischipis of god.

[L 6]<T MT16><P 247>

for whanne þei han a fat benefice geten by symonye þei forsaken it not, as þei ben bounden bi here owene lawe, but wittyngly vesen forþ þat symonye, and lyuen in riout, coueitise, pride, and don not here office neiþer in good ensaumple ne trewe techynge. and þus anticristis clerkis, enemes of crist and his peple, bi money and flaterynge and fleschly loue gedrynge to hem ledynge of þe peple, and forbarre trewe prestis to teche hem goddis lawe;


and 3iþ þei han more it is pore mennus goode, as here owene lawe and ierom and goddis lawe seyn, and þei ben kepers þerof and procuratours of pore men.

[L 28]<T MT16><P 248>

3e, a3enst goddis lawe and mannus and reson and a3enst here conscience. and also þei schullen not be suffrid to teche treuely goddis lawe to here owene sugetis and wanne hem of false prophetis, and disceyuen hem bohe in bilee and techynge and good lif and erpey goddis, as crist doþe in þe gospel, and commaundip curatis to do þe same vp peyne of here dampanac;

[L 6, 7]<T MT16><P 249>

and þei schullen not be suffrid to do scarp execution of goddis lawe a3enst hero sugetis, ben þei neuere so opynly cursed of god and selaundris of cristene religion, 3iþ þei heþe clerkis of anticrist han 3iþtis and pensions bi 3ere to sufre cursed men in opyn avoutrie and opere synnys.

[L 16]<T MT16><P 249>

so þat þei schullen not spende þe dymes and offrynys after good conscience and goddis lawe but waste hem on suche myþtary and riche men and ydel, and ellis, for trauail, cost and enermyte and disipynge þat þei schullen suffre and on þe toþer side for drede of conscience, hem is betre to forsake al þan to holde it forþ.

[L 32]<T MT16><P 250>

and but 3iþ þei somonen and cursen hem, þou þei knowe no cause whi anemtis god and his lawe, þei hen hurld and somnyd fro day to day, fro fer place to ferþere, or cursed or lese here benefices or profitis þerof;

[L 8]<T MT16><P 250>

and so many cursed discetics þap anticrist brouþt vp bi his worldly clerkis to make curatis to myspende pore mennus goddis and not don trewely here office, or ellis to forsaken al and late anticristis clerkis, as lordis of þis world, 3e more cruely þan opere trauntis, robbe þe pore peple bi feyned sensures and teche þe fendis lore bope bi open prechynge and ensaumple of here cursid lif Also 3iþ siche curatis ben stired to gone lerne goddis lawe and teche hero parischenys þe gospel, comynly þei schullen gate no leue of bishopis but for gold;

[L 25]<T MT16><P 250>

for þis þe peþe þe peþe 3eueþ hem almes more wilfully and deuoutly, and þei taken it more mekely and ben more beþy to lerne, kepe and teche goddis lawe, and so it is þe bete for boþe sidis.

[L 16]<T MT16><P 252>

and þus schulde symonyme, coueitise and ydelnesse of worldly clerkis be leid doun, and holynesse and trewe techynge and kuowynge of goddis lawe be brouþt in, boþe in clerkis and lewid men.

[L 24]<T MT16><P 252>
Also mochil blasphemye of prelatis and oþere men of feyned obedience and nedles sweryngis maad to worldly prelatis schulden þan cessen, and soureyyn obedience to god and his lawe and eschewynge of nedles ópes and forseworthy schulde regne among cristene men.

neþele þe damponen not curatis þat don wel here office, so þat þe kepen liberte of þe gospel, and dwellyn where þe schullen most profite, and þat þe techen trewly and stably goddis lawe aþenst false prophetis and cursed fendis lymes.

sif þes ben ynowe and profitable at þe fulle, and ben figured in many prophecie of goddis lawe;

but where ben more cursed traitouris to god and his lawe and more perilous and false prophetis to cristene peple? for god comaundip vp peyne of treupe, no add þerto any noulere þat is not approued of þe trintye, and ihu crist seip þat his gospel is euerylastynge testament.

Þerfore it is luciferis pride, and passeþ it, to constreyne men to take vnderstondynge of holy writt after þe witt and dom of siche worldly clerks, þat ben enimys of crist and his lawe and his seuauntis, for þei ben blynde of crist and his lawe and his seuauntis, it is luciferis pride, and no chastiþynge don peronne. for men wenen he"
pat consentib to ofer mennus synnes schulde raþere be clepid an unchastied hound þan a bishop.
<LS 11, 13, T M18, P 272>

þanne 3if prestis known þes false anticristis and false prophetis bi tokenis of goddis lawe and warne not þe peple of hem, þei ben gilit of loos of cristene souls.
<LS 26, T M18, P 272>

and warne lordis and comys hou god curtse to blisssyngis and preiers of men of cursed lif, and þat here preiere turne into synne, as god hym self and greggry and þe lawe witnessen, and hou prestis and religions þat ben out of charite and lyuen a3enst goddis comaundementis, as in glotonye, dronkenesse and enemetye and pride, stiren god bi here vein preiynge to vengance raþere þan mercy, and as austin seip, whateuer heryngis of god here touunge blabere here lif blasphameþ god;
<LS 32, T M18, P 273>

þat þe lawe of god be wel knownen, tauþt, meytynedt, magynedt.
<LS 2, T M19, P 276>

þat meytynenours of false causes bi strengeþe or lordischiphe or bi solt cauillacions feyned on þe lawe be wisly refreyned and scharply ponyschid in oure lond;
<LS 12, T M19, P 278>

þip alle þes goodis ben pore mennus goodis, and clerkis ben not lordis of hem but proctoris, to spende hem trewely in pore mennus nedis, as goddis lawe and mannys witnessen.
<LS 14, T M19, P 279>

þat chepynghe, and namely feiris, be not vsed on þe haldaitis, and aligat is on þe sunday and in holy chirche, for þat is expresly a3enst goddis comaundement and comone lawe of holy chirche.
<LS 7, T M19, P 280>

OF DOMINION· Of Dominion: Capitolum primum: Sip manely falce gloreris maken goddis lawe derk and letten seculere men to susteyne it and kepen it;
<LS 1, T M21, P 284>

it is seid ofte tymne, in þe oolde lawe, þat prestis and clerkis schulde lyue on goddis part;
<LS 3, T M21, P 284>

but aduersarie of goddis lawe seip here bi his glose, þat þis schulde be kept in þe oolde testament, and is no nede to be kept in þe tymne of grace, for partys of þe oolde lawe ben now passid;
<LS 6, 9, T M21, P 284>

as in mannes lordischiphe a litil lord hab no leeuve to alienen his heritage but bi leue of þe cheif lord, and þis lawe hab more resoun in þe lordschiphe of god.
<LS 19, T M21, P 284>

and þus þe strengeþe of goddis lawe axeþ a3en þis lordschiphe, and fyllynge of goddis lawe þat suþe grace and pees.
<LS 30, 31, T M21, P 284>

and se þis lewidnesse of þis resoun, þat þes lawis han no strengeþe for þei ben of þe oolde lawe, þat myche is went awey, certis so ben þe ten comaundementis of þe oolde lawe, þat ech man mote kepe 3if he wole be saued; and so sermonyalis of þe oolde lawe and summe iudycialis bynden nouþt now, but maritalis bynden euer, siþ þei stonden in vertues. And so for forsakynge of worldly richessis schulde bi more skile be kept now þanne in þe oolde lawe. And herfore crist and his apostlis kepten þis ful stretyly, and þei telden beste hou þe lawe schulde be kept.
<LS 2, 4, 5, 8, 10, T M21, P 285>

and whanne þou seist þat goddis lawe makiþ þes lordis vnfree to helpe hem wip þere owne goodis, boþe in body and soule, it is known þinge pat contrarie fallip, bi þat lordis reuersen þe ordynanaunce of crist, and þus for lordis fooly fallen many harmes boþe to lordis, clerkis and comunes.
<LS 19, T M21, P 285>

And so it may falle þat þei taken fro lordis werris and powers aproprid unto lordis, for one harme in goddis lawe bryngip in oþir.
<LS 31, T M21, P 285>

and so þis dowyneþe a3ens goddis lawe doþ harme to lordis and clerkis and comunes, boþe bodily harme and harme to here soulis, and negligent of lordis in amendement hereof is a manere of consence andGreggip here synne;
<LS 5, T M21, P 286>

and siþ god in his lawe cursip men þat breken it, it semeþ þat boþe ben cursid, lordis and clerkis, and herfore confessouris and alle þat ben on goddis half schulde moue and maynteyne þis lawe of oure god.
<LS 10, 13, T M21, P 286>

Capitulum 2m: The seuen lawis of þe newe testament ben so open, and þereto confermoþ wip þe liif of crist and of his apostlis, þat it is no nede to reuere þes glossis þat feynen to þes lawis a falce vnderstondinge, and techen clerkis to lyue on worldly manere, but þes religious and seculere prestis, and so many clerkis, bi brekynghe of þis lawe, ben cursid of god and
venemyn cristendome.

\[\text{L 24} \L 286\]

but siþ he onely loueþ crist þat kepþ his wordis, who euere brekþ cristis lawe is curst of god, and he þat fauorþ þis part or assentþ here-wip;

\[\text{L 27} \L 286\]

Also we schulden haue mynde on þe passioun of crist, hou dere he bouþte his lawe whanne he was deed herfore, for al þat he suffride and kyndenesse þat he dide was to comende his lawe to men þat comen af ter. O, how vnkynde ben þei þat dispisen þis lawe, or for to breken it or to putte òpher before it.

\[\text{L 7, 9, 10} \L 287\]

for þei defenden here part aþenes goddis lawe bi faile lawis and cautels to here lyues ende.

\[\text{L 15} \L 287\]

But here we schal supposen as cristen mennes bileue, þat no mennes lawis ne chartris maad of men han strengpe but in as myche as goddis lawe confermþ hem; for what is ony chartre or noþere lawe, or for to breken it or to putte òpher before it.

\[\text{L 20, 21, 22} \L 287\]

þfor no wise man wolde seie þat lordis by here oþis schulde maynteyne lawe of þe fend aþenes lawe, and triste to no man in ðis mater but to goddis Iawe;

\[\text{L 6, 8} \L 287\]

here oure bileue techþ vs þat goddis lawe is trewe and mote stonde, al 3if þere be mo fendis þan trewe men, and triste to no man in þis mater but to goddis lawe;

\[\text{L 29} \L 287\]

but we schal vudirstonde, as goddis lawe techþ us, þat ofte tymes fendis children passen here in welþe þe children of god þat afþir schal haue blisse.

\[\text{L 18} \L 288\]

make goddis lawe þi iuge, for þat mote nedis be, and þis iuge may noþte folde ne faile in riþtwiseþes; and as þe gospel seip þis iuge is aduersarie to ech man in erþe þat holdþ noþte goddis lawe.

\[\text{L 23, 26} \L 288\]

and so he is vntrewe þan þat trowþ to siche signs as myche as he trowþ to þe feip of goddis lawe.

\[\text{L 33} \L 288\]

Here I woot þat men of lawe bee moued bi siche resouns. But professouris of goddis lawe schulde stonde by here bileue, and putte abac mannes lawe, but 3if goddis lawe op proue it; and so 3if chartris of men ben contrarie to goddis lawe, þes chartres schulde be wayschen and goddis lawe schulde stonde; and so 3if þe possessioneris toke fre þis in here lond and allegede here chartris, and trewe men goddis lawe, banne schulde men se whiche were goddis children and whiche þe fendis children by maynteynynge of þes lawis, and so þe fend can nou3t do but 3if he ouere do, whanne he argueþ þus, þat 3if a rewme were purgid of erroris in goddis lawe, banne were þis rewme distryste. wele I woot þat goddis lawe 3eueþ seculer lordschips to seculer lordis and forbedip hem to clerkis.

\[\text{L 7, 8, 9, 10, 11, 12, 14, 17, 18} \L 289\]

Capitulum 3mþ: But aþenes þis blaberenn antecristis clerkis, and aleggen goddis lawe, but to false sentense, þat seculer men schulde noþte iuge of clerkis, how euere þei don;

\[\text{L 25} \L 289\]

And her-to þei leggen but lewydly goddis lawe. Here schal we wite þat here ben many iugementi, as iugement bi goddis lawe and iugement by mannes lawe, and in boþe þes lawis ben many manere iugementi; and schal we trowe þat ech man of discrescioun schal iuge of his neiþore, be he more or lesse, be he prest or clerk, lord or ellis pore man, and so to al þe speche þat is in goddis lawe alocnely fool iugement is þereinne forfendid;

\[\text{L 28, 29, 30, 34} \L 289\]

And þus schulhe kyngis bi worschipe of here staat, constryne here lyge freris and here òpere clerkis, yp peyne of here leggeaunce, to telle trewe þes bullis and of þes òpere nouelries, whether þei ben of bileue, and grounde hem in resoun or in goddis lawe, and examyne here proues wheter þei ben trewe men.

\[\text{L 30} \L 290\]

and so sum good iugement is of mennes outwittis, as þei iugen whiche mete is good and whiche mete is yuel, and sum men iugement is of mennes witt wipinne, as men iugen how þei schal do, by lawe of consience;

\[\text{L 4} \L 291\]

But we schulde trowe to wordis þat god putþip in his lawe.

\[\text{L 21} \L 291\]

and 3if þou seie þat popis lawe spekeþ òpere wise of iugement, haue þe popis lawe more suspette; 3if goddis lawe spekeþ þus, and þus crist biddip þe iugem-em of þe risti iugement.

\[\text{L 28, 29, 30} \L 291\]

Lord, wheter þe lawe of ynglond schal be now distressed bi faðleis of heretikis contrarie to goddis lawe?

\[\text{L 3, 5} \L 292\]
Also ech man shulde bi þe lawe of þe gospel vndirnym e ebroþer þat synneþ aþens him.  
<L 15><T MT21><P 292>

Also by þe lawe of charite ech man schulde loue ech oþere; and siþ god hap 3euen men witte to se þat prelates don yuel, bi þe lawe of charite þei schulde moue hem to good.  
<L 21, 23><T MT21><P 292>

also bi goddis lawe a man schulde for charite drawe his enemies beste oute of þe lake;  
<L 25><T MT21><P 292>

ffor goddis lawe techip vs to don to oþere men as we schulden willen þat þei diden to vs.  
<L 4><T MT21><P 293>

Wel I rede in goddis lawe þat god was obedient unto voys of man as to his owne instrument.  
<L 11><T MT21><P 293>

For wel we wyten þat þis were noþt aþens goddis lawe ne hyndrid hem noþt to gete hiþe setis in heuene;  
<L 24><T MT21><P 293>

TRACTATUS DE PSEUDOFRERIS: Tractatus de Pseudofris: Capitulum primum: For many beren heuy goddis lawe ne hyndrid hem 30u3 en prelatis don yuel, bi oper  
<L 23, 26><T MT21><P 292>

neuerpelees we witen bi þe cours of goddis lawe þat þise men pat ben disposed and knoen deuoute in certeyn persones shulden reproe hem in here beord, but euere by mekenesse and loue.  
<L 18><T MT22><P 296>

siþ bi siche comune speche his lawe shulde be betere knownen, but as we witen, not of þis frere weþeper he shal be dampeued, so we kepem vs in oure speche þat we clepen not þis frere a fend.  
<L 3><T MT22><P 297>

lord, whi shulden men he lettid to speke þus, siþ goddis lawe seþp so?  
<L 12><T MT22><P 298>

Capitulum 2m: 3iþ cristen men shulden be war in here speche aþen freris, and for somme ben goode and somme euele, me shulden specifie þise euele and not reproue good wip euele lest þei erreden in blaming here breperen, and herfore cristen men han declarid hou men shulden knowe a pseudofrere and what is good in here ordre and what in here ordre is euel, as so myche of here ordre is good as is seid in goddis lawe, and as myche of here ordre is euele as discordiþ fro goddis lawe:  
<L 25, 26><T MT22><P 298>

as tyme and oþer circumstaunce þat limiten payne for a dede ben aþen þe fredom þat crist wole haue in his lawe, and þus þise goode men of freris drawen hem fro here priuat rewelis and fro here lyuyng in comune, lest it neede hem to breke goddis lawe:  
<L 29, 31><T MT22><P 298>

and þerfore many men wolden consele þat þei casteden awaye þise habits and sich foolish oblysshyng, and token fredom of cristis lawe; and þus techip ilche word of crist, þat reproueþ þise newe sectis, for here newe obseruauncis to whiche þey oblishen hem so myche smacchen som weye ypocrisie, or ellis þey ben superflue, and oblishen men wipoute chesoun aþen þe fredom of cristis lawe.  
<L 13, 17><T MT22><P 299>

oon of þe wyse men of lawe onsuerede to crist, and seyde þus: mayster, seyn þise þings, þou makest to vs gret striþ, and crist seyde to þis man: and wo to 3ou, wise men of lawe, þat chargen men wip birpins þat þei may not here, and 3ee wip 3oure oon fynger touchen not 3oure makid birphins”.  
<L 23, 26><T MT22><P 299>

Also bi þe newe lawe ben sectis ofte reproued, and noon drede þise newe ordris maken diuerse sectis, and so bi ourre hileue þise ordris ben reproued. “  
<L 33><T MT22><P 299>

studie wyse men on his word of poul, and loke þei riþtliche weþeper þise sectis ben euele and worsþi to be left bi goddis lawe, and to be spoken aþen sharpliche.  
<L 8><T MT22><P 301>

Capitulum 3m: It were to wite ouer þis what goddis lawe meneþ bi þise sectis; and it semeþ to many men þat a secte is a newe ordre bi newe patronu and newe lawe, as was þe secte of cristen men, and crist haueþ ful autorite to make siche a blessid secte for hym and hise secte.  
<L 13, 15><T MT22><P 301>

Þise freris ben doumbe in many placis when þei shulde speke to heere bretheren of þe treupe of goddis lawe and oþere weyes þat helpen to vertues;  
<L 34><T MT22><P 305>

but men seyen þat freris don, boþe of here breþere and oþer men, for 3iþ a frere be a maister or a riche frere in mong his breperen, he shal be loutid and worshipid more þen cristis lawe techip; and þus freris spen bi goddis
lawe, but þei don euen þe reuers, as crist seip of pharissee, þat þei seyen but þei don not.  
þus freres reden in goddis lawe, þat þei shal not be maskid maysters, and þis þei coueyten wij þe synne, wherfore þis maystership is forfendid.  
<L 7, 9, 11><T MT22><P 306>

Capitulum 5m: Se we ouer þis what iude seip of apostataes of pise ordis, hou þei weren first punyshid of god in tyme of þe old lawe, for cristis religious lastip eure, bolpe to þe dai of dom and aftir, and alle þise newe religious moten haue ende þenne or bifoire.  
<L 21><T MT22><P 306>

þei mai blynde men for a tyme bi here feyned absolucions, but whenne men shal rekene bifoire crist in day of his last iugement, Þere þise habitats shal be a weye, þise rewelis and þise religious, and religion of cristis lawe shal shyne þenne for kepyng her-;  
<L 31><T MT22><P 306>

and þus it falliþ gostliche bi men þat shulden preche goddis lawe, and letten to teche þis lawe, and occupien siche prelatis state bi gabbyng and fagynnis, and not bi reyn of goddis word;  
<L 7><T MT22><P 307>

And þise men ben boren aboute bi wyndis of vnstablenesse, and heybld to grete statis, now here and now þere, for hem wantiþ þe rote of loue þat shulde be picchid in goddis lawe, and þus wyndus mouen not þise tress to growe stabeliche in þe chirche.  
<L 28><T MT22><P 307>

It is knowen bi philosophris þat þe sterre herid or beerdid eripþ fro heuene in his mouyng, and bitokeneþ pestilence, and so it is of wickid prestis þat eren fro kepyng of goddis lawe, and þus 3if freres wolen woln excus hem þat iude spekip not of hem, þei moten excus hem first þat þei liuen not wickidliche, for eueru men weren Holden bi goddis lawe to speke a3en goddis aduersaries.  
<L 13, 16><T MT22><P 308>

liue þe freres bi goddis lawe and teche þei men þat þei hen not siche.  
<L 26><T MT22><P 309>

þei leuen to proue hi goddis lawe heeye3nesse of þingis þat þei preysen so;  
<L 17><T MT22><P 310>

and certis bi lawe þat men vsen þenne he is traitour to crist; and þis perile shulden men flee more þen perel of mannes lawe.  
<L 11, 13><T MT22><P 311>

and þus bi alle þe autours þat ben in þe newe lawe men shulden speke þus a3en freres, when þei don þus a3en crist. and it were al oon to men to lette þis in word or dede and to destrie bileeue þat god haþ 3iuen in þe newe lawe.  
<L 20, 23><T MT22><P 311>

But here þise wordis ben suspect for resouns of goddis lawe.  
<L 30><T MT22><P 311>

when þat noon of hem kan proue þat his sentence þat men seyen is fals bi goddis lawe, but trewe and sewynge of bileeue, þey shewen ferrere hou þei ben disciplis of fals pharissee, þe whiche haueden þis manner when þei my3ten not denye cristis dedis, þat þei ne weren goode in hem self and ful of myraclis and grace of god, þei depraueuden þe manner of doyng, and þus crist in his dedis.  
<L 1><T MT22><P 312>

poul biddyþ hym reppoue men, and þus men shulden not blame herfore, but 3if þei foriden goddis lawe, and excuseden men at domes day of reprof þat god wolde 3iue;  
<L 19><T MT22><P 314>

and herfor men woln trowe goddis lawe.  
<L 21><T MT22><P 314>

but goddis lawe dampnþ þis, þat men shulden repproue a synne and wij þis synne more in þe synne þat þei repprouen.  
<L 2><T MT22><P 315>

and so siþ apostlis rewele was good, springynge of gooddis wille, his rewele mot nede be euel and come of lawe of lucifer.  
<L 2><T MT22><P 317>

and þus þei moten neede he euer punyshid us disciplis of antecrist, but 3if þei lernen som tyme to go out of þise newe ordis, siþ þei letten cristis lawe to remnue and double profyt of hooly chirche.  
<L 1><T MT22><P 320>

Shewe men bi goddis lawe or resoun þe goodnesse of siche preyeris, and þat þei plesen so meche to god as þei ben feyned of þis nouelrie;  
<L 21><T MT22><P 320>

And here ben somme men moued to trowe þat crist spekip in his lawe of sich maner of ypocrisit, to teche his pele to fle hem.  
<L 24><T MT22><P 323>

Examine þou wil þe gronde an þe resoun of newe men, þat seyen þey holden þe lawe and þe ordinaunce of crist, and we trauelen to desstre him, for certis 3if we erreden here in wit or wille bi fals lore, we wolden mekeliche anoon turne to
fulfille when it were tau3t.
<MT23><P 328>
ouer opynly and generaly, as men confesseden in pe olde lawe;
<MT23><P 328>
and also petre and alle ober apostles, and also
alle ober popis faileden pat were til Innocens cam, whenne pe fende was loused, and 3itt men were
clezened of her synne jicker and bettur pe
innen were aftur, for I rede in pe boke pat
juk wrote of apostles dedis, hou pre thousand
turned in oon daye fro Jewes faibles to cristis
lawe, and aeon of hem was pus confessid to
prestis.
<MT23><P 328>
as pei were before pope Innocent, and pus it
semep presumcpioun of his pope to make his
lawe:
<MT23><P 328>
and pus men seyne pat pe fend kest this for
wynnyng and hiner of preestis: and in token of
his defaute makers of his lawe weren so marrid
pat her lawe bynde noo persone but only suche
pat ben bope men and wymmen. his semip a
feendis presumcpioun to him pat knowepe not
kynd of lawe to ordeyne lawe in siche a maner,
of whiche soo siche shulde be made, and pus it
semep to many men pat antecrist hap cast his
cast to make alle men soget to the pope;
<MT23><P 329>
3itt it were to wite pe reson of goddis lawe who
men shulden hoolde hem in here bondes, and not
make lawe fro cristis ordre. It is oft seid in
goddis lawe pat men shulden not adde perto ne
take perfro, lest pei failen, sij it is made at poyn
devyse; and pus it semep a feendis presumcpioun, pat bi3ep himsif abouen god, to
make his newe lawe wipouten leeue of pe first
treupe. Also his lawe of confessioun pat ihe
man mut nedis shryuen oonye in pe 3er priuely
to his propur prest, it semep opun a3ens reson.
<MT23><P 329>
who is he pat letti3g god to saue men as he hap
ordeyned before pe pope and his lawe camen
inne, and before pe world was made? Also god
guye frely his grace, notwipstondyng manne
lawe.
<MT23><P 329>
lord, wher god be not as merciful as he was in pe
olde lawe?
<MT23><P 330>
and pus it seemep a blasfeme heresie to seie pat
man may not ellis come to heuen, but if he
fulfille his roten lawe pat was pus late made of
antecrist.
<MT23><P 330>
for I suppose as knowen ping, pat when ne a
lawe is fyned wipouten god, and of his lawe
comep myche synne, his lawe 3yuep occasion to
al pat synne; but his lawe 3yuep occasionioun to do
so as it fallip ofte. lord, wehig pat, pat seip bi
Iob pat a shul make covenant wyse hipe
wittis to benke not on a virgyne, ordeyne sich a
lawe to men, pat prestis and wymmen shulde
turne her faces togider, and speke of lustful
poutes and dedis, which my3t do harme to hem
bope; but his lawe 3yuep occasionioun to do synne
as it fallip ofte. Also pus may lordus and laids be
nedid to trowe sich men, and lettid to holde
goddis lawe, and to stonde for ri3t on cristis
syde.
<MT23><P 330>
And 3itt men maken moo reson to meue pe
chirche to knowe pe treupe and fredam of goddis
lawe, so pat pe chirche be not made bonde bi
doo discrittis of antecrist, but stonde in pe same
fredam pat crist hap 30uen.
<MT23><P 330>
and pe maker of his lawe may not make alle
siche proper prestis able, and so he constreynep
men in cas to shryue hem to an vnable prest, but
whol who should preise his lawe perfoure? As if a pope
make a lawe pat who euer he lynyttip to here
confessioun of his man or confessioun of his
comunate, he shal here pis mennes shrift, and
lie is founden vnable aftur, henne pis pis lawe
wip treupe indede may li3lyly 3yue occasioun of
syne.
<MT23><P 331>
pat if his persone bi goddis lawe shal profi3t in
fulfillynge of pispe popes bulles, henne his popes
bullis shulen haue strenge, and elles pei shulen
not stonde in stede Certis if hisse popes bulles
shulen be undurstonden wiip sich a label, henne
pei were not profitable to eiue purchavour ne to
pe chirche;
<MT23><P 331>
Also pis lawe is full suspcte, for it lettep bettur
occupying, and askep worsse occupyinge, pat is
not grounded in goddis lawe.
<MT23><P 332>
and we taken here as opynly knowen, pat
whenne eny harm comep of a lawe, and pat lawe
is not grounded in sky, it 3yuep occasioun of his
harme; for reson excusepe not his lawe, pat ne it
makep blamefully pis harme. and if it were reson
in his pis popis tymte to make pis lawe to pe
churches profite, it were as myche resoun pat pis
lawe bad ben vseed bi eorpe his pis popis tymte;
<MT23><P 352>
lord, what meued his late popes to make furst his lawe, whenne he fend was vnbounden, and god meued not crist ne hise vikers to sue it, whenne it semed as myche skil.

But 3itt per comeb more harme of his lawe of confessionioun, ffors confessours varien in wordis of assoyling, as pei done in wordis of her cursyng, and gabben commynly wip blasfeme wordis a3ens beleue; and it is licly to many men sipl pe pope kan not teche bise words lawe pat shulden seie bi goddis lawe, he can not grounde his lawe in reson.

and freris mouen lordis and ladies to defend his lawe by strengpe, and bi his gile pei leden lordis as a man ledip a prisoner;

a puse a frere pat is a confessour to kyng or to a duke is ympe or pore to a bishop, by feyming of his confessionioun, for pei seien he ledip his soule eeuwen to heuen by goddis lawe.

And 3itt it semip pat suche prestis pat heren confessiouns oblischen hem foli in to here purs confessionis; and so non were discrete prest pus shryuyng, as pe pope lawes biddip, and 3itt pe pope biddip in his lawe pat confessours be discrete, and pei here aloon mennes synnes;

for two witnessis ben bettre penne oon, and more acordyng to goddis lawes; for bope in pe oolde lawes, and in pe newe, men tolde communely her synne;

and sich absolucion 3awe no pope aftur his lawe.

what wisdom were penne to make his lawe, or prestis to take his craft on hem?

and it is certeyne pat his newe shrifte began by ordynauce of pe pope, for no man can telle ellis hou and whenne his shrifte beganne, and his witnessip her propur doctour of pe popes lawe opynly; and so it seme to many men pat his lawes shulden not be holde as goddis lawe ne euer more, but in pat tyme whenne reson of god shulde moue mennes consciens pat his confessionioun wold don hem good. and if any man aske more, he axip mere penne god wole axe, for god ordeynip neuer a lawe ne men to perfourme it but if his lawes were grounded in resoun, and men shulden perfourme it wip wille;

and pus his lawers han nede to grounde his lawe vpon reson, and to teche wheche ben able prestis to here pus mennes confessionioun;

and if any difname hem or pursue hem by his lawe, pei baden shewe hem an able prest to here pus synnes of hem, and pei wolen blephy shryme hem pus, and ellis not, as his lawe techil.

for sich preching by cristis lawe made many men to leue her synne, but I rede not in goddis lawe pat his rownyng made euer man iust;

For it were not to 3yue occasion to horde synne and to holde it, perfors men shulden by goddis lawe mone men to forsake synne, and pus shulden prestis do be preching;

and he pat trustiip to popis bulles or assoylinge fro peyne and synne, or oper wordis of confessours, pat pei feymen bisyde goddis lawes, is foli disceyuied in hise bileue and in hope, and pus he dispeyre; triste wele to god and holde his lawe, and penne pou shrineu pe wele to him; and antecrist may bigyle fools bi sich lewde resouns as he makip, but goddis lawe tellip wole pe falshed of suche resouns.

and so petre mut haue a viker pat shuld specially bere pe keyes, and pis keyes shulden opyn and bynde to for3yue synnes, and opyn men heuen, and to curse opur men pat don a3en goddis lawe.

pe secounde errour in pis poynt is more perelouse in pe churche, for pharesees alargen her browes and gogelen fer fro goddis lawe; and pis Witt pat crist spekip of stondeb not in mannes lawes, ne in opur curious lawes, as matematik, or lawes of kynde, but it stondep in goddis lawe to holde men in messur perof, and to teche cristen men hou pei shulden lyue to god and man, and come to heuen.

but it seme pat iche prest pat tellip trewly pe lawes of god hab his power, more or lesse, afer pat god wole 3yue him, and mennes rules or mennes chesin ben not gospel in pis poynt, ne any beleue pat pei ben sope, if pe gospel grounde hem not; and perfere kepe wole goddis
lawe, and lyue þou in bileue of crist.  
<1L 22, 26><T MT23><P 342>

but þe littel writt is þis: crist bad ten leprose 
men go and shewe hem to prestis, as it was 
boden in þe olde lawe, but þis prestis in þe 
oodle lawe assoileden not ronwngly, as we don 
nowe, but bi signes of goddis lawe þei shewed 
were, and which weren not leprose, and to her iugement shulden men 
stonde. but crist tau3t in þis gospel þat he cam 
not to destru3e þe lawe, but to fullfille it, as he 
tellij be-fore bi mathewe;
<1L 3, 4, 5, 8><T MT23><P 343>

and gyue we to aduersaries here þat men shulden 
goo and shewe hem to prestis, for so men iden 
bifore tymne bope in þe olde lawe and in þe 
newe, but hou shulde men take of þis to roune 
wiþ prestis and þus to be assoiled?
<1L 23><T MT23><P 343>

Here men seyne þat it were good to holde þe 
fourme of hooly churche, as men iden before 
þat tymne þat þe fend was vnbounbden and þis 
lawe made. fer þenne crist assoiled þicker men 
þenne he did e aftur þe tymne of þe lawe. 
<1L 12, 13><T MT23><P 344>

for now prestis prechen not to þise men þat ben 
conuerd bi grace of crist, but þei seyn þei 
fordon synne and þat is more þenne any 
prechynge, and þus þei gon bifore crist, and 
leuen þe maundement þat þe biddij, and 
antecrist cannot dispreue þis wit bi resoun ne 
godis lawe. 
<1L 5><T MT23><P 345>

3e, if he shriue him to þe pope and þus alle 
autorites þat ben founden in goddis lawe, þat 
techen þat men shulden shriue hem, ben to 
graunt to þis witt;
<1L 16><T MT23><P 345>

if þou be a prest of cristis secte, holde þe payde 
of his lawe to teche his puple cristis gospel, al if 
þou feyn þee no more power; 
<1L 23><T MT23><P 345>

OF FAITH, HOPE AND CHARITY: Sicut enim 
corpus sine spiritu moritur ita opera sine fide: 
Iacob 3: fides sine operibus mortua est: 
Capitulum primum: For it is seide in holdynge of 
oure halyday þat we schulde ocupie þe tymne in 
prechynge and preiynge and deuoute herynge of 
þe lawe of god, and ouer þis many freris, as 
bastardis to goddis lawe, tellen ipes or lesyngis 
and leeuæ þe herfore schulden men lerne of þre 
good vertuæ, þat þe gospel of poule cleþþ feþþ, 
hope, and charite. 
<1L 3, 4><T MT24><P 347>

and by þes þre membris may þou knowe goddis 
lawe þat spekiþ of feþþ on diuerse maneres. 
<1L 15><T MT24><P 347>

and herfore schulden we trowe alle þe lawe of 
god, and trowe þat it is trowe by euer part of it; 
<1L 11><T MT24><P 349>

But lyue wele after goddis lawe and hope to 
haue þis loue, for no man schal knowe ne trowe 
to haue it but if god wolde telle him priuuely. 
<1L 1><T MT24><P 352>

þe secounde vertu of þes þre many freres 
reueren, for crist tan3t in hijs lawe þat men 
shulde not begge, but holde euen his ordre, and 
þe schulde come to heuen;
<1L 31><T MT24><P 352>

þe first is lawe of oure good god to do good for 
yuyl; þe topure is lawe of þe worlde, to do good 
for good and yuel for yuel, as mannus maner is; 
þe bрид is þe deulas lawe, to do yuel for good, 
and þis is maner of men whan þeï ben turned to 
deuelis. 
<1L 27, 28, 30><T MT24><P 353>

and if a man knewe no more of goddis lawe but 
þise sixtene condicions and bisyede him to kepe 
hem, he my3st li3stly come to heuen and like 
who went amys. 
<1L 6><T MT24><P 355>

Crist and his apostlis and þe olde seintis þat 
weren til þat þe fend was vnbounbden and þe 
courte of rome bi open witnesse of her lawe, 
techen þis bileue;
<1L 24><T MT25><P 357>

þe toon fallij to kny3tis and kyngis wiþ obere 
lordis, þat shulde defende wiþ strenge þe lawe 
of crist in his boundis; 
<1L 3><T MT27><P 408>

þe tober offfis to purge þe chirche fallij to 
prestis, þat crist hæp ordeyned to telle generally 
is lawe to lordis and comyns what þey shulden 
do, and to stonde for goddis lawe to bodily dep 
3if it he nede. 
<1L 10, 12><T MT27><P 408>

A curat shulde preche to þe puple treuþis of 
goddis lawe Þat euere ben grene, for þanne he 
ledij his sheþ wel in hool pasture þat wole not 
rote; 
<1L 17><T MT27><P 408>

Capitulum 4m: but heere anticrist arguep 3ænus 
þis lawe of god þat bi þis same skile lordis þat 
lyuen worldliþy shulden holde hem payed of þer 
fede and þer hiling, but were þanne þer 
lordship and þer tresour to helpe reumes? 
<1L 4><T MT27><P 412>
and certis þese axen bodily trauel and myþi
defense of goddis lawe þat shulden not acorde to
prestis;
<L 25><T MT27><P 412>

and so worldly lordis shulden knowe wherfore
god 3af þem þes godis, and serue god bi þes
godis in myþi defending of his lawe;
<L 28><T MT27><P 412>

3it arguþ an anticrist a3enus þis lawe þat poul hæp
teld;
<L 1><T MT27><P 413>

3if þei hadden bi anticristis lawe weye to plete
for þes godis, þey wolden stryue and curse for
hem and wrongly disturble þer sugetis, and þus
to haue bi title of almes as crist hadde is more
worshipful, for lawe of þe lord is betere, and þus
prestis ben more lik to crist, and þus prestis
shulden bi title of almes 3yue lore and leding to
þer sugetis;
<L 16, 19><T MT27><P 414>

and in tokene hereof god telde in his newe lawe
lilte or nouþi of 3yuyng of dymes.
<L 15><T MT27><P 415>

sipen crist wolde not curse for þes wrongis, and
þei waren more þan oure wrongis, bi what lawe
shulden we haue title to curse þus for oure lesse
wrongis? no drede crist hadde more riþi to þes
dymes þan any cristman shulde to have to
dymes or to offeringis or to any good by mannus lawe;
<L 28, 32><T MT27><P 415>

and 3if þey taken of þe olde lawe þat dymes ben
due vnto prestis, myche more in þe newe lawe
whanne prestis ben more worby bi crist. soþ it is
þat dymes weren due to prestis in þe olde lawe,
but þey weren holdun to do aþen sleyng of
beestis and hard seruyss.
<L 3, 4, 6><T MT27><P 416>

no drede þou maist not answere heere ne iustefie
þy part bi goddis lawe, and þus in þe newe lawe
sipen prestis bigunnen to plete þus, þei han left
to do þer offiss, as þei leften in þe olde lawe;
<L 19, 21><T MT27><P 416>

Capitulum 7m: of þis ground may men se ouer,
þat 3if an hye prælat charge a persoun to 3yue
hym godis þat is not groundid bi lawe of god for
to 3yue, þys persoun shulde not 3yue þes godis,
neper for cursing ne spere censuris.
<L 28><T MT27><P 416>

and no drede þis persou assentide to þe wrong
of his prælat aboue, whanne he 3yueþ þus pore
mannus godis bi 3ifte þat goddis lawe techip not.
for al treueþ is in goddis lawe, and detis feyned
wipouten it ben pure robbery of þe puple;
<L 1, 2><T MT27><P 417

þey wolen bi process of þer lawe priue a man of
his benefiss and putte in anoþer fend þat wolde
blily robbe pore men and þus 3yue þis robbery
to þis prelat of anticrist.
<L 11><T MT27><P 417>

and so men shulden quenche hem siþ þei ben
a3enus goddis lawe.
<L 17><T MT27><P 417

Also þe popis lawe biddip men to net here þe
massis of prestis þat ben comyn lechours.
<L 15><T MT27><P 418

Also poul biddip drawe men to dole not wip
siche men þat ben contrarie to goddis lawe, but
sich prestis ben contrarie to god and to his puple
as wolues of raueyn;
<L 20><T MT27><P 418

Also almes shulde he fre and discreet as goddis
lawe techip, for ellis it were not meedeful, and
god 3auþe no leeue to do it;
<L 10><T MT27><P 420

Capitulum 10m: Ant þus seyn summen heere
þat, as lordis of þe world shulden widdrawe þer
lordchip fro c1erkis dowid aþenus goddis lawe.
also comyns of þe pariþis shulden widdrawe þer
almes and 3yue it aftir þe lore of crist, for ellis
þey reuersiden crist and dispisiden hym and
chosun þe fend.
<L 3><T MT27><P 421

siche sutiltees of priue resouns þat ben hid in
goddis lawe shulden mue ouer men on goddis syde
to holde cristis ordenaunse in his boundis;
<L 6><T MT27><P 422

As we gessen þat þis man þat holde wei crixis
lawe is a leme of hooly chirche, þe which
chirche is oure modir, So we gessen of anoþer
man þat reuersip cristis lawe, þat he is a leme of
þe fend and no part of hooly chirche;
<L 30, 32><T MT27><P 422

and þus errour in bileeue, to trowe to þe pope and
to bishops as men shulden trowe goddis lawe,
makip many men blamed of god, for men
shulden trowe to þes prælatis aftir þer dedis
groundid in goddis lawe; but men shulden trowe
to crixis lawe ouer þis as bileeue.
<L 19, 21, 22><T MT27><P 423

for þis is no wilful almes but 3i1ding of dette bi
mannus lawe.
<L 36><T MT27><P 423

but þey accusen more þe pope to take part of
mannus dampyng þat tristen so myche in þe 
popis bullis more pan in lawe or skile of god.
\(<L\ 13\><T\ MT27><P\ 424>

but trowe we herefore pat god wole folde fro
ri\(3\)tesnesse of his lawe?
\(<L\ 16\><T\ MT27><P\ 426>

and not pat men shulden f\(3\)te togider for siche
lordchip of anticrist, 3if it be treue of goddis
lawe god in \(\hat{p}\)at conforme it, and 3if it be falsed
a\(3\)enus god, 3it it is treue as austyn seip, and so
god conforme it to be puny\(3\)schid bi his wille;
\(<L\ 20\><T\ MT27><P\ 427>

and men trownen as billeue \(\hat{p}\)e pope hap no
power but to edifie \(\hat{p}\)e chirche bi \(\hat{p}\)e lawe \(\hat{p}\)at god
hap 3oun;
\(<L\ 32\><T\ MT27><P\ 426>

neber pope ne ober man hap power but to helpe
\(\hat{p}\)e chirche bi goddis lawe, and pus feynynge
of anticrists powere, \(\hat{p}\)at is fals a\(3\)enus \(\hat{p}\)is treue, 
comep of \(\hat{p}\)e fadir of lesingis and disseyuep
many men.
\(<L\ 35\><T\ MT27><P\ 426>

and as anentis heresies of \(\hat{p}\)e pope and his clerkis
supposen many trwe men \(\hat{p}\)at he and hise ben
heretikis, for \(\hat{p}\)e holden a\(3\)enus goddis lawe
worldly lordchipis in prestis hondis, and \(\hat{p}\)is is
a\(3\)enus crist and his lawe, and maynteynen
wrong a\(3\)enus worldly lordis.
\(<L\ 4,5><T\ MT27><P\ 427>

mennus diffynyng of heresie is litil worb but to
blame men pat don and speken a\(3\)enus goddis lawe,
for siche ben mooste heretikis.
\(<L\ 10><T\ MT27><P\ 427>

for 3if philosofie and dyuynite wantiden in \(\hat{p}\)e
reume of englond, where were \(\hat{p}\)anne billeue of
men or goddis lawe in englond?
\(<L\ 20><T\ MT27><P\ 427>

and perfore it were good \(\hat{p}\)at \(\hat{p}\)es studies and
collegies \(\hat{p}\)at ben in hem stooned in as myche as
\(\hat{p}\)ei acorden to goddis lawe and lyuen wel, and as
myche as \(\hat{p}\)ei discorden fro cristis lawe \(\hat{p}\)at \(\hat{p}\)ey
weren mendid.
\(<L\ 29,30><T\ MT27><P\ 427>

and contynue \(\hat{p}\)ey in good lif and in boundis of
goddis lawe, and \(\hat{p}\)is shal make \(\hat{p}\)e folc more
trowe \(\hat{p}\)an deip dege takun in scole, and manye
sciences ben vsid in scole pat proffiten not to
goddis lawe, but tarien and letten fro \(\hat{p}\)is lawe, as
poul techip opnyly. and \(\hat{p}\)us mannus lawe taw3t
in scolis lettip goddis lawe to growe, and no
drede god is \(\hat{p}\)at maistre \(\hat{p}\)at wole teche nou as
redily as he wolde bifoire \(\hat{p}\)is tyme, 3if preistis lif
be shapun herto. and \(\hat{p}\)at semybp no good mene to
passe ouer cristis ordenaunse and his lawe for
good \(\hat{p}\)at god sendip herof, for \(\hat{p}\)anne men
shulden not drede to symne.
\(<L\ 19,21,22,23,26><T\ MT27><P\ 428>

Capitulum 15m ant heere \(\hat{p}\)e freris wip \(\hat{p}\)er
fautours seyn \(\hat{p}\)at it is heresyse to write pus
goddis lawe in english, and make it knowun to
lewid men.
\(<L\ 2><T\ MT27><P\ 429>

it semyb first \(\hat{p}\)at \(\hat{p}\)e wit of goddis lawe shulde be
tau3t in \(\hat{p}\)at tunge \(\hat{p}\)at is more knowun, for \(\hat{p}\)is
wit is goddis word.
\(<L\ 6><T\ MT27><P\ 429>

Also \(\hat{p}\)e hooely gost 3af to apostlis wit at
witsunday for to knowe al maner langagis to
teche \(\hat{p}\)e puple goddis lawe herby; and so god
wolde \(\hat{p}\)at \(\hat{p}\)e puple were tau3t goddis lawe in
dyuerse tungsis;
\(<L\ 13,14><T\ MT27><P\ 429>

for \(\hat{p}\)us goddis lawe wolde be betere knowun,
and more trowid for onehed of wit, and more
acord be bitwixe remeus.
\(<L\ 28><T\ MT27><P\ 429>

but lyue men good lif and studie many persones
goddis lawe and whanne chaungyng of wit is
foundun amende \(\hat{p}\)ey it as resoun wole.
\(<L\ 11><T\ MT27><P\ 430>

first \(\hat{p}\)ey wolden be seun so nedeful to \(\hat{p}\)e
engl3schmen of oure reume \(\hat{p}\)at singularly in her
wit lay3 \(\hat{p}\)e wit of goddis lawe, to telle \(\hat{p}\)e puple
goddis lawe on what maner ouere \(\hat{p}\)ey wolden.
\(<L\ 16,17><T\ MT27><P\ 430>

freris wolden lede \(\hat{p}\)e puple in techinge hem
goddis lawe and \(\hat{p}\us \hat{p}\ei wolden teche sum, and
sum hide, and docke sum. for \(\hat{p}\)anne defaultis in
\(\hat{p}\)er lif shulden be lesse knowun to \(\hat{p}\)e puple, and
goddis lawe shulde be vntreweliere knowun
bope \(\hat{p}\)i clerkis and bi comyns.
\(<L\ 19,21><T\ MT27><P\ 430>

alle \(\hat{p}\)es newe ordis dreden hem \(\hat{p}\)at \(\hat{p}\)er
synne shulde be knowun, and hau \(\hat{p}\ei ben not groundid
in god to come into \(\hat{p}\)e chirche, and \(\hat{p}\us \hat{p}\ey
wolden not for drede \(\hat{p}\at goddis lawe were
knowun in engli3sch, but \(\hat{p}\ey my\(3\)ten putte
heresyse on men 3if engli3sch toolede not what
\(\hat{p}\ey seyden. god mue lordis and bishops to
stonde for knowing of his lawe. Capitulum 16m
it were to speke ouer \(\hat{p}\is of dymes and of
offeningis \(\hat{p}\at ben hire to prestis \(\hat{p}\at don trewely
\(\hat{p}\)er seruyss; and dymes ben clepid goddis part in
goddis lawe for greet wit.
\(<L\ 26,29,32><T\ MT27><P\ 430>

\(\hat{p}\)e ey\(3\)the maner of creaturis ben comyn pingis
\(\hat{p}\at god hap maad, and hooily writ spekip of hem
in many bokis of goddis lawe.
\(<L\ 10><T\ MT27><P\ 431>
but god lymytide in moysees lawe pat prestis and dekenes shulden lyue on dymes, and semelily sian maner lastide vnto pe comyng of crist. but non in pe pridde tyme of grace prestis and pretalis chalengen to hem dymes and mennus offeringis bi autorite of pe olde lawe, and pis semyby skileful, so pat men trauele wel wip hem for men shulden paye per dymes 3it as pey diden in pe olde lawe, but hey shulden not brene hem nou, for per ben many pore goddis seraunntis, and pus lawe and skile chaccibip men to 3yue to trewe prestis pe dymes, for pis were moost li3t and resonable 3if pat prestis lyuen wel, and men neden not to rikene heere hou ofte pe olde lawe biddip pat prestis shulden haue hem; but for crist and bise apostlis weren feewe and lyueden on litil almes, y cannot se bi goddis lawe pat ne dymes may be partid among cristis pore men, pe whiche crist tellip in pe gospel, as pore feble and pore lyme and pore bylynde. <L 23, 27, 29, 30, 33, 35><T MT27><P 431>

Capitulium 17m: it were to showe aftir pis pat pe lawe pat god 3yueb bi seynt poul his apostle in his writing to tymothe shulde not ceesse for oure taking of offeringis and dymes bi pe olde lawe. <L 7, 10><T MT27><P 432>

lord, sib pis is a skileful reule pat goddis lawe 3yueb to prestis and clerkis, why shulden hey leve pe his for a willeful chesing pat pey taken of pe olde lawe? <L 13, 15><T MT27><P 432>

si3pen we taken dymes of pe olde lawe bi oure oune autorite, leve pe we not pis bileue pat god 3yueb vs bi poule apostle; <L 21><T MT27><P 432>

and of pis may men se ouer pat prestis shulden not gedere to hem dymes and offeringis of many chircis, pat weren ouer per fode and hillinge, for pis were not leecese to a prest for to do in pe olde lawe; <L 26><T MT27><P 432>

and pis parting were ofte vnskileful, and pus siche general lawe wered nou3t, and per ben opere difficultees heere, what ping men shulden tipe, as wode or erbis or ober fruyt; <L 11><T MT27><P 433>

wip many siche doutis in lawe; <L 15><T MT27><P 433>

pe lawe spekip of siche holours pat synnen pus out of matrimonye, heu hey ben not weddid wip pe chireche ne wib god, pat is pe soulis spouse; <L 9><T MT27><P 435>

for bodly and goostly pis curat doib harm to his sheep more falsly pan koude pe fend, for he is more homely enemie, and pis wipdraving of godis for pis synne semyb to streche for opere synnes, for 3if an herde be doump at home and 3yue hym to worldly ocupiation, and wipdrave his goostly help fro his sheep pat he shulde fede, or 3if he stonde in lords courtis or in offiss of pe king of or of opere, and leve pe seruys pat god axip to kepe his sheep in goddis lawe; <L 3><T MT27><P 436>

and so ofte tyme pe remenaunt of tijis were to liti for dispensis pat anticrist makip to pursue siche men, pat stonden for resoun of goddis lawe, and hou eueru iuges spoken heere, pis were not a3enus goddis lawe, for al siche almes of tijis shulde be bope skileful and willeful; <L 10, 11><T MT27><P 436>

for siche ple is groundid in wronge don a3enus goddis lawe, for bi goddis lawe prestis shulden haue no more but fode and hiling for per offiss, and al pe remenaunt of per hire hey shulden hope of god in blis. <L 30><T MT27><P 436>

for pis is a cautel of pe fend contrarie to goddis lawe. <L 18><T MT27><P 437>

and pus who so wolde overcome pe fend, leue he pe fendis lawe and he world, and lede he his iif bi cristis lawe, and pus he shal best vencu3she hym and 3yue esaumplete to opere men, bope to his pari3shens and opere, hou hey shulden vencu3she pe fend. 

for we shulen take as bileeue pat goddis lawe passip alle opere, bope in autorite and in treu3 and in wit. first in autorite; for as god passip men, so goddis lawe mut passe in autorite mannis lawe, and herfore god bad his apostlis not to preche mannis lawe but for to preche pe gospel to al maner of men. 

and pe herte of pis lawe is pe gospel of iesu crist. <L 13><T MT27><P 438>

for pe lawe of god damnyb hym pat chesip pe worse and pe heuyere and leeeub pe better and pe li3tere, bope to hym and to pe puple. 

pe pridde offiss pat fallip to persouns is to greese pe scabbid sheep and to tell hem medicyn of goddis lawe whereby pey may be hool; <L 4><T MT27><P 439>
but good will and trewe speche of goddis lawe shulde make hem known.  
<br/>&lt;L 11, 14&gt;&lt;T MT27&gt;&lt;P 446&gt;

and pis moue many men to speke a3enus pes foure sectis, for no man kan gronde hem in pe ordenaunse of crisiis lawe, and no man seib pat crist for3at hem 3if crist wolde pat pey were of his churche;  
<br/>&lt;L 16&gt;&lt;T MT27&gt;&lt;P 447&gt;

and lewid foolis, pat arguen heere pat crist ordeyned not pis prest, shulden lerne pe lawe of portirie, hou god ordeynede in a comyn ping alle pe synguleris prel.  
<br/>&lt;L 23&gt;&lt;T MT27&gt;&lt;P 448&gt;

wedding wip pes newe bilawis, passinge hise wedding wip goddis lawe, makip hes newe roton sectis and putip bihynde pe sect of crist. and hys pe laste ordre of freis seip a3enus goddis lawe pat willeful begging is more meedeful pan ony lif of hes opere ordinis.  
<br/>&lt;L 8, 16&gt;&lt;T MT27&gt;&lt;P 448&gt;

and ech of hem shulde haue his fole, and shulden not be widded wip manus lawe, ne wip fole, ne wip houis, but holde hem payed of goddis lawe, and chaunge fole, as god moudyde hem, and haue no propre dwelling of per oune, as crist per maysstirs tau3te bifoore.  
<br/>&lt;L 22, 23&gt;&lt;T MT27&gt;&lt;P 448&gt;

but god mut algatis punyshhe pis, for pes persouns shulden kepe pe shep affer pe lawe pat god hap 3ouvyn hem.  
<br/>&lt;L 21&gt;&lt;T MT27&gt;&lt;P 449&gt;

and no drede siche a prest pat hap bope wit and wille to do pe pre offis of an herde, pat ben teld bifoore tyne, shulde be takun to pis offis affer pe lawe and wille of god. but who shulde chese hym berto is myche stri by manus lawe:  
<br/>&lt;L 8, 10&gt;&lt;T MT27&gt;&lt;P 450&gt;

and seyn pat he shulden 3yue siche offiss who euere presentip, and lewyd patrouns seyn pat pey shulden presente to siche offiss bi per lordchip, but goddis lawe tellip litiil or nou3t of siche chesing of curatis.  
<br/>&lt;L 14&gt;&lt;T MT27&gt;&lt;P 450&gt;

and pis yenken summen pat bi goddis lawe and resoun curatis shulden wele do per offiss and have no more but gode and hiling, and oper pe puple pat shulde be tau3t or prestis bi per oone wille shulden chese pis seruyss of prestis;  
<br/>&lt;L 19&gt;&lt;T MT27&gt;&lt;P 450&gt;

and instyng wij inducting and many opere mannus lawis weren not to charge, but r3t offiss pat pis curat shulde do, and it semy a greet praldom bro3t in bi anticrist pat a puple pat pe pope knowip not, as he knowip not pis able prest, shulde be nedid bi pe pope to take pis prest, and 3yue hym godis more pan goddis lawe lymytiip hou euere pat he mynistro; for bope pis almes shulde be meedeful and frely don bi goddis lawe, and it were to greet seruaage to nede men to 3yue per godis to a prest pat dide hem harm, 3e 3if he were cause of per damplyng.  
<br/>&lt;L 30, 32&gt;&lt;T MT27&gt;&lt;P 450&gt;

but pe fendi part is so strong, and strengid bi ipocrisie pat mannus lawe is so hooly and biddip men to obsche per payne of per dampanyung, pat goddis lawe is put bihynde.  
<br/>&lt;L 3, 5, 7, 9&gt;&lt;T MT27&gt;&lt;P 451&gt;

for it is n3p3t groundid in goddis lawe pat her shulde be siche a pope ne pat he shulde his reule pe puple bi pe lordchip of his lawe.  
<br/>&lt;L 11, 13&gt;&lt;T MT27&gt;&lt;P 451&gt;

and siben pei han many skiles pat prestis shulden not be his dowid, bope bi pe olde lawe and pe newe, and bi pe lif pat crist ledde, pey shulden be heere hardly in bileeue and lette his dowing of anticrist, and n3p3t obesche to pope ne bischop but 3if pey taul3ten pat pey suen crist in his and seynis pat pey kunnen allege shulden n3p3t be heere suyd ne trawid, but 3if it be tau3t pat pey suen crist in pat pat pey helden wij his dowing.  
<br/>&lt;L 25&gt;&lt;T MT27&gt;&lt;P 451&gt;

and pis principle of bileeue shulden prestis holde and lerne goddis lawe, and not obesche to pope or bischop but in pat pat crist groundip it;  
<br/>&lt;L 14&gt;&lt;T MT27&gt;&lt;P 452&gt;

and ciprian made pis lawe, and it is in pe popis bokis, pat crist onely shulde be herd in pat pat he spekip moost principaly. and his sib neper popis ne bischopis kunnen gronde bi crist pis curatis offiss, ne pey shulden hys make persouns, pe chirche shulde a3enstonde hem and tunne a3en to goddis lawe in pe lyuyng of curatis. and it fallip to kyngis heere to ordeyne pes prelatis bi goddis lawe, for pey shulden quykene pe kyngis pule
and helpe pat pe kynges ledde not deules.  
< L 18, 22, 24>  
P 452>

for wise curatia shulden a3enstonde it and 
seculer lordin shulden mayntene hem, and pus 
noon errore in goddis lawe reymgnyb but for foly 
of clerks, and for sloupe of worldly lordin pat 
helpen not heere a3enus fe hend.  
< L 33>  
P 452>

and pus 3if pis principle of bileue were wel 
practisd of pe churche, goddis lawe shulde turne 
a3en and manns lawe shulde be dispisid, for no 
dedes shulden be acceptid but 3if pey ben 
groundid in cristis lawe, and so alle maner of 
men shulden stonde in ground of crist and his 
lawe.  
< L 9, 11, 12>  
P 453>

ech siche person mut nedis answere bi resoun 
to god for alle his sheep, but manns lawe 
bigilip not to god and answere pus for herdis offiss, 
and perfore it mut be groundid in goddis lawe 
to holde pus residense bi vikere. but it semy 
certeyn of goddis lawe pat noon may teche pis bi 
resoun to be pus herde of pes sheep, and to be 
pus absent fro hem;  
< L 19, 20, 21>  
P 453>

and perfore pis herdis floc may resonably 
wipdrawe his hire for he trauelip not on hem bi 
pat lawe pat he axip his hire.  
< L 25>  
P 453>

and y cannot answere heere 3if men studien 
goddis lawe, and in pe mene tymen failen not to 
per sheep in pingis pat perteynen to per offiss.  
< L 34>  
P 454>

for pe fend hab mouyd men bi pride and bi 
coueytise forto bihete pat pey wolen do more 
pan pey han power or wit to do for take pou hede 
to oure popis, to bischops and to oure persouns, 
and pey reckon litil of per charge hou myche it 
be and hou large, so pat hem come wynnyng and 
worldly worship bi per staat, and so sib pe staat 
of prelacye takip sumwhat of goddis lawe and 
sumwhat of manns lawe contrarie to goddis 
lawe, trewe men shulden purge pis staat and lyue 
clene bi goddis lawe. for saracenes wip opere 
sectis holden myche of cristis lawe, but opere 
lawis pat pey meddlen maken pis sect displese to 
god; and god woot wher straunge lawis ben 
meddidd more vnndir oure popis wip cristis lawe 
pay pey ben meddild in opere sectis. it semy 
pat prestis pat kepen parisi3chis shulden teche 
hem pe gospel of crist bohe bi liif and bi word, 
and mouse hem to holde charite, and bisie hem 
not in opere pingis neper of pe world ne manns 
lawe, and make obediensse to per pretatis as 
myche as goddis lawe techiip.  
< L 1, 2, 3, 4, 7, 11, 12>  
P 456>

and pis lore were good to persouns, to 3yue no 
tribut to per pretatis and make no straunge 
dispensis but 3if goddis lawe mouyde per-to.  
< L 17>  
P 456>

ben not grounded in goddis lawe and perfore 
men shulden dispise hem. 3yuyng of taliage to 
pay kyng is licly groundid in goddis lawe. for 
crist 3af mekely to pe emperour tribut, as pe 
gospel seib, but he 3af not to pe hye bishops ne 
pharisees ne saduccees.  
< L 22, 24>  
P 456>

for pey wolen hange vp treube and mayntenyng 
of goddis lawe; and pei ponderen wip pis 
suspending pat pei don it for ri3twisenesse to 
techre curatia obedience and mekenesse bi godis 
lawe, and al pis is falsly feynd bi anticristis 
ipo crisis.  
< L 35>  
P 456>

for goddis lawe is lettid to shyne bi lawis pat pis 
hil vsip, and coolding fro charite makip stormes 
bis hiil; but grace of god hab helpid men to 
clue pis hil and make it knowun, and god 
contynue his help heere and make his lawe to 
shyne frely. Amen. (Explicit tractatus de officio 
pastorali)  
< L 29, 33>  
P 457>

DE PAPA: De Papa: Capitulum primum: god 
seib bi ieremye pat he wakide eerly to his puple 
and criede his lawe bi his prophetis, pat weren 
marrid in goddis cause and for profit of his 
churche, bope for cleris, lordis and comyns.  
< L 2>  
P 460>

pus god mueb many men in tymen of grace to 
telle his lawe;  
< L 9>  
P 460>

and for prestis flylen heere on per syde, as opere 
men don, summe prestis penken pat pey shulden 
crye and telle goddis lawe to pe puple;  
< L 12>  
P 460>

pe firste bok of goddis lawe tellip hou god 
manassaide pe fend: "y shal putte enemeye," seib 
god, "bitwixe pew and womman, and bitwixe pey 
seed and heere seed, and she shal al tosquatte 
pyn heed".  
< L 29>  
P 461>

men seyen pat pe pope leceuip pis, but he wole 
gladly make a lawe and make his lawe in more 
worship and more drede pan cristis lawe.  
< L 25, 26>  
P 462>

profere reuems to hes popis pat pey wolen 
obesche to hem in pe fourme of goddis lawe, but 
now more pan crist axide;  
< L 3>  
P 464>
for it may falle þat þe pope graunte to riche worldly men þat þey shulen go streiþ to heuene wipoute peyne of purgatorye, and denye þis to pore men, kepe þey neuere so goddis lawe. siche many giles of þe fend blynden men bi his viker, so þat treuþe of goddis lawe is turnyd into þis vikeris falseed.

Capitulum 4m: sipen ech seculer cristeman shulde willefullye chose his prelat, and loue hym bi goddis lawe, and in his ordenaunse which heere han trewe men seyd ofte resoun, as cleane foure sectis be lordis as fendis lawe, and for if goddis lawe were kept cleane wite fully to take to pope and lede his floc bi goddis lawe. and certis þat pope þaylþ heere oþer for kunnyng or for wille is vnhaþle to take to pope and lede his floc bi goddis lawe.

Heere han trewe men seyd ofte þis is a fendis resoun, as 3if þe arguere wolde men þat þrist faylþde in his lawe and in his ordenaunse which heere shulen, and þus men mene alle in dede þat ben of þes fourse sectis.

and þus it semep þat alle þes fourse smacchen sumwhat of heresye, and þey louen not iæu crist, for þey haten þus his lawe.

and so þe mooste inconuenient þat antacist kan bringe of þis is þat þrist lawe were holdun clene wipouten antacistis.

þanne shulden cristemen knowe þe vertu of crist and of his lawe;

and þanne shulden men wite aftir hou opere lawes, þat men han foundun, harmen þe chrirche many weyes, and maken goddis lawe less louyd. For keping of þes newe lawis occupieþ mensus witt and wilde, and axþ of hem a bisy traveul, and þus þey letten goddis lawe, and þus 3if antacistis lawe were good, it cristis lawe mut nedis be betere and sufficient in hym siff; and þus þe toper is to myche and doþ harm in cristis chrirche, and lettiþ cristis lawe to be suyd. and þus bringing in of þes lawis, þat lettiþ þe vse of cristus lawe, is þe mooste priuey synne þat þe fend hap foundun aþenus þe chrirche.

and þus cristemen shulden not lettre for þe drede of þe fend and for power of his cleriks to sue and holde cristis lawe.

for many men trowen heere þat as prestis in þe olde lawe, fro þe time of machabees vnto þat þei hadden slayn crist, weren þe worste kynrede þat god sufferide þanne to lyue; so aftir cristis steying, 3if prestis leeuen cristis lawe and bicomen reuleris of þis world by newe lawis þat þey han shapun, þis is nou þe worste kynrede þat is on lyue heere in erþe.

and þus goddis lawe techiþ þat willeful pouer of a prest, 3if þe haue mekenesse in his soule and opere vertues more þan opere, he is herby more to god, and þis byenneshe shulden prestis coueþte.

and þis crist is god in heuene, it is ful hard to reuerse his lawe, for no drede men moten rikene perfore at þe day of dom. and heere men sliden out oþere, boþe prestis and seculeris, whanne þey tellen more bi a cronycle of foly of an emperour þan þey tellen bi cristis lawe, þat is emperour of heuene.

and þus wite wel lordis and reumes þat þey moten nedis answere to god hou þey han holdun his lawe and stondun sad in his bilee.

and herfore biddþ god in his lawe þat his men shulden not be cloþed in wollun and lynnun
partid togidere, to tecche pis dyuersite in figure. 

as bestis han wit to etc and drynke, but prestis wit shulde not stonde in pis, but hou þey myȝten teche men to lyue in vertues bi goddis lawe. 

so bynde þou lordchip of þis world to seculer men þat han wit and vertu to worche aftir þis lordchip, aftir þe lawe þat crist hab 30uyn, and it may do myche good, goddis worship and his chiris his proift; but knyte þis lordchip to cristis prest and it wole lette hym to speke þe lawe of god and soulis heelpe, and strangle hym and many opere. 

sopely in þe olde lawe was salomonis temple a figure of þe chirche in þe newe lawe, but not þat þe chirche shulde be siche, but þre and large vndir þe cope of heuene, and stonde in vertues of mannis soule; 

but almes were to sue crist and ordeyne mennus lif aftir his lawe. 

and sip we taken of goddis lawe þat crist dwellip wiboute ende, he were a fool out of bileue þat diffide heere of cristis help. 

þat þe, 3yue þem grace to profite more aftir his lawe. 

þe it is þat many pseudois may spoke myche wibouthe ground, and perfore crist hab 30uyn a lawe to trowe hem not but 3if þey greden hem. 

trowe þou to vertuous dedis of prestis, and algatis þe þer mekenesse, þat þey couyeten noon hye staat þat is not gredind in goddis lawe. 

þes wordis of þe emperours pralatis þat ben not gredind in goddis lawe destriyen not hooly chirche, ne þe ordre þat crist hab sett; 

þe ordre of kyngis and dukis and knyȝtis and of seruauntes to hem ben gredind in goddis lawe, but not of popis and cardenals. 

and holde we þus cristis lawe wibouthe nouelries of anticrist, and seye we hou cristismen shulden do in þys fendis blast. 

men bi þe vertu of iesu crist þat þey dampoline not þes wordis to lȝ3ȝty wibouthe skyle, but reste in resoun and goddis lawe and holde al þat þese techen. 

We bileuen on cristis lawe þat 3if man synnede neure so long. 

þis is more grace of god þan þe pope telliþ in his lawe, for he wole nedis constreyne men to be asoylid of hym or hise, but þis durste noon apostle do. 

for mannis choys makip no prest, hou euere þis lawe be hyed. 

and pus seyen summe trewe men þat siche grauntings of þe pope þat ben not gredind in goddis lawe ben praulyelgies, 

(TRACTATUS DE OBLACIONE IUGIS SACRIFICII) For as meche as anticrist now in þe ende of þe world once woodli and more opinli impugnep þe trewe beleue tuaþt of iesu Crist, God and man, þat mi3þt not erro ne be fauti in superfluite and wanting in sufficiens of his lawe, it nedeþ þat feiful men arme hemself in mekenes and paciens to suffre deep in mentenance of þe feiþ of iesu Crist, if he he calde of God to so grete grace. And alþouþ it so be þat þe prophetis and Crist and his apostlis spoken riþt derkis of antecrist, 3it þe open malice schewid in stopping and peruerct and contrarious of Cristis lawe, þe weche he tuaþt in word and dede, 3eþuþ eyydens inow to feiful men þat studien and musen to knowe antecrist, what he schuld be. For now, what bi writing of olde seintis, what raþur bi þe opyn dede and experens of sotil conspiracie aþenst Crist and his lawe þe þedon þerof, he is opin to þo þat, mekel tristenyng þe þe Holi Gost mustyn in þis mater. 

And Poule seip furþurmoure þat þis man is contrarius, and enhauisid aboue alle þyg þat is seide or ellis wirschip as God, And for þe more declaring of þis hou schalt beleue as þe Apocalips seip (Aþor 12) þat þe deuyl hab a grete wrap aþenst þe peple þat kepþ Goddis commandements and han his lawe, þat is to mene in trowe lyuyng and quyk werk; and aþenst hem þe deuyl makip worre, for to withdraw hem from þis blessid lawe, and so to lett þe fulfilling of þe chosid noumbr, and so to tari þe dai of
And, siþ þe fende hàp hâd þis power upon þe clerge of Goddis chirche in þe olde lawe, wherbi he excludid and 3ut dop weulty al þe lawis from þe trewe beleue of Iesu Crist, he can do 3it þe same malice.

And perfore, as he chiﬀi inhabited þis bischoppis and þe pharisiseis of þe olde lawe, so ferforþ þat as þei supposidden and seiden þer was no bischop ne pharise þat beleued on Iesu Crist saue þe kursid comynte of þe peple, so hàp he now inhabitid our prelacie and pharisiseis, þat þe þe, as ferforþ as euer I koude aspi3e, bôp in worde and dede forsaken Crist specialli in þe poynsis þat I schal asigne sone hereaftur.

For þou schalt vnduratione þere þat þis Moises chiaier, þat Crist spekip of, is þe lawe of God, as seint Austen seib in (De uerbis Domini circa sermonem 38).

Crist besiidd himself ny3t and dai to make þe wille and þe lawe of his Fadur knowen to alle þe world, and þe persones wip alþe scelis3is, constitucions and statutis and ordenaunsis þat he kan deyse besieþ hym to stop and to furbarre the fredom of the gospel, þat þe be not know among Goddis peple, and he magniﬁþ his owne tradicions and constitucions, charging þe peple vnder grete peyne þat þei haue hem redilli wret, þat þei be ofte itau3r and strei3ti kept, and þat bi grete peynes and censuris.

So þat þis antecrist þat þus sittiþ in þe chirche enhaunsiþ hymself aboue Moises, þat brou3t to þe peple þe olde lawe, and also aboue Crist þat 3aﬀ þe neue law.

And, for more hi3e enhaunsiþ of himself and his lawis above Crist and his lawis, he susteinep in him and in his, and wriþit, redeþ and defendep opinii and preuelli in scolis and elliswhere þat Cristis lawe is þe falsist lawe þat euer was or mai be, and þat þi is eresiþ and blasfemie and contrarie to itself.

For þou3 a man wold worre a3enst antecrist bi þe textis of God is lawe, he and his disciplis hâd so depraude þe auctiorite þe veþof bi suspecion of falshede, and peruerd so scripture bi his fals glosis, þat welly al men, lernen and leywed, taken þat lawe as of liti auctiorite.

And wel I wote þat þis antecrist þat sittiþ in þe chirche, as I told before, sate neuer bi our dais ne long beforehand for to dampe þis sclaundre of Crist and his lawe, but rubur to susteyne it. Wher þat king Herri þe foureþe, þat nou3 late di3id, seet þonde for to haue defendid Crist and his lawe from þis sclaundre I wote neuer.

But I prai þe here, who diirst opyn his mouþe a3enst þis antecrist and his disciplis and his lawe, and speke as unreuerentli þeþof as þei don of Cristis? And þus þis open enfauning of antecristis tradicions, and commending þeþof, and charging þeþof aboue Cristis lawe, makip tace us open euydens hou3 þis man, so ful of þe fende, enhaunsiþ himself aboue alle þing þat is God in kinde, or ellis seide a God bi ofﬁce.

But nou3, alþou3 the couetous prelatis, prestis and religious of þe olde law coude neuer 3eue a glose to Moises lawe, undur colour of wiche glose þei my3t haue þe wordli lordis, as our clerge is now, 3it þis antecrist wip his compersis and his disciplis ben so witti and sotiþ þat þei kan 3eue a glose a3enst Moises and Crist also;

3e, sir, rubur þan þei schuld faile in þis poynot or in any opur poynot of Cristis lawe, þe wiche is a3enst her lust, þei wil glose Goddis lawe euyyn þi his contradictorie, or ellis deny3e it utturli and seie þat þi is eresiþ.

But in þis poynot of beleue, as open and ech daisi experiens techip, þis grete persone of antecrist ofte before nempynd, þe wiche sittiþ in þe chirche of God, as it is before seide, schewing himself as he were God, hàp no reward to Iesu Crist and hys lawe and to þe auctoria þe writing or wordis, ne to olde seinttis writing, as Dyonyse, Ierom, Austen or seint Ciprian þat þei seip haue he wordli lordis, as our

And, for as meche as þis proud antecrist, contraring God and enhaunsiþ himself in auctorite aboue Iesu Crist, magniﬁþing his wilful determinacions aboue þe gospel, bi þat mene chiﬀi he distroieþ þe fêlp and þe auctorite of Cristis lawe as þou3 it were of none auctorite.

For þe deuyl of helle, wip help of his bodi þat sittiþ yppon þe bereschrewþ þat I spak of before, hàp knyt a nett so sotiþ in þis matir þat no man mai ascape clereli þis nett, and he be streiþi huntid þerwip, þat þat he most graunt Cristis wordis and his auctoria, and so reuerse þe
And so his simpilite is he avoicing of his auctorite of his lawe, for he supposip not he gospel generalli as grounde of his awne lawe, ne of any opur lawe he wiche he supposip for to be better or of more auctorite pan is his owne.

And herefore, sib he hap al his of himself and 3eueb gracioussli to every creature his owne byeng, for he nedecep none of hem, worbelpi and ri3fulli he sechip his owne glorie in creaturis, not for his owne nede but for nede of his creaturis, and iust service pat hei Owen to her maker pan of bis it suep pat, for as meche as bis antecrist sechip his owne glorie and demeip himself, as he dede schewi, so worbpi and glorious pat him nede no ping to founde himself or his lawe vpon saue his owne auctorite, power and wille, he schewi himself, as seint Poule seip, as if he were God. And bis transfigurid Sathanas, aftur pe first ofi fende pat inhabitpe hym, wijdwriwp wi fraude and violens from Iesu the feipfulnesse and pe tru3e leageanue, pe wiche pe peple owip to our king and lord, Iesu Crist and his lawe.

For whosoeuer do so obstinatli, be his determinacyon or wil neuer so contrarious to Cristis lawe, he wil deme him for an heretik and kille him. But bis ussered fende reckip nou3t hou3 dou3teful pe peple be in pe determinacyon of Crist and his apostlis, for bi pat he drawiwp pe peple to 3eue more credence to his lore, and to menteyne hym and his lawe pe more stifi.

And herefor, wylnyng pat his grete power and auctorite schuld be fulli knowe and magnefiid, he sendeip out into euyry kost of cristendom professours of his lawe in dyuers degeis, pe wiche opyn her moupe into blasfemie asen God of heuene and lacken Cristis lawe to the peple, and seien pat it is not onli insufficiente to gouverne Cristis chirche, but also pat it is fals and heresie, and pat hit killiwp pe peple, for pei seien after her owne falues menyng pat pe letter scleep, and pat Cristis law is not of none auctorite but in as meche as it is amitid bi pe chirche, pe wiche ys most famoussi told or seide of his grete ipocratie pat sittip in pe chirche, as it is seide before. And ful many of pe professoriss of his lawe seien and holden, opyn and preuei, pat pe popis lawe, pe wiche is nou3t most famoussi callid pe lawe of holi chirche, is grete or ellis gretter of auctorite pan Cristis law.

And so pei callen bis lawe famoussi canoun', pat is to seie autentik, fulli sufficient to rule pe chirche, so pat diuinite is not nedeful perto, for
And thus, what for suufficiency þat professouris of pis renegatis tradicions supposen in hem þe gouvernance of þe chyrche, and what for wynnyng þat þei felen to come bi her decreis and determynaciouns, and stabilising of her owne wille, and oppressing of Cristis wille and his lore, what also for scolanud þat is put upon Cristis lawe of falsnesse and insufficienç to þe gouvernance of his chyrche, and also for as meche as nou3 Cristis lawe is rapur matir of perseccion þan þat promocion to þo þat studien it and laboure it to make it knoen, fewe or welny none of þe clergie þat ben my3ti men and fredid besien hem in þe studie perof, but abou3te þat obur lawe þat is now callid canoun, þe wiche aftar þe power of antecrist nou3 regnyng is ful of wordli wynnyng and glorie.

Napeles it seembe þi scint Austen þat in his tyme was no scripture canoun sau onli Goddis lawe, conteynd expresse in þe bible, as he writte pleinneli in 'De civitate Dei' li: 18 ca: 38 and li: 19 ca: 17), as, if God wol, I schal write hereaftur.

Cristis breþe is his lawe þat combe out of his mouthe, þe wiche mouþe most spezialli and passingli is his manheed, bi þe wiche he spak his lawe. And not onli þis manheed is Cristis mouþe, but also alle trewe prestis and prophetis of þe olde lawe and newe lawe, and obur trewe feifulþat spoken Goddis law to his glorie and edificaçion of his chosoun.

For many seche breþis of almy3ti God ben þer, hop in olde lawe and also in þe newe lawe, þe wiche ben as loth as venym to þis forside spouse.

and þerfor, as Austen seib þei wolden, and þei had my3ti, haue do þat worde of þe gospel out of Cristis lawe'.

Napeles, þis corrupt spouse delitib þir so meche in þis newe breþe of auou3trœ of Goddis lawe, and so inwardli hatib þe breþe of Iesu Crist þat schuld he hir ueri houbonde, þat sche lieþ euer in awaiþ þat no breþe of Crist be blowe upon þir, and nameli no seche blastis as ben aœn her wordli lust and wynnyng.

For þei had lefte þe lawe of almy3ti God, her spouse, and wedded herself to gainful tradicions of mennyss bifindinggis, as Crist pleyneþ upon hem in þe gospel.

But I wote wel þat þe malice of oure prestis þat schewen þis hate aœn Crist and his breþe passip wipout comparson þe malice of þe ypcoritis of þe olde lawe. For þei were not weddid to Crist and to his lawe, as our clergje, iringgrid and imytrid, pretenden to be. Þus þan, as I haue seide in parte, þis proude prelacie, auou3ressa aœn Crist and his lawe, beten Crist and oppressen his mouþe and liþen in a stronge waite þerupon to accuse and to pursue Crist.

For I haue wist many men examynyd in our londe in dyuers materis þat haue be demed bi scripture, and sum haue ben conuyet of heresie bi þi chifff lymys of þis renegat, but I neuer koude wete þat seche antecristis lemys koude aleie for hem any hole processe or elles hole sentens or text of Goddis lawe, but onli her owne tradicions and determynaciouns, norwipstonding þat þe olde descripccion of heresie is þis Heresie is fals lory conariare to holi scripture obstinatli defendid'. And certis whoso wol nede Austens and Ieromes bokes, þat had ful meche and grete conflict wiþ heretiks, he schal se weI þat þei demed or conuiçit no man for an heretik, ne any doctrine to be heresie, but bi hole sentens of holi scripture þat is Goddis lawe. But nou3 is þe auctorite of Goddis lawe so fer put abak þat it suffisip not in our dyuyme scole to him þat schal rede or answere to make þis protestacioun: þat it is not his wille or entent for to seie or obstinatli defende any þing aœn Crist Goddis lawe.

And ouer þis, þat is to seie, hou3 þe meueþ in þe wordis of his protestacioun þat Goddis lawe and his determynacioun acorden not alweie, and so he schewip himself preueli to be an heretik and an antecrist. And ouer þis, siþ a man mai not, as olde seintis seien and supposen, be conucit of heresie bi lasse auctorite þan holi writt, þis apostata, conquiting men of heresie bi his tradicions, seib in þe same dede þat his owne wille and determynacioun is as meche of auctorite or more þan Goddis lawe;

for, as lawe is comparisound to lawe, so in þe same dege is auctorite comparisound to auctorite.

And ouer þis, þat is wers wipout mesure þan any bodili dise or snyting, he smitiþ Cristis peple gostli in withdrawing of her heuenli uytailius þat schuld be her euerlasting liiflode, as is good ensample and trewe teching of Goddis lawe.
And þus, as þei þat wipdrawen bodili mete from hem þat þei schuld fede ben seide in Englishe proverbe to bete hem upon þe wonbe, so þis schrewid and wickid seruant þat clerge, þat schuld be steuward in Goddis hous to dele þe brede of his lawe to his mene, betiþ hem to euerlasting deep bi wipdrawing of þis liffloode.  

<1150><T OBL><P 186>

Nathëles þer is an vnnmesurablenes, and so a drunkskhip, þat þis renegat and wickid seruant þat sitiþ in þe cichre as God usiþ meche, þe wiche drunkshkip stondeþ in þis: þat þis seruant kepþi not himself vndur þe mesure of Goddis lawe, neþur in manerse ne in beleue.  

<1181><T OBL><P 187>

But, wheþ him listiþ, he wipwriþiþ, addþor ðellis contrariþ þat aænest þe bidding of Goddis lawe in þe boke of Deuteronomi and in þe boke of þe Apocalips, þe wiche ben þe þast bokis of Goddis lawe, olde and newe, and forbeden adding and wipdrawing to eipur of þes lawes.  

<1183, 1184><T OBL><P 187>

Hereof þan þou maist se þat God haþ put alle þing in mesure, and mesurid his lawe on þe best wise, and wolde þat alle his seruantis and nameli þe clerge schuld soburli kepe himself vndur þe most perfite mesure of his lawe in þo þinggis þat ben longind to good manerys and trewe beleue.  

But expeereþ techiþ us nouþ houþ þis drunken seruant passþiþ the mesure of þis lawe in manerse and beleue, and þat in articlis and in poynsis wipout numbre.  

<1196, 1198, 1200><T OBL><P 187>

As anemst God and uertuous maner tauþi in Goddes lawe, þis wickid seruant is drunken and out of mesure of Goddis lawe in þis poynþi specialiþ and openli: þat he, aænest Cristis ensamle and tecching and aænest his open forbeding, occupiþþ wordli lordschippis and possessions on wordli wise.  

And þis renegat is so woodli drunke in þis poynþ þat he wol comyn in þis wip noon, saue wip seche þat ben out of þe soburnesse and mesure of Goddis lawe.  

<1203, 1204><T OBL><P 187><L 1209><T OBL><P 188>

And þis vnsoburnesse of þis vnruli seruant is not onli adding to Goddis lawe, but also contrariþþ and wipdrawing or amenusing perþro.  

First it is adding to Goddis lawe; for it passþiþ þe mesure and the ternmys perþro.  

And it is amenusing of Goddis lawe, for it performþþ not but wipwriþþ þat God biddiþ to be do as anemst the forsaking of al seche lordschip.  

And houþ þis dede contrariþ Goddis lawe, it is open in parti of þiþ þat is seide before.  

<1212, 1214, 1215, 1217><T OBL><P 188>

For þou schalt vndurstoneþ here þat every man in a maner schuld be a king in trew gouernauce at þe lest of himself after Goddis lawe, for every in a maner hatte a reme to gouern.  

<1260><T OBL><P 189>

For 3îþ þis hore make any constituicion or ordenaunce, — 3e, be it neuer so openli aænest Crist and his lawe and reson boþe, — þei menteyne þat for pleasance of þis strumpat, and ben redi at þe request of þis drunken calot to swere to hir drunken wille, and to kille any man þat wol reuere hir.  

<1270><T OBL><P 189>

For, alþouþ þei se wel, or mai if þei be not damnable recheles, þat þis lordschip in the clerge is openli dampned in holli wriþ, bop in þe olde lawe and in þe newe, as euþ was munscleyyn, auouþtrie, tresoun or þeþ, and notwipstonding þat þe clerge in immesurable numbre is purued of liffloode and heling in ful grete habundauce bi tîþþ, oﬀringgis and oþþr deuocations of þe peple, and notwipstonding into mentenaunce of her owne asteate þat þei ben nedid to pele and spoile þe pore comynys bi dyuerse mensy, 3iþ þei asteate of þe seeler lordis, from the king vnto þe lowist quyar,  

<1278><T OBL><P 189>

For bi þe leue of hir lemmman þat is drunken wip hir and doþ wip hir fornycacioun gostiþ fro chast Crist and his lawe, to whom þei schuld boþe be weddiþ for euery wipout any deuors, sum sobir men sche peynþ in preson wipout any pete, sum sche murburreþ þer, sum sche brenþop openli, sum sche cursith and banischip and pursueþ on dyuere wise wipout any mercy.  

For, certis, þe strong ladi þat Heraude held in auouþtrie was neuer more aþrist after þuþ blode of seint Ion þe Baptist þan þis lecherous fende, þat haþ sett hir see of hir affeccon vpon alle þe seclere lordschip of alle þe wide world, þristip after þuþ blode of þiefþþ þe þe þat grucchip, nameli in þis poynþ aænest þe fornycacioun þat sche doþe aænest Crist and his blessed lawe.  

<1292, 1302><T OBL><P 190>

For þe prophete seip þus to God: Pou schalt lese alle þo þat don fornycacioun frø þe, þe wiche fornycacioun stondeþ in vnefeþþalnus aænest God and his lawe, and nameli in mauþmetriþ, þat is unfeþþfullist, most euyn aænest the maieste of God, and is callid ryueli in scripture fornycacioun.  

<1305><T OBL><P 190>

For aftur þe tymþ þat sche began to agrise hir housbondis breþþe, þat schuld be Crist Iesus, þe wiche breþþe is his blessid lawe betokened bi þe wyne þat Crist made of watur, þe wiche wyne gladiþ mannys hert for euery, sche cheþe hir a newe wyne wiche sche swolwþiþ in stede of
Cristis wyne, and is to hir as wyne;
<L 1312><T OBL><P 190>

But, certis, þe grounde of refusing of Cristis wyne þat meruellisli confortiþ and kepþ men in sobirnesse, and chesing of þis wyne þat makþ men homewoode, is þe grete habundaunce of temporal possessions, þe wiche þis vnclene woman occupiþ a3enst þe lawe of God, for bi þis sche felle into apostasie a3enst his lawe. If sche wold lyue vnndr any lawe, sþþ sche pou3t neuer to turne to Cristis sobre lawe, sche most nedes forsake Cristis brepe and his purid wyne, and take to anopþr brethe and drasti wyne of her owne traditions. For þis liif ys generalli, as seint Ierom seip in a pistil, þat whoso wol not liyue vnndr Goddis lawe ma3i lyue vnndr his owne lawe. And, certis, þes lawe þat þis apostata is gouerned bi and gouemep opur is like drasti or vnfyned wyne þat is perlous to drynk.
<L 1320, 1321, 1322, 1323, 1326, 1327><T OBL><P 190>

So, and þis renegattis lawe were alle fals wipout colour of treue, it schuld begiJe no man;
<L 1331><T OBL><P 191>

But Parisiensis seip þat þe loue of Goddis lawe and contradicciou of decreis schufel reffryne men from þe studie of hem. Napeles þis newe bsesynes is in grete parti brou3t into þe chircpe, as I seide ri3t nou3, bi occasioun ofþr men homewoode, is þe wichen lawe, vndr Gaddis lawe mai lyue vndr his owne lawe. And þis lawe þat þis apostata is gouerned bi and gouemep opur is like drasti or vnfyned wyne þat is perlous to drynk.

For bi þis is þe wickid servant þat schuld lede Cristis peple the ri3t weie to heuene put ouþ of mesure and rule of Goddis lawe, and so, as Crist seip, casting no perel of soule þat is to come, etþþ and drinkiiþ wip folþ drunken þat ben not vnndr þe mesure of Goddis lawe, neipur in manerþs, neipur in beleue. And so þis po3nt, as I seide, among ful many opur þat ben longging to good manerþs is ful grete, and a notable eyudence in þe wiche þis vnesurable apostata is fal ouþ of þe mesure of Goddis lawe. I seide furburmore þat among ful many po3ntis þat longen to þe beleue þis wickid and drunken servant erþþ notabli in oon, and þat is in þe beleue of þe sacrjit oosts in oost þe he is as contrarious to Cristis lawe and as for ouþ of þe mesure þerof as he may be, as I haue in parti declaird before. For þeþ Cristis lawe techip þis sacrjit oosts to þe brede and wyne and Cristis bodi and þis blode, þis drunken dremer seip þat þis oost is neipur brede nyne wyne, ne Cristis bodi ne þis blode, but accidentis wipout subject. And so he Jeeþþ it a queynt name and a strange from trewe philosopher and Goddis lawe, þe wiche name as I suppose no man may conceyue ne vnndurstone for it includþ prophecicie. And þis is þe prophecicie of Danyel fulflliþ nou3, wiche he spake of antecrist vnndr colour of the grete tyrant and enmye of Goddis lawe.

But antecrist he renegat þat renoiþ openli Goddis lawe wol not þat any man take þe beleue of þis sacrament þiþ he auctorite of Crist and his lawe, but þat every man wip him reuere and reueþ alle þat Cristis lawe techip in þis po3nt, and þat he take þe beleue of þe sacrjit oost þat he auctorite of his ful holi and most autentik determynaciou, þe wiche is euyn contrarie to alle þat Cristis lawe techip of þe beleue of þis sacrament, as it is seide before.
<L 1460, 1461, 1462, 1465><T OBL><P 194>

For þis renegat þat renoiþ openli Goddis lawe wol not þat any man take þe beleue of þis sacrament þiþ he auctorite of Crist and his lawe, but þat every man wip him reuere and reueþ alle þat Cristis lawe techip in þis po3nt, and þat he take þe beleue of þe sacrjit oost þat he auctorite of his ful holi and most autentik determynaciou, þe wiche is euyn contrarie to alle þat Cristis lawe techip of þe beleue of þis sacrament, as it is seide before.

And þus antecrist, heed of heretikis, haþ don grete uiolens Cristis bodi and his lawe in ful many po3ntis, in þe wiche he reuereþ obstinatli Goddis lawe boþe in manerþs and in beleue.
<L 1626, 1627><T OBL><P 198>

And so, alþþ heþi be ne violent to menny goodis, 3it, certis, heþi ben violont to þe wittis of Goddis lawe or his heestis'.
<L 1632><T OBL><P 198>

But 3it grettist uiolens as me semeþ doþe he a3enst God and his lawe whan he dampeþ þat as he ofte dop for heresie, or drawiþ þat to his cursid word and lyuyng, as contrari to Cristis witt, worde and wille as he mai deuise. I prai þe, what uiolence is þis a3enst Crist and his lawe þat
And no rede þe tradicions of pharisieis teching þe children to seeþ /Corbona/ to her eldris was not so violent a3enst Goddis lawe as ben þe tradicions of þis grete renegat sitting in þe chirche, reneying Goddis lawe in himsylf and arting opur to do þe same.  

For þis article he goþ euenn a3enst Goddis lawe as it mai be pou3t.  

And allþou3 he had for his parte olde doctourris sentence and newe, and þe auctorite and determinacioun of þe chirche, and reson as fer as pure mannys witt mai streech, or þe use of þe chirche, 3it alle þis were not worthe a pi3e hele in a poynyt of beleue wipout expresse auctorite of Goddis lawe. For onli of God or of his lawe his schort forme of arguyng is good and strong: God or his law affermep þis, þerfor þis is feip to be beleued; or ellis God or Goddis lawe defendep þis, þerfore þis aþt3 not to be do. þis maner of argument founded upon God and his lawe is strong inou3 wipout any faute, for it halt bi þis necessarie mane þat God mai not erre.  

But as tou3ching þe beleue þat Cristis lawe techip in þis article, þat is to seeþ þat þe sacrif oost is brede and Goddis bodi, experience dop first, and þe beleue of Cristis lawe dop þe first and þe secunde, as seint Austen seip in his sermon /De pascha/, as I rehearsed long before, and holi scripture rehersid before confermep Austens wordis.  

For I suppose þat þer was neuer opur determinacioun in þis article þan expresse Goddis lawe into þat tyme.  

But, certis, I merueile meche here of þe presumpcion of þis newe determinacioun in a poynyt so fulli determined before bi God and his lawe, in þe wiche þe chirche was quietid into þe vnbinding of Sathanas, transfigurid into diverse sectis þat biogelen þe peple wip her meruellous signys of kunnyng and holyynes, For þe determinacion was wipout any nede, alþou3 it had be as wel acording wip scripture as it is euens contraric þerto.  

For seint Austen seip in /De icieunio sabbati/ In þo pinggis, in þe wiche scripture hab no þing oderained or determened of certeyn, þe custum of the peple or þe ordinance of þe getter men ben to be holden for lawe'.  

And so þat renegat so reneiyng Goddis lawe is in þe case of Vincent victor, of whom seint Austen wriþ þus in his boke /Ad Petrum presbiterum de origine animej, wher seint Austen rehersip þe opunion of þis Vincent, affermyng þat þo þat were ibore in original synne schuld entre into þe blisse of heuene alþou3 þei were nor bore a3en of water and of þe Holi Goost.  

For he seip in worde and dede þat whatever Goddis lawe seip in þis article of the sacrif oost, alþou3 it be or schuld be þe princepal sentens, 3it his ful holi determinacioun is to be holde in þis poynyt or parte, allþou3 Cristis sentence contrarie or wipstonde it.  

For Vincent suppisuid in his writing þe gospel to be chipp sentence, and I kan not se þat antecrist wol suppose þat in þis article, ne in þe mater of his wordli lordschip, or of his symonie, or of opur poynittis þat his lust is sett upon wipout grounde of Goddis lawe.  

For where opur heretikis, as we mai rede in Austens bokis and leromys, wolde seke colour of scripture, þis renegat sitting in þe chirche reckip litil of seche colouriris, but wipout charite affermep obstinatli his owne wille, as we mai se speciali in þe poynyt of his wordli lords chip, and in þe article of þe sacrif oost, and in ful many opur poynittis in þe wiche he reckip not hou3 euenn and openli he go a3enst Crist and his lawe, notwithstanding þat þe gospelle schuld be þe rule of þe predicacie from þe hi3est unto þe lowist. And what ioe seint Austen wolde haue had of this renegat, that gop so heedli a3enst Goddis lawe, a man mai vndurstonde bi his writing a3enst þis Vincent, wher Austen seip þus: Mi3t any man in
And of his word is of Austen, that maist coniect what Austen wold haue feldif of his antecrist, that euene him to be prince of strengehe, and haue take from him the besi3e sacrifice, and 3eue a sentence and a determynacioun a3enst the same prince and his prinapsal sentence, and wol pat alle men beleue it, and artip men to leeue the princepal sentence of Goddis lawe and to holde his determynacioun in his article of pe sacrif oost and in ful many opur.

For Austen kan in no wise behote everlasting bliss to pat ben not cristened in pe tyme of pe newe lawe, because pat pei haue original synne pat is not wasche aweie in water and in pe Holi Gost, wipout pe wiche wasching no man mai come to bliss, as pe gospel seip.

And no man supposip pe Rabur, but if it be pe newe determynouris pat presumen to amende Goddis lawe bi her contrarious determynacioun. 

But certis I dar not calle his act of pe foreseid seen a determynacioun, for as meche as Goddis lawe had fulli determened his beleue before; 

In tokenying wherof, his seen betoke to Beringarige no bing in his article of her owne auctorite, as dede Innocent wip his compors and new sectis, but onli Goddis lawe. And, as I seide before bi auctorite of seint Austen, wheuer Goddis lawe hap fulli determenyd, manmys ordenaunce or lawe hap no place.

And herefore, seien oure newe glosers, pat gosen Goddis lawe and Beringariges confessioni aftur her new determynacioun, pat pei feip knowledge in pat seen bi Baringarige is as perous as is pe heresie pe wiche he was sculandrif of before, pat is to seie, pat pe brede leide vpon the auster is aftur pe consecracioun but onli a sacrament, and not Goddis bodi.

For siip pan pei conseil of God abidep euer and pei pou3t of his hert, and pei Sone of pe Fader abidep from generacion to generacion, and pe trulpe of pe Lord, pat is Crist as pe gospel seip, dwelip for euer, and whom heuene and epe schal passe Cristis words schul not passe as he himself seip in the gospel, and manmys wittis and words ben ri3t variant and contrarious in his poynzt of beleue and in many opur, man au3t to be neded to stablische himself in God and his lawe, seeyn what perrel it is to trist in vnstable wittis and wordsis of men. 

But, certis, pei au3ter ne the square stones pat betokenen pe stable wordsis of Goddis lawe, wiche ben grete in auctorite and precious for pei sauen mennes souls for euer, but pei liken not on our clerkis, and nameli pei pat ben of pe retinew of pei renegat.

For antecrist brennep pe bokis of Goddis lawe, and stripepe awei pe skyn from pe trew prechouris heede and fngria, and killip feipful peple, as dede pe grete tyrant and enmye of Goddis lawe Antioch.

And feipful peple, pat suffrip nou3 turmentri3e vndur antecrist, ben saddest in beleue, for pei suffren most bitter deep wipout any special reuelacion or myracle schewid to hem, or ellis wrou3t bi hem, tristenyng fulli to God and his lawe and seching noon opur signys; 

And take hede furpurmore, hou3 pei renegat turmentip pe peple pat iou3pe Goddis lawe, and pou schalt se hou3 Gregories wordis here ben openli urerefed in our dais of pe grete turmentour antecrist and feipful peple pat suffren persecucioni vndur his cruel hondes pean. 

And in evidence of pei final obstinacie of antecrist and his special membirs, it is full hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synnys, as of her wordli lordschip pat pei occupie so euyn a3enst God and his awe, of her vngrounded custumable begging, ne of pe sculandre pat pei putten on Crist of pe same begging, or of pe blasfemie and heresie pat pei putten on God and his lawe, or of pe discrerie pat pei don bi her lettris of fraternite and vngrounded absolutions, or of symonuye, most abominabile lecherie, heresie a3enst pe sacrif oost and many seche opur poynzt of fuel maneris and mysbeleue.

And pei Trinyte koude not bi pei endeles wisdom deweise a truer, a bettur and an esier logic
but, for as meche as Goddis lawe in his poynt and in al opur pat perteyn to good maneres and true beleue fulli quietij feipful men, wherfor it nedep not to labour pus, saf for to schewe he beleue of olde seinttis acording to Goddis lawe.

Furpurmore, as tou3ching his poynt seint Austen, acordingli to his owne wordis pat I haue wretre before, writing /Ad Cassulanum presbiterurum de ieiunio sabbatij, vndumep a sacramental pinggis of Austen, acordingli to his owne wordis man mysteching hou3

But, for as meche as Goddis lawe in his poynt and in al opur pat perteyn to good maneres and true beleue fulli quietij feipful men, wherfor it nedep not to labour pus, saf for to schewe he beleue of olde seinttis acording to Goddis lawe.
Herefor, bi þe casting down of þe place of halowing most be vndurstonde Goddis lawe, þat techip good maneres and trew beleue, in þe wiche men ben and mow be halowid, alþou3 þat God forbede þat þer were no material chirche, ne prest, ne prelate in his world. <L 3073, 3075><T OBL><P 235>

And seche euidencis of scripture my3t þe obstinat heretike fynde in Goddis lawe 3if þe had grace, bi wiche he my3t prowe many feire poynsis of beleue þe wiche he falseli denyeþ nou3. <L 3128><T OBL><P 237>

Nou3, and it mai be seide wiþ charite, I prai God þat al þe world worðon vpon þis antecrist þat neuer cessip of his kursid liif and beleue of se mony clere trumppinggis and pundringlys as ben noisid a3enst his lawe in Goddis lawe and olde seinttis writing, of þe wiche sum ben rehersid before. <L 3164><T OBL><P 239>

And þo þat settten so litil bi þe auctorite of Goddis lawe ben many antecristis þat maken oo grete antecrist, of whom þe prophete pleinep and seip þat Wickid men han tolde to me fables or talis, but not as þi lawe'. And herfor, as þe same prophete seip, It is time þat God wirche', for seche antecristis han distreide his lawe, for antecrist blasfemep it and setip it at litiI or ellis ri3t nou3t, as it is ofte rehersed before. <L 3234, 3236, 3238><T OBL><P 239>

And þi is open at i3e if we take hede: antecrist, þat is vni3twise, vnwise, corruptible and a defoulid creature, bi his new tradicions and determinacions 3eueþ dome a3enst Crist and his lawe and feiþful men þat loun it. <L 3340><T OBL><P 242>

Loo, whateuer antecrist and his lemys seien of Goddis lawe, it is ri3twise in Goddis si3t, not onli as a nempst þat partie þat techip good maneres, but also anempst þat partie þat techip a3enst trewe beleue! And so, alþou3 antecrist be offended and homewood wiþ many ordenauncis of God aboute trew beleue and goode maneres, of þe wiche sum ben coof rehersed before, 3it þei ben trewe and ri3twise, and ou3t to ben schewid and kept, and defended as ful autentik and trewe a3enst þe foule moupe of antecrist, þat is ful of scelaudring, deprauing and blasfemyng of Goddis lawe. And herfor seint Austen writip þus of an adversarie of þe lawe and of þe prophetis (libro Contra aduersarium legis et prophetarum): dou3 it be not open of what þis blasfemie is, þe scripture of God, þe wiche he pursueþ wiþ kursid disputicions, is to be defended a3enst his tunge!' <L 3409, 3416, 3417><T OBL><P 244>

But seche an euidence is of litil price at þe grete renegat antecrist and his special membris, þat so openli reuersen and demen ful many nedeful þinggis expressid in Goddis lawe. <L 3453><T OBL><P 245>

We mai not wiþstonde þe most certeyn feiþ, þe most strenggeist auctorite of scripture seiyng "God is charite" /et cetera/ 'Nou3, lord God, hou3 is þis þat antecrist wiþstondeþ so many open auctoritcis of þi lawe, affermyng our sacrid oost to be brede and wyne and þi bodi and þi blode? <L 3546><T OBL><P 247>

And if þe lawe of Moises, þat seint Steuen rehersed þer, be of so grete auctorite as seint Austen meueþ here, hou3 is it þat the wordis of Crist ben nou3t of so litil reward to þo þat pretendem hemself to be þe chef of þe chirche of Crist? <L 3571><T OBL><P 248>

Wherfor, certis, if his fantasie schuld be a poyn in or an article of beleue þat is so necessarie to mannes saluaciuon, he most seie wiþ þe prophetis of þe olde lawe þe Lord seip þe þinggis', and wiþoule Poule and eþpur apostilis in þe
new lawe I haue take of pe Lord pat ping pat I haue betake to 3ow', and in anopir place he seip pat pe gospel pat he prechid is not aftur man, and pat he neipur receiued or lerned it of man but bi pe reuelacioun of Jesu Crist.

<54, 55><T OP-ES><P 04>

For he seip pus of pe pharisees, as pe teme aboue witnessip, pe whiche pharisees were pe moost worshipful sect of religioun of pe oold lawe pat Eueri plauntyng, pe whiche myn heuenli Fadir hap not plauntid, shal be drawun up bi pe roote'.

<58><T OP-ES><P 06>

And so of pis processe writun before we mai se pat Crist hap repreued and damped not oonli pe fundacioun of suche priuat religioun, but also pe abite and pe rule, bi pe whiche pe priuat sectis weren dyuersid and departid fro pe pure sect of men of pe oold lawe, as oure sectis now bi suche fundacioun, abite and rule ben dyuydid ech from oijr, and also fro pe purid sect of Jesu Crist. And, in tokenynge pat Crist wolde no suche sectis be in his lawe, he seip in my teeme pat Every such plauntyng shal be drawun up bi pe roote'.

<127, 130><T OP-ES><P 08>

And, as he hadde be an enmye to God pe Fadir and to Crist and his lawe pat wolde plaunte, founde or susteyne suche sectis pat God pe Fadir foundide not, and perfor wolde haue hem rootid up pat pei shulde growe no more in his chirche, so is he an enmye to pe same Fadir, to Crist and his lawe pat fundiip or susteynep ony suche priuat sectis pat ben not now expresli foundun in pe gospel— but if so be pat suche sectis can shewe in pe newe lawe ony better or more autorite of her fundacioun ped my3te pe pharisees in pe oold lawe, and pat as I supposeshal pei not, The albisi a li3t colour of founding of suche sectis.

<139, 142, 144><T OP-ES><P 08>

And such a colour of Goddis lawe wipoute expresse autorite is not ynow to founde so many chargeouse sect is, but if pei wolde bi contrarie witt founde hem upon such words of Crist, where he seip (Mr. 23) /Patrem nolite vocare vos super terram: vnus est enim pater vester, qui in celis est.

<147><T OP-ES><P 09>

Anopir opun lesyng shee maistir liers wiip her sectis affermen obstynatli on Crist, seiyng pat his lawe is moost fals and heresie, blasphemye and contrarious to itsif, notwipstondinge pat pe prophete seip /Lex domini immaculata/ pat pe lawe of God is vndefoulid or wijpoute wem. Sip banne pe is no ping foul saue lesyng, for al synne is lesyng, it such pat pe lawe of God is not defoulid wip lesyngis.

<239, 241, 243><T OP-ES><P 12>

And, certis, I haue no tymne ne wheron to write pe grete lesyngis and fautis pat shee sectis opunli or derkli putten upon Cristis lawe and his roote.
lyuyng.

And þe same I seie of his lawe, if þei suppose it to be ful trewe and ful autentik.

And so doen þese sectis, in as moche as þei leven þe pure sect of Iesu Crist and his gospel and bynden hem to newe fantasies of mannes ordinance, in abite, in rule and obir vngroundid ritis wijoute noumber, And in þis þei speciali forsaken him þat bou3te hem, for as moche as þe þe speken so moche velony of his lawe, as it is seid in partie bifore. For, as it is al oon to loue Crist and his lawe, for þat lawe is substanti media, as it mai be preued bi þe gospel, so it is al oon to denye Crist and to denye his lawe.

For, as bodili spousebrekers, bope men and wommen, leuen comounli þe honest, gentill and chaast and gentilawe of God, harlot, so wommen, leuen comounli sectis in tyme specified bifore, and so doen þe sectis and haue lete hem stonde of þis newe fruitful of such religioun.

For, as seynt Poul seith, Crist is preach to vs peple bi suche maistir liers and sectis of his resceyuede Moyses lawe as autentik, but ærope God, þe which is sowun among þe peple bi suche sectis of his lawe of God, þe which is his seed, and taken to hem Lucifers seed specifid bifore, þe which is sowun among þe peple bi suche maistir liers and sectis of his founding and retenu. þus dide Lucifer bi suche sectis in þe oold lawe as it is toold bifore, and so he doþ now, whoso takip heede bi sectis of þe newe lawe.

(Aufterte a me viam, declinate a me semitam, cesse a facie nostra sanctus Israel', 'Forsope þe peple stiriþ me to wrap, and þe sones or children ben false or liers, and wolte not heere þe lawe of God, þe whiche seien to prechours "Nyle 3e preche to vs þo þingis þat ben ri3twise;

For, as seynt Poul seith, Crist is þe eende of þe lawe', so þat þe hooli of Israel, Iesu Crist, shal not come among suche bastard braunchis bi openyng of his lawe her pankis.

For experience techiþ us hou þe peple, and nameli þe grete bope among lordis and clerkis, ben falle awei fro Goddis lawe bope in loue, and in lernynge and lyuyng, and deliten hemself in flaternge and fablis and poises, þe whiche ben harmful, veyn and vnfruytful, and stiren þe peple raper to game or to wondering þan to leue her synne and to do good, and so to perfoure þe þe parties of ri3twinesse and þis shulde þe þe eende of al preching.

For in as moche as þei founden newe sectis upon newe patrouns, wip newe rulis not expressid in þe gospel ne acordinge þerwip, in keping of þe which rulis and religioun þei seien þat þer stondþþ þe plente of perfitt lyuyng, þei menen in her doing and seying þat Crist was faiue in his ordynance, and þat he and his apostlis and obir perfitt men þat sueden Crist wijoute any addicions of newe ritis or rulis of religioun kepte not perfitt Goddis lawe, sib þei weren not of suche ordris ne kepnten þe priuat newe foundun rulis of such religioun.

wel we mai vndistonde here þat, if suche sectis hadden been plesynge to þe Trinyte, þe which hâp foundid his chirche upon þe same Trinyte, as I seide bifore, Crist þat knewe þe hool councl and will of þis Trinyte, and was vsent as an ausgel of þe greet councl to make þe councl of þe Trinyte knowun to his chirche, wolde not haue hid so hi3 a profit and perfecqion fro his chirche as þese presumen to be in her sectis, ne he wolde haue dampped and vnro or distried þe sectis of þe oold lawe in word and deede as he dide, but haue amendid suche sectis and haue lete hem stonde forþ in his chirche.

In þis also Crist, þe weie of trupe, is defamed and blasphemed þate þe maistir liers and her sectis writen, reden and defenden opunli and priueli þat þe lawe of þe gospel is þe falsest lawe, heresie, blasphemye and contrarious to itsilf, as I reherside bifore.

Pat is to seie of þe fadir of lesyngis, þe which first enpungnede þe trupe of Goddis lawe, seiynge to Eue þat Adam and she shulde not die þou3 þei braken þe bidding of God, where God hadde seid þe contrarie. But 3it þis deuel Lucifer spak not so vilenousli of God and of his lawe as his disciplis doen now. And as her fadir Lucifer, bi enpungynge of þe trupe of Goddis word, brou3te yn al þe errour groundli þat is in mankynde, so doen now hise disciplis brynge yn al þe vnstabilnesse of bileeue, heresie, errour or mysbileeue regnynge in þe tyme of þe newe lawe. For, whanne þe autorite of Goddis lawe is waueringe, al oure bileeue most nedis be vnstable.

For experience techiþ us hou þe peple, and nameli þe grete bope among lordis and clerkis, ben falle awei fro Goddis lawe bope in loue, and in lernynge and lyuyng, and deliten hemself in flaternge and fablis and poises, þe whiche ben harmful, veyn and vnfruytful, and stiren þe peple raper to game or to wondering þan to leue her synne and to do good, and so to perfoure þe þe parties of ri3twinesse and þis shulde þe þe eende of al preching.

For þe essesis weren opun heretikis, for þei refuside al Goddis lawe and helden to her owne tradiciouns and rulis. But þe saduceis, alþou3 þei rescuyuede Moyses lawe as autentik, þei wolde
not so admite þe prophecies;
< L 653, 654 > < T OP-ES > < P 26 >

Also in þat þei erride foul þat þei contynuede and maintenened her sect, þat was brouȝt yn aȝens þe plesaunce of þe Fadir of heuene and wipoute autorite of his blessid lawe.
< L 664 > < T OP-ES > < P 26 >

And ouer þese sectis now in þe newe lawe ben brouȝt yn, on þat wise as I haue toold bifoire, ful manye and dyverse sectis, þe whiche, as þei ben of dyuers fundacioun, abite and rule, so þei ben ful dyverse in o春运ious.
< L 669 > < T OP-ES > < P 26 >

And boþe þese parties eche on her side han euydencis suche as þei ben to coloure wiþ her ypocrisie and her apostasie fro þe lawe of God made an ordynaunce of Goddis lawe and wip þat oper partie of þe peple, saue þe peple was chargid of God to ordeyne þe precipice and dekenes housis, not to be lordis þerof, but to dwelle perinne, and on þe same wise þei hadden suburbi, to feeðe þere þe becestis þat shulde be oﬀrid sacrifice to God in þe temple.
< L 805 > < T OP-ES > < P 32 >

So þat Goddis part was þus assigned to þe tribe or ky ned of Leuy, of þe which ky ned weren Goddis prestis in þe oold lawe and of noon oper. And þis ordinace of God, as touching þe liiﬂood of þe prestis, was kept ful streitli, so ferforþ þat þo þingis þat weren oﬀrid to God in þe temple bi deuocioun of þe peple, þe whiche were not bi þe lawe of God expresli assigned to þe ky ned of Leu, weren kept fro þe vss of þat ky ned to þe commoun proﬁt of al þe peple, as to repaire þe temple, and to raunsome þe kyng and þe rewe at nede, as scripture berib witnesse in þe tyme of þe good kyngis Ioas and Iosias (4 Regum 12 et eiusdem 22).
< L 823, 826 > < T OP-ES > < P 32 >

And siþ kyng Dauid, þe chosun of God, aftir his owne herte and ful of þe spirit of prophecie, and Salomon his wise sone also durste not in a little chagne þe ordynaunce of þe goodis, mouable and vnmovable, of þe whiche God hadde bitake to her gouernance, ne durste take ony of þe temperaltees, þe whiche God hadde lymytid to þe tempe and make þe prestis riwe wiþ hem and to amende her part, as þou3 God hadde not ssiﬁnti ond onedyn for hem in þis lawe; and wiþ þis, notwiþstanding þat kyng Dauid was so ful of vertuous kyngli condiciouns þat he is sett in scripture as a patroun and ensaumple of alle goode kyngis, hou dar oure kyngis, pat han not þese 3iﬁis of God, so expresli aȝens Goddis lawe, þe oold and þe newe, presume to ouertorne al þe gloriouis ordynaunce of God aboute suche temperaltees and make þe staat of prestis lordis and riche, expresli aȝens þe lii and þe loore of Crist and þe apostlis, and aȝens þe processe of þe oold lawe in þis poiyn and conﬁrmed by þe newe? For siþ God goip forward and not bacward in his worching, and wolde drawe his peple, and nameti his clergie, into more and more perfeccioun, þer mai no man reasomabl suppose þat it plesip to God now in tyme of þe newe lawe þat hise cleriks be worldli riwe wip worldli lordships and possessiouns, if al it hadde be so þat Crist hadde, neiþer in word ne dede, tauȝtis þis in þe newe lawe.
< L 852, 855, 859, 863, 865 > < T OP-ES > < P 34 >

And vndirstonde þou here þat whanne þer is ony þing dampped of God in þe oold lawe, if þe same be dampped in þe newe lawe, alle þe

shulde lyue in every staat, he assignede þe worldli possessiouns to þe seculer peple, and bade þat þe prestis shulden bi no weie haue ony possessiouns wiþ þat oper partie of þe peple, saue þe peple was chargid of God to ordeyne þe prestis and dekenes housis, not to be lordis þerof, but to dwelle perinne, and on þe same wise þei hadden suburbi, to feeðe þere þe becestis þat shulde be oﬀrid sacrifice to God in þe temple.
< L 805 > < T OP-ES > < P 32 >

So þat Goddis part was þus assigned to þe tribe or ky ned of Leuy, of þe which ky ned weren Goddis prestis in þe oold lawe and of noon oper. And þis ordinace of God, as touching þe liiﬂood of þe prestis, was kept ful streitli, so ferforþ þat þo þingis þat weren oﬀrid to God in þe temple bi deuocioun of þe peple, þe whiche were not bi þe lawe of God expresli assigned to þe ky ned of Leu, weren kept fro þe vss of þat ky ned to þe commoun proﬁt of al þe peple, as to repaire þe temple, and to raunsome þe kyng and þe rewe at nede, as scripture berib witnesse in þe tyme of þe good kyngis Ioas and Iosias (4 Regum 12 et eiusdem 22).
< L 823, 826 > < T OP-ES > < P 32 >

And siþ kyng Dauid, þe chosun of God, aftir his owne herte and ful of þe spirit of prophecie, and Salomon his wise sone also durste not in a little chagne þe ordynaunce of þe goodis, mouable and vnmovable, of þe whiche God hadde bitake to her gouernance, ne durste take ony of þe temperaltees, þe whiche God hadde lymytid to þe tempe and make þe prestis riwe wiþ hem and to amende her part, as þou3 God hadde not ssiﬁnti ond onedyn for hem in þis lawe; and wiþ þis, notwiþstanding þat kyng Dauid was so ful of vertuous kyngli condiciouns þat he is sett in scripture as a patroun and ensaumple of alle goode kyngis, hou dar oure kyngis, pat han not þese 3iﬁis of God, so expresli aȝens Goddis lawe, þe oold and þe newe, presume to ouertorne al þe gloriouis ordynaunce of God aboute suche temperaltees and make þe staat of prestis lordis and riche, expresli aȝens þe lii and þe loore of Crist and þe apostlis, and aȝens þe processe of þe oold lawe in þis poiyn and conﬁrmed by þe newe? For siþ God goip forward and not bacward in his worching, and wolde drawe his peple, and nameti his clergie, into more and more perfeccioun, þer mai no man reasomabl suppose þat it plesip to God now in tyme of þe newe lawe þat hise cleriks be worldli riwe wip worldli lordships and possessiouns, if al it hadde be so þat Crist hadde, neiþer in word ne dede, tauȝtis þis in þe newe lawe.
< L 852, 855, 859, 863, 865 > < T OP-ES > < P 34 >

And vndirstonde þou here þat whanne þer is ony þing dampped of God in þe oold lawe, if þe same be dampped in þe newe lawe, alle þe
kepping perofprosperite of oulde lawe, nameli
derknesse, and
bifore. And
prestis to
same bi a more perfit lawe
shake awei
as it is seid, ben boundun to kepe
lordships, and ouer
oure prestis can now.
lawe, and hou

touchinge
hou opunli and streitli God forfendide hise
prestis possessiouns and lordships in
so opunli forfendip hem such lordship.
Offpese
in suche conuenticlis, claymen to be exempt fro
wherbi oure coligiens, monkis or chanouns, or
pis
889,894, 898><T
ony
merucile where
his colege my3te not be dispensid
haue no worldli possessiouns. And
po
fro
Moyses, and bade
his Fadir a comaundement for to teche and lyue
pese
as he dide, and so for to teche expresli in word
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lawe is moral in
worIdli lordshiping of prestis in
so aile

and in ensaumple
Moyses, and bade
his Fadir a comaundement for to teche and lyue
pese
as he dide, and so for to teche expresli in word
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euydencis
God
lordship
or be lordis so in
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lawe is moral in
worIdli lordshiping of prestis in
so aile

But it was first brou3t yn among men bi þe
hepen folk, and aftirward at þe ensaumple of
hepen peple þe children of Israel, þat weren
callid Goddis peple, for as moche as þei hadde
refusid þe lawe of Moyises wip þe sacramentis
a3ens þe plesaunce of God and a3ens þe council
of her prophete Samuel, brou3te yn þis lordship
among hem. And in more witnesse þat þis
lordship was not brou3t yn bi þe euene or ri3t
ordinaunce of God, or ellis bi his plesaunce,
whanne God 3afbi Moyses to his peple bi
Moyises, he ordeynede no such lord upon hem,
but wolde þat þe peple shulde be gouerned bi
iugi þat shulde teche and do executiou to
þe peple of þe pure lawe of God upon hem; so þat
duringe þis ordynaunce of God, þe which was
after his owne plesaunce, þei hadden neþer lord
ne lawe upon hem saue oonli God and his lawe.
For þis peple of Israel was first gouerned bi pure
Goddis lawe and iugis, as fro þe tyme of
Moyises into þe tyme of Samuel. And þanne þei
wolle nedis haue a kyng as þe hepen men
hadden, and so, as þei hadden a newe lord, so þei
hadden a newe lawe. þat is to seie þe kyngis
lawe, wherbi þe king hadde moche worldli
power upon her bodies and her goodis, moeblis
and vnmoeblis, þe which lawe includip moche
artyng and violence and bondage, as it is writun
(I Regum 8). And so þere as þei and her goodis
weren fre, þei were affir bord, and þeress
bifore þei weren not boundun to obeie but to
God and his lawe, aftir þat þei weren boundun to
obeie to her kyng, in exilyng, in prisonyng, into
loss of her good and also into deep: (I Esdre 7),
where it is writun þus:

Every man þat haph not do þe lawe of God and þe
lawe of þe kyng, of him shall be 3oue dooyn wip
avisement, or into deep, or into exilyng, or into
condemnyng of his life, or certenli into
prison'. And so aftir tyme þat þe peple hadde
chosun to hem a kyng, þei weren gouerned bi
Goddis lawe and þe kyngis into þe tyme þat þe
kyngis losten þat maistete upon þe peple wiprilih,
and þat þauþþ þat þei wolde not kepe þe
maistete of God hool upon his peple, in distriyng
and in avoiding of mawmetrie.

And as þe prestis weren þanne out of þe pure
staat of presthod aftir Moyises lawe, and out of
þe gouernauce þat God hadde sett hem yn bi
Moyises, so þei moste and dider make
ordynauncis and lawis acordinge to þe
gouernauce þat þei were and wolden be of.

and also þei hadden among hem religious folk
þat weren callid pharisees, þe whiche hadden þe
opynyoun of þe peple þat þei weren kunnyng in
Goddis lawe and perwiþ hooli.

Now haue I toold 3ou in greet þe coors of þe
gouvernaunce of þe peple vndir þe oold lawe, hou
it was first gouerned bi iugis aftar þe pure lawe
of God wiþoute deedli lord or manners lawe;
<L 1033, 1034><T OP-ES><P 43>

Aftir þat it was gouerned bi kyngis, and Goddis
lawe and þe kyngis.
<L 1036><T OP-ES><P 43>

And at þe laste þis gouernance fel into þe
prestis power, þe whiche, as þei lyuede not as
pure prestis of Goddis lawe, ne as dide þe firste
iugis, ne as kyngis, but of ech of þes hadden
sumwhat, þo þei maden hem a mengid lawe of
Goddis lawe, of þe kyngis and of her owne
tradiciouns.
<L 1041, 1042><T OP-ES><P 43>

And as in þe oold lawe so in þe newe þe cristen
peple harb had þis coors of gouernance. For
firste in Cristis tyme and þe apostlis, and in tyme
of oþer perfite peple þat suede her pahís, þe
cristen peple was gouerned aftar þe pure lawe of
þe gospel and bi þo þat tat3te it, as it were bi
iugis. Aftward, whanne hepen kyngis and
lords turneden to þe bileeue of Crist and maden
her peple to do þe same, þe peple weren wel
gouerned vndir gode kyngis but raper beter, for
more perfiti, for after a more pure and perfitt
lawe, and more acordinge wip þe staat of
innocence.
<L 1045, 1048, 1052><T OP-ES><P 43>

And bicause þat þei ben not of þe pure soort of
presthod of þe gospel, as were Crist and hise
apostlis and her folowers, ne of þe pure soort of
kyngis, as weren kynge Davuid and þe kyngis þat
folowiden hise maners, but mengen bope þese
staatis toldigr for þe worldli profit, prosperite
and welpe þat þei han berbi, perfere þei han
maad hem a lawe liik to þe staat þei stonden
yn, þe which is gederin of þe emperours lawe
and of her owne tradiciouns.
<L 1086, 1087><T OP-ES><P 44>

And, as þei falsi callen hensilf hooli chirche,
notwipstanding þat þei ben of noon of þe þre
statis of Goddis chirche, þe whiche ben specified
bifore, so as falsi þei callen þis mengid lawe þe
lawe of hooli chirche; 'sip þe pured lawe of lesu
Crist is þe lawe of hooli chirche, as he and noon
oper is heed herof.
<L 1092, 1093><T OP-ES><P 44>

And þis mengid lawe þei studien and practisen
and magnyfien aboue alle oþir lawis.
<L 1098><T OP-ES><P 46>

In tokenyng wherof, as a greet maistir of þis
mengid lawe toldde me now late, þe clergie hab
maad such a lawe þat þei shal gete oute of þe
laymen hondis alle þe temporal possessiouns and
lordships þat þei mai, and in no caas þei shal
delyuere ony suche lordships to laymen a3en,
what nede so euere þei haue.
<L 1101, 1102><T OP-ES><P 46>

And certis þis lawe of getyng yn of þese
temperalee into þo clerkis hondis, and þe
oþir wordis þat þis autentik man þus teelde to
me, ou3te to he take heede to.
<L 1110><T OP-ES><P 46>

And so as þe maliciouse bishops, pharisees and
scribis weren knytt toldigr a3ens Crist þat
prechide a3ens her couetise, and curside him and
putte him out of her synagogis, and on al wise
lettede him and hise apostlis to teche þe gospel,
þe which techip prestis wilful pouert, so bishops
and religiouse, and kunninge men of þis mengid
lawe pursuen vumesurabli pore prestis þat suen
Crist and hise apostlis in luyung and teching,
and þat more maliciouþ þan diden her felowis
in þe oold lawe.
<L 1128, 1130><T OP-ES><P 46>

And wel shewen þei herinne þat þei ben þe
children of þe cursed bishops, religiouse and
scribis of þe oold lawe;
<L 1135><T OP-ES><P 48>

For bi þe hate þat þei shewen to his lawe,
and to þo þat techen it, þei shewen what hate þei han to
Crist þat þat is autour herof.
<L 1139><T OP-ES><P 48>

And in þat þei suffren not Crist to be alyue in þe
soulis of his peple bi quyk feip, þe which comeþ
bi knouleche of his lawe þat þei so cruelli hiden
fro þe peple.
<L 1145><T OP-ES><P 48>

for perto Crist assentide, and þat pleside þe Fadir
of heuen and þerof cam þe moost good and
worship to mankynde þat my3te þe, þat is to seeie
þe sauciouþ of þo þat ben chosun to blis, but of þe
secunde manere of killyng of Crist bi hiding
of his lawe mai no good come cuenli.
<L 1151><T OP-ES><P 48>

and þis moost hidous symne, for it is moost
cuene a3ens God, is ful ryue among þe peple,
and in no wise þei refreyne þe peple of þis, but
bi word and ensaumple and bi her
constituciouns, þe whiche þei autorisen as þei
weren Goddis lawe. þei arten þe peple to do þis
symne, and forfenden ony man to enpungne it, as
a man mai conseuye of þe neuwe constituciouns.
<L 1180><T OP-ES><P 50>
Ne pei doen ony remedie a3ens pe foul heresie pat pe freris maintene vpon Crist, of pe begging pat pei putten upon him, ne of pat pat pei blasfemen so hidoussl a3ens pe trupe of God, seyng pe pat his lawe is falsest and heresie.  
L 1203>\textlangle TO-OP-ES\textrangle\textlangle P 51\trangle

And so of his的过程 we mai se hou pat pe pelle is worst gouemed vndir prestis and her manglid lawe, as were pe pelle of Israel vndir her prestis in pe same caas of pe oold lawe.  
L 1232, 1233>\textlangle TO-OP-ES\textrangle\textlangle P 52\trangle

and pe same malice in kynde but moche more malioussl is wrou3t now a3ens pe same Crist and his lawe bioure bishops, religiouse and kunnyng men bi pe bishops lawis, pei lefen Goddis lawe in greet partie, and studie and magnyfiede her owne tradicioussl for worldli wynnyng, and oure doen pe same (Mt· 23): {Ve vobis scribe et pharisei ypocrite, qui decimatis mentam, et anetum, et cuminum, et reliquistis wynnyng, and oure doen}

And so of his cursid confederaicie of pe oold lawe closide pe kyngdom of heuene bifore pe pelle (pat is seie, as Crisostum seib, pe knowing of Godidis lawe), so doip his cursid conspiracie a3en Crist in pe newe lawe.  
L 1261, 1263, 1264>\textlangle TO-OP-ES\textrangle\textlangle P 53\trangle

and pe same malice in kynde pou shalt fynde, 3he, uphepid in oure bishops, religiouse and kunnynge men of pat manglid lawe pat I spak of bifore.  
L 1275>\textlangle TO-OP-ES\textrangle\textlangle P 54\trangle

But his is moost sorwe and rude, and wipoute cisyng of bi biiowe and birewid, pei ben licli to putte pe pelle of cristendom out of pe pure feib and lawe of Crist, as pei han now in greet partie and it were wel asai, and so to make pe pelle to lece pei lornd of heuene for euer, pe which is figurid bi pe hoo li lond pat pei lewis loste for lesse malice wrou3t a3ens Crist pan oure conspirators worchen now.  
L 1287>\textlangle TO-OP-ES\textrangle\textlangle P 54\trangle

And so Crist wolde pat pei two swordis weren in her kyndli placis, and nameli pe material or temporal sword, pe which bi Goddis lawe, bohe oold and newe, as we mai se bi pe process of pe book of /Numer/ and of pe Kyngis, and bi seynt Poulis wordis (Ro· 13), pe which I reherside bifore, is asigned to pe lay pelle and speciali to pe secular lordis as to his owne kyndli place.  
L 1332>\textlangle TO-OP-ES\textrangle\textlangle P 56\trangle

For sip pei prestis of pe oold lawe kepem hem fro lip lordisip, as her lawe tua3te hem, and also pe iugis dide pe same, hou moche raper schulde oure prestis do so, pat ben boundun to pat perfecciou bi pe same lawe, and also bi expresse doctryn of Crist in word and dede as it is shewid bifore? And as touchinge pe iugis in pe oold lawe, it is no doute pei knewe pis lordisip so vpperfir and so expresse a3ens pe pleausance of God pat pei hadde a manere of abominacjiou or a loping berof;  
L 1414, 1415, 1417, 1419>\textlangle TO-OP-ES\textrangle\textlangle P 62\trangle

for pei ben of more perfir staat, and his lordisip is now forfendid oure cleris bi a lawe and a mynystre of pe lawe, pat is to see Crist and his gospel, pei whiche bien wibout mesure more perfir han Moyseyes and pe oold lawe.  
L 1471, 1473>\textlangle TO-OP-ES\textrangle\textlangle P 63\trangle

And pe lordis shulde wiip bisi studie considere pei here pat, al so long as pei clergie stondip in pis damnable apostasie fro Crist and his lawe, and is encumbrid in 3o two viciouse extremeties pat I haue spokun of, pei done no dede pat is aceptable or worbi meede in blis.  
L 1502>\textlangle TO-OP-ES\textrangle\textlangle P 64\trangle

For, as I toold pei bifore, it were a3ens pe lawe pat pei clergie har maad as touchinge suche lordships, bi pe which lawe pei ben boundun to gete into pei clergie as moche of pe worldli possessiounss as pei mai, and in no caas to 3yue ony of suche lordships into pei lay hond; and pis lawe, as experience techip us, is strettly now kept among hem.  
L 1540, 1541, 1543>\textlangle TO-OP-ES\textrangle\textlangle P 68\trangle

And wel I woot, ferpermor, pat pis cheef Lord har 3ooue a decre apon his clergie, bohe in pe oold lawe and in pe newe, pe which he mai not reuoke, pat noon of his clergie, pe which is boundun bi his staat and office to sue Crist in pe perfecciou of pe gospel, shulde ouy such lord be, as it is shewid opunli bifore bi autorite of bohe pei lawis and bi pe liij of Crist and hisse apostlis.  
L 1621>\textlangle TO-OP-ES\textrangle\textlangle P 70\trangle

And no doute, pou3 he hadde in pis caa rescuyed but mouable goodis, he shulde haue synned moche more grousouli han Giezi dide, or Helize shulde if he hadde rescuyed pat Naaman profride him, for Siluestir trespasside a3ens a more perfir lawes.  
L 1737>\textlangle TO-OP-ES\textrangle\textlangle P 80\trangle

For whanne we wolen preise seyntis, we shal loke wheryn pei sueden Crist and his lawe in word, dede or maners, and so ferforp pei ben
worji preisyng and no ferber.
<L 1837><T OP-ES><P 86>

Loke ḫanne preie þee wip studie here, and bipenke þee bisili hou oure clerige myȝte ferþer straie awei fro Crist, and be more contrariouse to him and to his lawe in word, maners and dedis þan þei doen now, sþ þat he fledde and hidde himsylf for he wolde no betemptid to his lordship, as it is seid before. And notwithstanding þat seynt Petir was so pore þat he hadde neþer gold ny siluer, as he seip (Act· 3), and his oþir worldli good he lefte whanne he bigan first to sue Crist, as touchinge þe titil of worldly lawe þat he hadde to þat good, and neoure rescuyedue after worldly lordship or possessiouns, 3it þe blasphemes callen al her hool lordship seynt Petris ground' or lordship'.
<L 1893, 1903><T OP-ES><P 90>

And þis is opun in Goddis lawe, who so takib bisili heede, and þat vndir euerþy lawe of God, as vndir þe lawe of innocence and of kynde, vndir þyndre þe lawe 3ouun bi Myoses, and also vndir þe lawe 3ouun bi Crist.
<L 2090, 2091. 2092, 2093><T OP-ES><P 100>

and þis is þe lawe of kynde, þat Crist spekip of (Mt· 7) where he seip þus: Alle þingis þat 3e wolent þat oþir men do to 3ou, do 3e to hem'.
<L 2096><T OP-ES><P 100>

And if þis lawe hadde be kept, þer shulde no man haue be mescheuousuli nedi. And in þe tyme of þe lawe 3ooue bi Myoses Godade ful and sufficient ordeynance for al his peple, hou and wherbi þei shulde lyue, for he delide þe lond among þe lay peple, and asignde þe firste fruytys and tipys to þe prestis and dekenes. And alþou þat he wolde þat þer shulde be alwey pore men in þe lond of Israel, 3it he made an ordeynance aȝens mescheuousuli nede, and comunide al þe peple þat þer shulde be on no wise a nedi man and a begger among hem, as it is writun (Deut· 15y) And so in þis lawe he ordeynede sufficienti nyow for his peple. And in þe tyme of þis newe lawe Crist asignde þe temperaleeys or secular lordships to temperal lordis, as it is tauȝt bifore, and alowide þe comoute her liiflold gotun bi trewe marchaundeis and husbondrice, for he was partener herof.
<L 2098, 2099, 2106, 2108><T OP-ES><P 102>

For it hadde a lord answeringe to þe Fadir in Trinute, þe which wip his worldli power shulde defende it fro bodili enmyes, and chastise rebels aȝens Goddis lawe and þe kyngis.
<L 2177><T OP-ES><P 106>

But as Iepte shulde have brokun his oþp or avow and offrid anopir þing þat hadde be plesyng to God and acordinge wip his lawe, as seynt Austyn seip (Libro sue de questionibus veteris et noue legis) upon þe same storie, so Herode shulde haue brokun his oþp and saued innocent blood and sore repentin him for his vnausyi swering, and so shulde oure lordis now breke her oþpis if þei han vnausyi and wipoute counel of hooli scripture sworon to mantene þis þefte 3he, and heresie and symoony, as it is prouded bifore, þe which oure cleriks falsli callen perpetuel almesse, and not þus, as þei doen, sue her predecessours or progenitours in her foly dedis and oþpis þat þei han maad to
<L 2260><T OP-ES><P 110>

Certiis, I wolde fayn þat suche beestli men wolden lifte up her vndirstanding wip me and se oo truþ þat I se in þis mater, þe which þreþ þat wolde make many bynde to se if it were yk_nowe is þis: þat God is nowher fair serued, saue þere þat þis lawe is fair kept, and wip þis bisie hemsylf to haue knoulech of Goddis lawe;
<L 2295, 2296><T OP-ES><P 112>

And þei most do effectuel penance wip hool restoring of þeþe goodis, þe which þei han so wickidli take of her brieren aȝens þis glorious ordeynance and lawe of God. And into þe tyme þat þei doen þis, God shal neuree be fair serued among hem, alþou þat han as glorious and solempne signs of deuocioun and honeste in dyuyne seruycie as hadden her predecessours, þe pharisées of þe oold lawe. For as I seide to þee bifore, and I kepe not þat þou for3ete it, God is nowher fair serued saue þere þat his lawe is fair kept, as it is shewid in Lucifer and hise felowis, þat in þe glorious place of heuene fellen awei fro þis seruycie, and in Adam and Eve þat in þe blissid place of paradis, fallinge þo keping of þe fair lawe of God, ceessiden fro þe fair seruycie of God into þe tyme þat þei diden fructuous repentance of her synne. Pus also God helde him no spaid wip þe solempne ritis and sacrificiis þat Hely and hise sones diden in his fair tabernacle, and þat bicause þat þis lawe was not fair kept among hem as it is writun (I Regum 2).
<L 2347, 2351, 2352, 2355, 2359><T OP-ES><P 115>

and þe cause whi was for his lawe was not fair kept among hem.
<L 2363><T OP-ES><P 115>

And so þis rule failit not, þat is to seiþ þat God is nowher fair serued saue þere as his lawe is fair kept;
<L 2366><T OP-ES><P 115>

Also men deemen it gree synne to 3yue lond entailid bi mannes lawe fro þe persoone or kynred þat it is entailid to, 3he, alþou 3i be not so 3oue for euere but for a lifil tyme, and þou 3i so be þat þe persoone or kynred þat such lond is
3oue to be nedi, and haue leue bi Godis lawe to occupie such manere lond or lordship.

Hou moche raper banne, I preie pee, wipoute comparisoun is it greet synne, as wel to he rescuyers as to he 3yuer, to take worldli lordship, pe which God, pat hap ful lordship upon al pe world, hab 3oue bi perpetuel lawe or ri3t to be staat of seculer peple or lordis, and 3yue pis fro pe staat, to pe which God hap entailed pis lordship, to anobir straunge peple of anobir liyn, pe which hap neper nede ne leue of God for to occupie it? And if oure prestis cleymen tipis for hise children, and ouer Crist and hise apostlis, where Goddis lawe to susteyne lordis vippe his couent mai not aliene from hem ony of deede hondis, what nede seiker liyn, pe which he is boundun bi pe lawe of kynde to ordeine for hise children, and ouer pis he is yboundun bi Goddis lawe to susteyne pe staat of seculer lordis pat ben autorisid now in pe chirche bi Crist and hise apostlis, where pese religious ypocritis ben not so expresti groundid.

And wundir it is pat pese ypocritis mai euere rescuyue and take fro pe lordis her goodis, notwijpstandinge pat Goddis lawe is a3ens hem in pat, and pei mai neuer 3yue or deluyere a3en pe goddis for pe statutis and tradiciounis pat pei maken among hemsilf bi her owne couetous witt. And in pat pei magiyfen her owne tradicioues aboue Goddis lawe, and maken pe lordis pat assenten to hem to do pe same. And so liik her prediciessours, pharisees of pe oold lawe, pei breken pe fair lawe and ordynaunce of God for her foule and vngroundid tradicioues, and techen pei lay peple to do pe same.

Hou moche raper banne, I preie pee, wipoute comparisoun is it greet synne, as wel to he rescuyers as to he 3yuer, to take worldli lordship, pe which God, pat hap ful lordship upon al pe world, hab 3oue bi perpetuel lawe or ri3t to be staat of seculer peple or lordis, and 3yue pis fro pe staat, to pe which God hap entailed pis lordship, to anobir straunge peple of anobir liyn, pe which hap neper nede ne leue of God for to occupie it? And if oure prestis cleymen tipis for hise children, and ouer Crist and hise apostlis, where Goddis lawe to susteyne lordis vippe his couent mai not aliene from hem ony of deede hondis, what nede seiker liyn, pe which he is boundun bi pe lawe of kynde to ordeine for hise children, and ouer pis he is yboundun bi Goddis lawe to susteyne pe staat of seculer lordis pat ben autorisid now in pe chirche bi Crist and hise apostlis, where pese religious ypocritis ben not so expresti groundid.

And wundir it is pat pese ypocritis mai euere rescuyue and take fro pe lordis her goodis, notwijpstandinge pat Goddis lawe is a3ens hem in pat, and pei mai neuer 3yue or deluyere a3en pe goddis for pe statutis and tradiciounis pat pei maken among hemsilf bi her owne couetous witt. And in pat pei magiyfen her owne tradicioues aboue Goddis lawe, and maken pe lordis pat assenten to hem to do pe same. And so liik her prediciessours, pharisees of pe oold lawe, pei breken pe fair lawe and ordynaunce of God for her foule and vngroundid tradicioues, and techen pei lay peple to do pe same.

For, certis, and pei loue pat Crist shewide to us upon pe cros were sunkun to pe roote of oure herte, and if we heedle wip Crist for pe clennesse of his Fadris chirche, it were no wundir alpou3 we dide outrarously or more steernli a3ens pese enemys of Crist and his lawe pe dide Crist whanne he made him a scouge, and chaside out biers and silleris of his Fadris temple, pe which figuride pese false bribours and viserd deuels pat ben now, porus 3li3t of pe feend, cropyun into pe chirche, and marchaunside of pe peple wip fyned words and ypocritis signes, and so robben pe peple as it is seid bifo.

"For seynt Ierom seip in hise episstis pat seint Iohun Baptist was oon of hem, and if we heedle wip Crist for pe clennesse of his Fadris chirche, it were no wundir alpou3 we dide outrarously or more steernli a3ens pese enemys of Crist and his lawe pe dide Crist whanne he made him a scouge, and chaside out biers and silleris of his Fadris temple, pe which figuride pese false bribours and viserd deuels pat ben now, porus 3li3t of pe feend, cropyun into pe chirche, and marchaunside of pe peple wip fyned words and ypocritis signes, and so robben pe peple as it is seid bifo."

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and tau3te hem to bcome oonli Cristis disciplis; and so seynt Iohun Baptist wolde have no founder saue God alone and his pure lawe, and pe same he wolde of hise disciplis.

<1L 2582, 2589><T OP-ES><P 126>

And in pe storie of Helye and pe widue, pat I reherside r3t now, pe maken a lesynge upon his godhed, menyng in his wordis pat God shulde haue tau3t Helye to do synne in breking of his lawe, comandunge expresli pat her shulde on no wise be a nedi and a begger among pe peple. And his lawe is so kyndli and moral pat God my3te not ordeyne or comandue pe contrariue. For, as a man desirip kyndli pat my3ti men shulden haue reward to his pouerte, and make a puruauence a3ens his meschif pat he were not nedid to begge, so shulde he be wei of kyndre do to anoibir, and so his is lawe of kyndre pe which mai not he dissolved. For as Crist my3te not, so he dissolvede no such lawe, but perfectione hem and declaride pe ful perfeccion of pe moraltes of pe oold lawe. And in witnesse pat it was Cristis will pat his fair lawe of God as touchinge beggers, pe which is writun (Deut-15), shulde not ceesse in pe newe lawe. Crist as for his tyme here kepte it hool in his gloriouse ritis, and hise apostlis and disciplis, and pe apostlis kepten pe same as for her tyme.

<1L 2717><T OP-ES><P 130><1L 2718, 2723, 2724, 2725, 2726, 2728><T OP-ES><P 131>

And sib his beggin is a3ens pe hool ordynaunce of God aboute his chirche, bohe in pe oold lawe and in pe newe, and sclaudere and Cristis gospel, and seyntis shulde sueden hym in perfeccion, as it is seid bifore, freiris, whanne pei komen pis abeggid, bryngen not pe doctryn pat seynt Iohun spekip of wip hem.

<1L 2796><T OP-ES><P 133>

And if he pat bryngip not pe doctryn of pe gospel wip him, as seynt Iohun techip, shal not be freendi salued, hou moche raber shulde he haue no good cheer among Cristis freendis pat seip pat pe gospel is pe falsest lawe and heresi; and a3ens al pe lawe of God, oold and newe, and ensaumple of Crist, and pe perfeccion of his chirche mainteneb pis synful custumable beggin?

<1L 2805, 2806><T OP-ES><P 133>

For in autorisynge and solempnysynge of his damnable beggerie, 'and of alle pe lesyngeis and blasphemyes pei pitten upon Crist, and his lawe and hise seyntis in pis poyn, in pe moost hooli dai, alpou3 experience techip pei haue no nede, he pat is moost autentik persooone among hem shal bere pe bag pat dai and begge.

<1L 2813><T OP-ES><P 134>

Nepelis for al pe haast I councele pei pat bou marke pis of Cristis wordis and of pis blessid seynt: to 3yue no credence of hoolynesse to persoonse or sect, wahtever signs of hoolynesse pat he haue, but if pou haue a ri3t redi euydence pat he lyue aftir pe hool lawe of God.

<1L 2853><T OP-ES><P 135>

And so, if pei ben nedid to customable clamarious begging, pei mai wite it no ping saue her owne apostasie, wherbi pei ben straied awei fro pe pure reliughion of Crist, and fro pe vertuous mene, pe which is fautes, pat Crist chees to him and to hise apostlis, into pe vicious extremeyte pat I now bi auorite of Goddis lawe and resoun dampe here.

<1L 2871><T OP-ES><P 136>

For pou mast wel vndirstonde bi pat pat Crist seip in pe gospel of pe pharisees, and pou take heede wip bisi studie, pat, haue pei neuere so long priyers and solempne sacrificis wip glorious ritis, pat al pat auailib not, but if it be don in trewe lyuung aftir pe pure lawe of God.

<1L 2885><T OP-ES><P 136>

And me penkip her mai no man resonabli blame me moche for ony ping pat I haue seid here at his tyme, for I hope pat God haþ rulid my tynge, so pat I haue depraude no mannes persoonse ne staat approued and groundid of God and his lawe.

<1L 2960><T OP-ES><P 139>

pe whiche bastard braunchis shall be blown up, roote and al, bi ful moche strong blowing of pe foure wyndis, pe which mai bitokene pe foure gospels, or pe oold lawe, pe gospels, pe writyng of pe apostlis and pe apocalips.

<1L 2969><T OP-ES><P 139>

And wondre pou not, alpou3 I mene here pat pe lawe, bi pe whiche pe clergie is rulid in his tyme, pe anticristis lawe, sip pe clergie lyueþ so ful contrariue to Crist vndir pis lawe.

<1L 3015, 3016, 3017><T OP-ES><P 141>

for pis seint Iohun Baptist hewe upon pe apostasie and pe goostli autoutrie of pe clergie of pe oold lawe, in whom at pat tyme was cheeffi pe malice of anticrist and his chirche, pe which haw growe forþ wip Goddis chirche 3he, growiþ and shal growe fro pe first wickid man Caym into pe last pat shal be dampe ned. 

<1L 3023><T OP-ES><P 141>

For, as seynt lerom seip, whoso wol seie pat pei shal appere here bodili and deedly, mut seie and suppose pat pe temple wip pe sacrificis of pe oold lawe shal be renewid.

<1L 3038><T OP-ES><P 141>

and perfore Gorham vndirstondiþ bi peþe two witnesses pe trewe prechours pat I spak of bifore, and peþe prechours ben asigned bi a noumbre of
two because that shall preche two thingis, that is to seie Cristis godhed and his manhed, or ellis he oold lawe and neewe, or ellis for he charite that shall haue in hiss office to God and to her nei3bore.

For these monepis maken the 3eer and an half, he whiche monpis and tyne bitokenep anticristis lawe, that is concurrant wip Cristis lawe and contrarie herto in alle the pointis hat autorisen or fauoren he encumbraunce of his womman in the forseek flood.

FUNDAMENTUM ALIUD NEMO POTEST PONERE PRETER ID QUOD POSITUM EST QUOD EST CHRISTUS IHEUS: Almy3ty God the Trnyt, Fadir, Sonne and Holy Gooste, bope in the olde lawe and the newe ha pfowndid his chirche vpon the statis awnswerynge or acordynghe to these persone and her propirtes.

And his state or power is the vicar of the godheede, as it may be growndid here, and, as saynt Austyn saip in the Booke of questionys of the olde lawe and neewe, and in oper dywers placis.

And herfor saip God by his prophete Malachie (Labia sacerdotis custodiunt scienciam et legem require ent ex ore eius, quia angelus Domini exercituum est), he lippis of the prest kepyn kunnynge, and he pepill schul seke the lawe of his moupe, for he is the awngell of God*

By these souereyns is vndirstonde the state of presthode, he whiche chulsde bisyly wake in studiynghe and prechynge of Goddis lawe to alle cristen peple and to 3eue goode ensaumple in her lyuynge.

And, in full euynge and open tooknynge that Good takip hiss ordnance in his chirche as full, sufficient and in no wise fawtye in scarste or excesse perof, Criste he wisdom of the Trnyte, by whiche wisdome he chirche is ordend and fowndid vpon these statis, techip in all his lawe to kepe and to mayntene his ordnance, wipowten addynge herto or abregynghe perfo.

For in the olde lawe, wher God made an ordnance how and wherewip he schuld be lyue in every state, he assigned thee worldly possesscyons to be secular party, and bad that prestis schuld be by no way haue any possesscyons wip that oper partye of the peple, saue that peple was chargid of God to ordeyn the prestis and decknys housis, not to be lordis of hem, but to dwelle in hem, and on the same wise had hadden subsbris, to fede the be beestis that schuld be ofred sacrifice to God in the temple.

So that Goddis parte was assignd to the trybe or knynede of Leuy, of whiche kynrede wern Goddis prestis in the olde lawe and of noone opere. And his ordynance of God, as tochyng he liffode of prestis, was kept ful stretyly, so ferforpe that joingis that wer offrid to God in the temple by deucycon of the peple, he whiche wer not by the lawe of God expressly assigned to the kynrede of Leuy, weren kept fro the vse of that kynrede to the comon profete of alle the peple, as to pe repaire of the temple, and to rawson the kyngde and the rewme at nede, as scripture berip witnesse in the tyne of goode kyngis Ioaas and Iosias.

And his kynges David, the chosen of God, aftir his owne herte and full of the spirit of prophecye, and Salomon his wise sonne also durste not to chawnge the ordnance of the goodis, movable and vnmovable, that whiche God had bytake to his governance, and make prestis ryche, as he 3ou3 God had not sufficiently ordend for hem in his lawe; and wip his, notwipstondynghe the kynge David was so full of vertuous and kyngly condycions that he is set in scripture as a patrone and ensaumple of alle goode kyngis, how dar our kyngis, that han not the 3isfits of God, so expressly a3ens Goddis lawe, he olde and he newe, presume to ouertourne all the gloriouse ordinance of God abowte siche temperaltes and make the state of presthode lordis, a3ens the lyfe and all the herte and a3ens that proces of the olde lawe in hiss poynete confermyd by the newe, in which he ha so openly in worde, dede and in ensaumple taw3te and commandid hem that they schuld not be lordis so? And vndirstonde this here that whan the is eny pinge dampped of God in the olde lawe; if he same be damnymd in the newe, alle the euynedhe that ben a3en syche a defawte in the olde lawe ben eu3 a3ens the same in the newe.

And so all the lewis that God 3aue by Moyses a3ens the worldly lordschep of prestis of the olde lawe be eu3 a3ens this pat prestis schuld be lordis so in the newe lawe. Siip that Moyses lawe is morall in his poynete that longep to be perfecycon of presthode, Criste my3e not distroy thes lawis, nei3er dispens wip hem, that prestis schuldlen not now be bunden to thes lawis. And siip Criste and his colage my3t not he dispensid wip ne be exempte fro the bondis of the olde lawe in his mater. I mercycle wher the pryueligis commen a londe, wherby owre colagis of monisk, chanons, or any oper endowid
of his processe before we may se how expressly God forfendijde lordeschip to his prestis in seculer lawe, and pai cowde not schake away his bonde by a contrari goste like as oure prestis kan nowe. And bi se same bonde oure prestis ben toke pe lawis, as toychynge pe avoydyng of worldly lordeschipis, and ouer pat pai ben bonde to pe same by a more perfyte lawe pat wer pe prestis of pe olde testamyn. Perfore pai schulde be pe more wijdawre fro secular lordeschip han prestis of pe olde lawe, namely siþ pe olde lawe byhatoiþ for pe kepynge berof prosperyte of his liife, and pe gospel bihotiþ pe kyngdom of heuen. 

And by pe lawe pat pai han made sum of hem han saide pat pai schulde gete owte of pe secular hondis alle the temporal lordeschip pat pai may, and in no caas deyluer noone a3en. 

As if bishoppis and abbotis spaken today togedyre Hyde we Goddis lawe, lest pe secular lordis comme and take oure lordeschippis and fordo oure statis, and certis pe lawe of getynge in of þes temperaltes, and þes oþer wordis of þis bishop, ouþte to be taken hede to. 

And certis þis lawe of getynge in of þes temperaltes, and þes oþer wordis of þis bishop, ouþte to be taken hede to. 

And perchance saynt Austyn in þe Boke of questionys of þe olde lawe and þe newe, and in oþer dyuers placcis, saiþ þat kyngis and lordis ben vicaris of þe godhede. 

And notwijstondyng þete þes autorites pat ben rehersis afore a3en þe lordeschips þat þat clerkis occupien expressly a3ens Goddis lawe, as it schal be pleyly proued heraftir wip Goddis help, 3it þat sayen þat Criste forfendijde hem not siche worldly lordeschip saaf þat þat schuld not be lordis aftir þe pompe and pride of þis worlde. 

And no dowte, þou3 Siluestre had in þis ense ressauid but mouable goodis, he schulde haue synned more greuously þan Giezi did, or Helize schulde 3it he had ressauid þat Naaman proferid to hym, for Siluestir trespassid a3ens a more perfite lawe. 

For when we will preysse sayntis, we schul loke wherin þai syud Criste and his lawe in worde, dede or maners and so ferr þai ben worþi preyseynghe and no ferþer. 

And, notwijstondyng þat saynt Petir was so pore þat he had neþer golde ne siluer, as he saip in þe Dedys of þe Apostles, and his oþer worldly goodis he lefte whan he began to sue Criste, and as toychynge þe tytle of worldly lawe þat he had to þat goodis, he made neþer clayme ne neþer resseyuyd aftir worldly lordeschip, and 3it þai calyen alle her hoole lordeschip saynt Petir
And his is open in Goddis lawe, who so taketh heed, and pat vndir euer lawe of God, as vndir he law of innocens and of kynde, vndir he lawe 3eue by Moyyses, and also vndir he lawe 3ouen by Criste.

<OP-LT><P 101>

And of he lawe of kynde Criste speiketh in he gospel seynge his: ‘Alle finges pat we wollen pat oper men done to 3ou, do 3e to hem’. And if his lawe had be kepte, her schuld no man haue be myscheuously nedy. And in he tyme of he lawe 3eue by Moyises God made a full and a sufficient ordenance for alle his peple, hou3 and wherby he schuld lyue.

<OP-LT><P 103>

And so in his lawe he ordeynyd sufficiently inow for his peple. And in he tyme of he new lawe Criste assignyd he secular lordeschipis to temperall lordes, as it is tau3te byfore, and alowid he comonte her liffode goten bi true merchandise and hosbondrie and oper craftis.

<OP-LT><P 111>

Capitulum x And.perfore men demen it a grete synne to 3eue lande entaylid by mannys lawe fro he persone or he kyndred pat it is entayliyd to, 3he, allbou3 it he not so 3ouen for euer but for a litill tyme, and hou3 it be so pat he persone or kyndred pat siche londe is 3eue to be nedy, and haue leue by Goddis lawe to occupie siche maner londe or lordeschip.

<OP-LT><P 117>

Hou3 myche raþer pan, I pray he, wipowte compareyson is it a grete synne, as wel to he ressaureris as to he 3eueris, to take he lordeschip, he whiche God, pat hap full lordeschip vpon all he worlde, hap 3oue bi perpetual lawe or ri3te to he state of secular lordis, and 3eue his fro pat state, to he whiche God entayliyd his lordeschip, to another straunge peple of anopir lyne, he whiche he hav neper ne de ne leue of God for to occupie it? And if oure prestis clayne tipes as goodis in a maner entayliyd to hem, for als miche as God in he olde lawe had 3oue and entailed siche tipes to he kynred of Levy and to noone oper lyne.

<OP-LT><P 117>

And so, as men supposen, his entaile was not expressly confermyd bi Criste and his apostles to his prestis in he new lawe.

<OP-LT><P 117>

Hou myche raþer þen is it an hidous and a damnable synne to 3eue or to take away he secular lordeschipis fro he state of secular lordis, he whiche God had 3eue and entayliyd to hem bi he same lawe and ri3te by he whiche he had 3ouen he tipes to he prestis in he olde lawe? And his entaile was neuer interrupte or ybroke into Cristis tyme and his apostles, and þen þai confermyd þis entayle bi lawe so stronge to he secular party pat no man safe anticrister and his disciples may openly enpugne þis entaile, as it is schewid before.

<OP-LT><P 119>

And if a bischop and his colage or an abbot and his cocuent may not alien fro hem eny of he temperaliteis þat þai han, ne 3eue to her founder eny of þo possessions þat he haþ 3oue hem, what nede pat euer he haue, ibounden onely by a positue lawe or a tradycion þat þai han hemsilf made;

<OP-LT><P 121>

þip he is bounden by he lawe of kynde for to ordeyne for his children, and ouer þis he is bounden by Goddis lawe to susteyne þe state of secular lordis, he whiche is autorisid in þe chirche bi Criste and his apostelis.

<OP-LT><P 121>

þis perylous doynge of secular lordis is bope aþens Goddis lawe and mannys. It is aþens Goddis lawe for, as saynt Poule saþ, No man þat is a perfyte knyþte of God, as euery prest schulde be bi his ordre, entirmete hym wip worldly nedis and bissyneesis’, and for his ende, þat he may so plese þat lorde to whose service he hav putt hymselfe, and þat is God.

<OP-LT><P 144>

Hit it also aþens þe popis lawe, for he speiketh to a bischop and biddip hym þat he warne openly prestis and clerkis þat þai be not occupied in secular office, ne procuratouris of secular lordis nedis and her goodis. And if prestis and clerkis ben so bolde to occupie hem in siche bissynes, and if þai fall aftir bi losse of lordis goodis, þan saþ þe lawe it is not worþi þat þai be holpen and socoured of holy chirche, siþ þorou hem holy
For, as saith the prophet Malachie, Preests lippis kepyn kunynges, and be pepill schal axe be lawe of God of his moude; for he is pe awngell of God if he kepe well pe ordre and pe degre of presthode.  
< L 1047 > < T OP-LT > < P 146 >

Ensample: If a man haue mynde oonly of oo word or two of sum long text of pe Newe Lawe & haip forsteyn al pe remenaunt, or ellis if he can see bi herte such an hool text but he haip forsteten in what stede it is written, pis concordauce wole lede him bi pe fewe wordis þat ben cofrid in his mynde vnto þe ful text & shewe him in what book & in what chapitre he shal fynde þo textis whiche him list to haue.  
< L 4 > < T P15CC > < P 270 >

Now it may be so þat in sum Newe Lawe is written in sum text þis word kirke, & in þe same text & in anobir book is written þis word chirche, & þus of opire wordis before hersids & of manye mo lyk hem.  
< L 35 > < T P15CC > < P 271 >

All this dyd their bysshopes / prestes / & laweyers bringe to passe / onely by that they made the peple beleue it was newe lernynge.  
< L 29 > < T PCPM > < P 01 >

Now good reder / that thou mayste se playnly that it is no newe thyng / but an old practyse ofoure prelates lerned of their fathers the bysshopes / pharyses & prestes of the olde lawe.  
< L 11 > < T PCPM > < P 04 >

And god of his endles mercy yeue vs grace & connyng trulycly to tellen which is Christes lawe in helpyngynge of mennes soules / for we Beth lewde men and synfull men and vnc콘ynge / and if he woll be our helpe and our socoure / we shullen well perforeme our purpose.  
< L 9 > < T PCPM > < P 07 >

And this is the fyrst partie of christes lawe. The seconde partie of his lawe / beth Christes commandementes that beth written in the gospel / & more verilych in christen mennes heretes.  
< L 26, 27 > < T PCPM > < P 07 >

what they camen into her countrye / & in ther wey thyderward / the · x commandementes god wrote himself in two tables of stone: the remenaunt of the lawe he taught hem by Moses his seruaunt / how they shulden do euerych on to other / & yef they trespassed ayen the law / he ordened how they shulden be punysshed.  
< L 12 > < T PCPM > < P 10 >

Whan ye come in to the lande of Behest / the children of Leuy / they shullen haue non heritage amoinges her brethren / for yche woll be here parte / & her herytage / & they shullen serue me in the tabernacle by dayes & by nyghtes & & he ordened that prestes shulden haue a parte of the sacrificys that weren offred in the tabernacle / & the fyrst begotten bestes / both of men & bestes & other thynges / as the lawe telleth.  
< L 5 > < T PCPM > < P 11 >

For as they sayen / lepre in the olde law betokeneth syn in this newe lawe.  
< L 22 > < T PCPM > < P 19 >

And therfore whan he came downe to saue mankynd / he gaue vs a law of loue and of mercy / & bad / yef a man do a trespasse / amende him priuelyche / & yef he leaue nat his synne / amende him before wytnesse / & yef he ne amendeth nat / men shulde tell to the church / & yef he ne amendeth ant than / men shuld shone his companie as a publycan / or a man that is mysbeleued.  
< L 27 > < T PCPM > < P 22 >

And this lawe was yfygured in the law of lepre / who that redeht it he maye se the soth.  
< L 6 > < T PCPM > < P 23 >

And lorde thyne olde law of iustye was / that such harme as a man byd his brother/ suche he shulder suffer by the lawe / as eye for an eye / a toth for a toth. But Christ made and ende of this lawe / that ee brother shuld nat desire wrake of an other / but nat that he wolde that syn shulde ben vupunysshed / for thereto hath he yordey ned kynges and dukes and other leywde officers vnder hem / whylke as s.  
< L 11, 13 > < T PCPM > < P 40 >

And thus hath Christe ymade and ende of this olde lawe / that one brother ne may nat suen an other him self/ for the to wreken without syn for brekyng of charite.  
< L 23 > < T PCPM > < P 40 >

But lorde thy lawe is turned vpso downe.  
< L 7 > < T PCPM > < P 41 >
And yet thy lawe stoned the spousebrekers and lechoues/ and lette the teues lyuen and haue other punysshement.  

A Lorde/ what dome is it to cursen the lewde people for techynges/ and nat curse the pars one that rob beth the peple of tithynges/ & ne techeth hem nat god lawe/ but fedeth hem with payntynge of stonen walles/ and songes of laten that the people knownen nat.  

Lord/ what maner peple be we that nother kepen thy domes and thy right fulnesse of the olde testament that was a lawe of drede/ ne thy domes and thy rightfulnesse of thy new testament/ that is a law of loue and of mercy/ but han an other lawe/ and taken of bothe the lawes that is lykynge to vs/ and the remenaunte of hethen mennes lawes.  

O lorde/ thou sayest in thy lawe/ ne deme ye nat! and ye ne shullen nat ben demed! For the same measure that ye meten to other men! men shall meten to you ayenward.  

And lorde/ thou saydest in thyne olde lawe/ that vnder two wytnesses at the leest or thre/ shulden stan de euery mater.  

O lord how dareth they demen any man to the deth for brekyng of her lawes/ other assenten to suche lawe? for brekyng of they lawe they wolen setten men penance or pardon her and helpe & maynteyne hem as ofte as they trespasen.  

And yet they sayyen lorde that they ne de men no man to the dethl for they seyen they ne mowen by her lawe demen any nab to deth.  

And all thy lawe is loue/ or els thynge that nourissheth charyte.  

For Peter knowleged that thou were Christ & god! and kepte the hestes of thy law/but these han forsaken the hestes of they law & hath ymaked a lawe contraraye to thynye hestes of thy lawe.  

And what euer he byndeth in erth is yboun den in heuen! and vnder this cocoloure he vndoth Christes law/ and maketh men on aU wyse to kepen his lawe and his hestes.  

And lorde/ strength thou vs ayens our enemyes/ for they ben about to maken vs forsake the and thy Iawe/ other els to putten vs to deth.  

And lorde/ he that calleth him selfe thy vyker vpon erthe/ wyll nat suffren preestes to taken hem wyues for that it is ayens his lawe.  

1500
And lorde/ all horedome is forfended in thy lawe.

Therefore we lewde men preyen the that thou wolte sende vs shepherdes of thyne owne that wolonen feden thy flocke in thy lesewe & gon before hem self and so written thy lawe in our hertes/ that from the lest to the mest all they mayen knowen the.

And lorde/ gyue vs thy poore shepe pacyence/ and strength to su ffre for thy lawe the cruelnesse of thy myscheuous wolues.

And also lesu hym selfe, to the lewes he saide, He that leueth nought on me, he leseth the blisse: Therfor Ierne the byleue leuest me were, Gif any wordly wight wiJ me couthe, Other lewed or lered, that lyueth thereafter And fulliche folweth the feith and feyneth non other That no worldeliche we Ie wilneth no tyme, But iyueth on God, and his lawe holdeth, And for no getting of good, neuer his God greueth, But folweth hym the full way, as he the folke taughte, But to many maner of men, this matter is asked, Both to lered and to lewed, that seyn that they liueden Hollich on the grete God, and holden al his hestes, But by a fraynyng for than, faiJeth ther manye For first I frayned the freres, and they me fulle tolden, That al the fruyt of the fayth, was in her foure orders.

But felawe oure foundement was first of the othere And we ben founded fulliche, withouten fayntise And we ben clerkes ymowen, cunnyng in schole Prooved in procession by processe of lawe.

He seide ons hym self, to that sory puple: Wo worthe thou wyghtes, welletired of the lawe.

Here I touch this two, thynnen hem I thence, Who wilneth be wiser of lawe, then lewede freres And in multitude of men, men maistres yealced.

That leueth fulliche on God, and lelliche thenketh On his lore and his lawe, and lyueth opon trewthe.

Moral comaundementis techen to holde and preise and cherishe vertues, and to fle and repreuere vicis, and these comaundementis bynden euer, and han strengthe, for tho ben groundid in charite and reson, and in lawes of kynde.

Judicials techen domes and peynes for orrible synnes, and the judicials of Moyses lawe weren ful just and profitable for men, for tho were ordained of God, that may not erre in his domes, and lawis, and workis. Netheles sithen Crist was maad man, and ordeyned lawe of mercy and of charite, and wol not the deth of a sinful man, but repentaunce and saluacioun, cristen men ben not bounden to kepe the judicials of Moyses lawe, that was ened in the tyme of Cristis passion.

Cerymonials techen figuris and sacramentis of the olde lawe, that figureden Crist and his deth, and the misteries of holy chirche in the lawe of grace;

for whi the treuthe and fredom of the gospel suffisith to saluacioun with out keping of cerymonyes maad of God in the old lawe, and much more with out cerimonyes of sinful men and vnkuynyng, that ben made in the tyme of Antecrist, and of vnbyndyng of Satyanas, in xx' of Apocalips. Therfore as it is opyn eresie to seie, that the gospel with his treutehe and fredom suffisith not to cristen mennes saluacioun with ouen kepyng of ceremonyes of Goddis lawe 3ouen to Moyses, so it semith opyn heresie to seie, that the gospel with his treutehe and fredom suffisith not to saluacioun of cristen men with out kepyng of ceremonyes and statutis of sinful men and vnkuynyng, that ben maad in the tyme of Sathanas and of Antecrist.

These sacrificis owen not to be kept now, for tho figureden the passioni and deth of Crist, and remission of synnes bi the blood and merit of Crist, in the lawe of grace.

The fyfte book cepid Deutronomye is a rehersyng and confermyng of al the lawe biforegoyng, and styrith men gretly to kepe and teche Goddis heest is, and adde no thing to tho, neithre drawe awey ony thing fro tho;

He that is proud and wol not obeye to the comaundement of the hi3e prest, and to the doom of the iugis, in that that thei techen Goddis lawe, shal be deed.

Also dekenes schulen pronunce and seie with hi3 vois to alle the men of Israel, he is cursid that doth ydolatrie, eithir brekith eny comaundement of God or brekent Goddis lawes, shal be deed.

Also dekenes schulen pronunce and seie with hi3 vois to alle the men of Israel, he is cursid that doth ydolatrie, eithir brekith eny comaundement of God or brekent Goddis lawes, shal be deed.
Moises wroth this lawe and saif it to prestis, the sones of Leuy, and to the eldre men of Israel, and had hem rede the words of this lawe before al Israel, in the heeringe of alle men and wymmen, litel children, and comelingis, either conuersis to the feith of Jewis, that thei heere and lerne and dreede oure Lord God, and kepe and fille alle the words of this lawe.

Cristen men schulde myche reede and heere and kunne this book of Deutronomye that comprehendid al the lawe of Moises, and disposeth men for to bileeue in Crist, and heere and kepe his wordis.

Thanne Josue bildide an auter to God in the hill of Hebal, and offride theronne brent sacrifice and peesible sacrificis, and wroot the Deutronomye of Moyses lawe on stoonis.

This book comprehendid the storie of Ruth, that was an hethene womman, and lefte her nacoun, and ydolatrie, and bileeued in God, and kepte his lawe.

At the lasste Dauith for pride and a3ens the lawe nombride the peple of Israel, and therfore lxx' thousand of men weren deed bi pestilence.

Thanne Dauith, in the tyme of his dy3inge, chargide Salamon to kepe wel Goddis lawe, and to quyte to the sones of Bersellay the trewthe and kyndnesse of her fadir, and to punysche Joab for his trecherouse manquelling of Abner and of Amasa in the tyme of pees, and to punysche wisly Semy for his wstre cursing, which he dide to Dauith.

and for this peple dредde not God, he sente in to hem lyouns, that killeden hem therfore the king of Assirien sente thidir oo prest of Israel, to teche hem the lawe of God of Israel, and so thei worshipiden God of Israel, and hire hethene goddis togidere.

Cristen men schulde myche reede and heere and kunne this book of Deutronomye that comprehendid al the lawe of Moises, and disposeth men for to bileeue in Crist, and heere and kepe his wordis.

and whanne the book of lawe was red before the king, he torente hise clothis, and sente solempne messengers to take counsel at God for himself and his reume;

And God seide bi the prophetesse Olda, the wijf of SeIlum, "I schal bringe yuelis on this place, and "on the dwelleris thereof, alle the words of the lawe whiche Josie redde, for they for"sooken me, and maden sacrifice to alyen goddis and for thou, Josiee, herdist the wordis "of the book, and thin herte was afeerd, and thou were meekid bifore me, and torentist "thi clothis, and weptist bifore me, therfore thou schalt di3e in pees, that thin i3en se not "alle these yuelis, whiche I schal bringe in on this place".

No king bifore him neither aftir him was lyk him, that turned a3en to God in al his herte, and in al his soule, and in al his vertu, bi al the lawe of Moises.

and whanne the rewme of Juda was confermyd to him, he forsook the lawe of God, and al Israel dide the same with him.

and Asa dide that that was good and plesaunt in the si3t of God, and he distroiede auteris of ydolatrie, and hi3e placis, and he brak ymagis, and hewyde doun wodis, and comaundide the pep Ie of Juda to seeke the Lord God of her fadris, and do his lawe, and kepe alle hise heestis.

and without prest, and techere, and "lawe;

and whanne his herte hadde take trist for the weies of the Lord, he dide aweye also hi3e placis and woodis fro Judea, where the puple made offring out of Jerusalem a3ens the lawe.

and he sente ix' deknes with hem, and ij' prestis with hem, and thei hadden the book of Goddis lawe, and tau3ten the pep Ie in Juda;

and for this peple dредde not God, he sente in to hem lyouns, that killeden hem therfore the king of Assirien sente thidir oo prest of Israel, to teche hem the lawe of God of Israel, and so thei worshipiden God of Israel, and hire hethene goddis togidere.

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and he sente ix' deknes with hem, and ij' prestis with hem, and thei hadden the book of Goddis lawe, and tau3ten the pep Ie in Juda;

and for this peple dредde not God, he sente in to hem lyouns, that killeden hem therfore the king of Assirien sente thidir oo prest of Israel, to teche hem the lawe of God of Israel, and so thei worshipiden God of Israel, and hire hethene goddis togidere.
kynrede, where euere is questioun either doute of the "lawe of comamudence of ceremonies of justijfingis, schewe 3ee to hem, that thei do not "synrie a3ens the Lord, and wraththe either veniaunce come not on 3ow, and on 3oure "britheren;

and he dide ydolatrie, and made the dwelleris of Jerusalem and also Juda to breke Goddis lawe.

The prestis and grete men of the peple brou3ten out of Goddis hous the sone of the king, and settiden a coroun on his heed, and 3auein in his hond the lawe to be kept, and maden him king. And Joiaida made couenaunt bitwixen him and al the peple and the king, that thei schulden be the peple of God, that is, forsake ydolatrie, and kepe treuly Goddis lawe.

But whanne he was maad stronge, his herte was reisid into his deth, and he dispiside his Lord God, for he 3ede into the temple of God, and wolde brenne encense on the auter of encense, a3ens the lawe. And whanne the bishop and many noble prestis a3enstodyn him, and teldyn the lawe that was a3ens him, hee was wroth, and helde the censer, and manaside hem;

And Esechie comaundide to the pup Ie to 3eue to prestis and deknes her partys, that is, the firste fruytis and tithis, that thei my3ten 3eue tent to the lawe of God.

And Esechie comaundide to the puple to 3eue to prestis and deknes her partys, that is, the firste fruytis and tithis, that thei my3ten 3eue tent to the lawe of God.

And Elchie, the gret prest, 3af to Saphan, the scriuyn and solempne messenger, the book of Goddis lawe, and he bar it to the king; and whanne the king hadde herd the wordis of the lawe, he torente, hise clothis, and he.

And God seide bi hr that he schal bringe in on this place and dwelleris therof yuelis, and alle cursinges that ben written in this book of Goddis lawe;

and prestis, to ech citee of his Rewme with the book of Goddis lawe, to techen opinly Goddis lawe to the puple, summe cristene lordis senden general letris to alle her mynistris, and leegemen eithir tenuantis, that the pardouns of the bisschopis of Rome, that ben opin lessingis, for thei graunten many c' 3eeris of pardo un aftir domes daye, be prechid generaly in her rewmes and lordships, and if eny wijse man a3enseth the opin errouris of anticrist, and teche men to do her almes to pore nedy men, to ascape the peynes of helle, and to winne the bliss of heuene, he be prisoned, as a man out of cristene bileue, and trauytour of God, and of cristen kings and lordis.

And where king Ezechie made him ful bisy to clense Goddis hous, and do a wey al vnclesnesse fro the sentuarie, and comaundide prestis to offre brent sacrifice on Goddis auteer, and ordeynede dekenis in Goddis hous to herie God, as Dauith and other prophetis ordeyneden, summe cristene lordis in name, and hethene in condiscouns defoulen the sentuarie of God, and bringin in synmoinen clerks, ful of coueitise, eresie, and ypocrisie, and malice, to stoppe Goddis lawe, that it be not known and kept, and frely prechid; and 3it summe cristene lordis holden many prelatis and curatis in her courts and in seuculer offic 3ens Goddis lawe and mannis opinly, and withholden hem fro her goostly officis and helping of cristen souls; and where king Josie prechide opinly Goddis lawe in the temple to al the puple, and castide awayi idolis, and brente the bonnis of prestis, that diden idolatrie, summe cristen lordis in name not in dede, presen and magnifien freris letris, ful of disciet and lessingis, and make hire tenuantis and meyne to swere bi herte, bonnis, nayles, and sydes, and other membris of Crist, and pursuen ful cruely hem that wolden teche treuly and freely the lawe of God, and presen, mayntenen,
and cherischen hem, that prechen fablis, lesingis.

so now a fewe pore men and idiotis, in compar
sion of clerks of scole, moun hawe the truteh
of holy scripture a3ens many thousinde prelati
and religiounse, that ben 3oouen to worldly pride
and coueitise, symonie, ypocrisie and other
fleschly synnes, moost sithen these pore men
desiren only the truteh and freedom of the
hooly gospel, and of hooly scripture, and
accepten manis lawis and ordynauncis, only in
as myche as thei ben grounded in holy scripture,
either good resoun, and comyn prophet of cristien
puple: and worldly prelati and feymed religioun
grounden hem on symful mennis statutis, that
sounnen pride and coueitise, and letten the
truteh and freedom of Goddis lawe to be knowne
and kept, and bringen cristien puple in nedeles
thardam and greet cost.

which is oon of the famousest doctouris, and of
and the popis lawe, writith thus, "an yuel "prelat is
seid a rorynge lyoun, and a wolf rauysching
prey."  

Also an yuel prelat is seid a wolf, as the lawe
witnesseth in lxxxiij· distinctioun c- c nichil;
also he is a crowe, either a rauen, for the
blacknes of synnes, as the lawe witnessith
and the seed of the sones of Israel was departid
lawe of hire God fouresithis in the day, and
fro ech alyen sone, and thei stoden bifore the
multitude of men and wymmen and
children of Israel camyn togidere in fasting and
lawe; and Esdras redde in the book of Goddis
pople to here the puple to hear the
princis and prestis and comyns token hethene
wormen to wyues a3ens many thousende
women: and worldly prelatis and summe
dekenes made silence in the puple to hear the
lawe fro the firste day til to the last. Thanne the
children of Israel camyn togidere in fasting and
and in al the old lawe it is not founden, where
God grauntith to swere bi eny creature, but oonly
bi his owne name, either bi himself;
Now in Engelond it is a comyn proteccioun
a3ens persecucioun of pre-latis and of summe
lordis, if a man is customable to swere nedeles,
and fals, and vnauisid, bi the boonen, nailes, and
and other membris of Crist, and to be
proud and leccher-ous, and speke not of Goddis
lawe, and repreue not synne aboute him; and to
absteyne fro oothis nedeles and vnleeueful, and
to eschewe pride, and speke onour of God and of
his lawe, and repreue synne bi weie of charite, is
mattr and cause now whi prelati and summe
lordis sclaunndren men, and clepen hem lollardis,
eretikis, and riseris of debate and of resoun
a3ens the king;
Thanne it is teld, what sorwe Esdras made, for
the princis and prestis and comyns token hethene
wormen to wyues a3ens the lawe;
Afir this doinge Esdras redde in the book of
Goddis lawe, fro the morewitide til to noon
before the multitude of men and wymmen and
dekenes made silence in the puple to here the
lawe; and Esdras redde in the book of Goddis
lawe fro the firste day til to the last. Thanne the
children of Israel camyn togidere in fastung and
and in al the old lawe it is not founden, where
God grauntith to swere bi eny creature, but oonly
and fals, and vnauisid, bi the boonys, nailes, and
sidiis, and other membris of Crist, and to be
proud and leccher-ous, and speke not of Goddis
lawe, and repreue synne bi weie of charite, is
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Goddis lawe, fro the morewitide til to noon
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God grauntith to swere bi eny creature, but oonly
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lawe, and repreue synne bi weie of charite, is
mattr and cause now whi prelati and summe
lordis sclaunndren men, and clepen hem lollardis,
eretikis, and riseris of debate and of resoun
a3ens the king;
Thanne it is teld, what sorwe Esdras made, for
the princis and prestis and comyns token hethene
wormen to wyues a3ens the lawe;
Thanne Matatias and hise stones fledden into the citee, and manye men that sou3ten doom Israel, and who euere that circumcideden her children weren slayn, bi testament and kepte his lawe, was slayn bi cruelte and synne in this doinge, for the greet lour that sche hadde to Goddis peple, and to sree Olofernes, a blasfemerye of God, and distroiere of his lawe and peple; <L 11><T Pro><P 36>

Also the trewe Mardoche, the fadir in lawe of adopcioun of this woman Ester, tau3te hire to loue God, and kepe his lawe, and sche was full meke and obedient to Mardochee, 3he, whanne sche was qwenne, as to hire fadir in lawe. <L 23, 24, 25><T Pro><P 36>

And aftir myche fasting, penance, and preier, Estir bitook hirself to Goddis disposicioun, and to perel of her deth, and entride to the king, 3he a3ens the lawe of the lond, whanne sche was not clepid, to axe mercy and help of the king, for hirself and al hire puple. <L 34><T Pro><P 36>

This story of Ester schulde stire men to be trewe to God and his lawe, and putte awy pride and enuye, and euere triste in God in aile perrels; <L 41><T Pro><P 36>

The firste book of Macabeis tellith hou gret distruccioun and cruelte Antioke the noble dide in his land, and lefte al thingis whiche thei hadden distruccioun and cruelte Antioke the noble dide. <L 42><T Pro><P 41>

Thanne is toold of the curside deedis of Jason the prest, that cam in by symonye, and wolde bringe Jewis to idolatrie and sodomye, and to forsake God and his lawe. <L 9><T Pro><P 43>

This story of Ester schulde stire cristen men to holde treuthe and freedom of Cristis gospel; <L 13, 14, 15, 16><T Pro><P 43>

Also he whos herte is ful of charite comprehendith, withouten eny errour, the manyfoold abundance and largest teching of Goddis scripturis, for whi Poul seith, "the fulnesse of "lawe is charite," and in another place, "the ende of lawe," that is, the perfeccioun, either filling, of the lawe, is charite of clene herte, and of good conscience, and of feith not "feyned," and Jhesu Crist seith, "thou schalt loue thi Lord God of al thin herte, and of al "thi soule, and of al thi mynde, and thi nei3ebore as thi self, for in these twey comauende"mentis hangith al the lawe and prophethis". <L 30><T Pro><P 45><L 1, 4><T Pro><P 46>

The thridde reule is of byheestis and of lawe; <L 10><T Pro><P 47>

Vs nedith not to excuse Judith fro lesingis and tresoun to Olofernes, but we moun favorably excuse hire fro deadly synne in this doinge, for the greet lour that sche hadde to Goddis peple, and to sree Olofernes, a blasfemerye of God, and distroiere of his lawe and peple; <L 3><T Pro><P 36>

And thei diden mychel harm to the puple of Israel, and thei gaten the lawe fro the hondis of hethen men and of kings, and 3aue not strentge to the synful man. And whanne Matatias was in point of deeth, he commoutide hise sones to putte hire lyues for the lawe of God, bi ensaumple of Abraham and othere hooly men before goyng; <L 21, 24><T Pro><P 42>

The thirdde reule is of byheestis and of lawe; <L 10><T Pro><P 47>
techith eny treutehe of God, to take that meekely, 
and with greet thankingis to God;

This semith vitirly the deuelis purpos, that fewe 
men either noon schulen lerne and kunne Goddis 
lawe;

sumtyme dyuynys weren ful hooly and deuout, 
and dispisiden outtirly the world, and lyueden as 
aungels in meeknesse, clennesse, souereyn 
chastite, and charite, and tau3ten treuly Goddis 
lawe in werk and word;

but on the iiij' most abomynacoun purposid now 
to letten Cristen men, 3he prestis and curatis, to 
Ierne freely Goddis lawe, til thei han splendid ix'

Who giveth you levé for to preche, Or spoke 
agayëns goddes lawe, And the people thus falsly 
tech?

If thei knowen ony notable defaute bi the 
translatouris, either helpis of hem, lete hem 
blame the defaute bi charite and merci, and lete 
hem neuere dampne a thing that mai be don 
lefulli bi Goddis lawe, as weeryng of a good 
cloth for a tyme, either riding on an hors for a 
great iourney, whanne thei witen not wherfore it 
is don;

They mowe by lawé, as they sayn, Us curse and 
dampne to helle brinke;

They give hir almesse to the riche, To 
maynteynours, and to men of lawe;

god ordayneved never such lawe, Ne no such craft 
of covetyse;

These newe poyntes ben pure papall, And 
goddes lawé they dispyse;

These han more might in England here Than 
han the king and all his lawe, They han 
 purchased hem such powere To taken hem 
whom they list nat knawe;

The kinges lawe wol no man deme Angerliche, 
withouten answere;

PART III· Moyses lawe forbood it tho, That 
preestes shuld no lordshippes welde, Christes 
gospel biddeth also That they shuld no lordship 
held;

On hir bishop their warant vouche, That is lawe 
of the decré;

Who giveth you levé for to preche, Or spoke 
agayëns goddes lawe, And the people thus falsly 
tech?

And in synnes to be loused or wijholden so 
wichchep and scheweþ þe prest of þe gospel or of 
þe new lawe as somtyme did þe prest of þe olde 
lawe in þam þat war filed wip lepre, wiche 
betokenþyn synne.

And in forgifing of synnes or wijholdyn þat 
þi3t or lawe and office haueþ prestes of þe gospel 
þat somtyme vnder þe lawe in curyng leprose 
had prestes of Þer lawe.

But passyngly or souerenly Anntecriste is a 
resonabel creature pretendyng hymself most 
holy, and is most contrari to þe lawe of Criste.

He schal forsobre preche his one lawe, and he 
schal ordene prechours vnder hym þat schal 
preche errors and herisies, desipsyng holy 
write and þei schal preche faeles, dremes, 
poeses, & þei schal sey þat it is noþt leeful to a 
lewd man for to entremete of holy scripture, 
notwijstandyng þat every man is holden vnder 
peyne of aylastyng dampnacion for to life 
rewilit after it.

"Also his prechours schall renne be al þe parties 
of þe worlde, & þei schul destroye after þar 
pouer þe lawe of Criste, & þei schal lette þat 
holy write be not expovned of holy or comyne 
doctors after sopefastenes or þat it be herde of 
trewe men.

Perfor be benefetze and affabilite & homyli 
spech procure he þat he be lufted, and be 
riþtwise vengance not of his owne wrong but of 
þe lawe of God studie he þat he be drede.

1506
Werfor pe Ps. pleyneh, "Wicked men tolde me fablez, but not as pe lawe".

< L 13 < T Ros > < P 73 >

Pe 2 , pe waste and turneþ vp pe lawe of God & mandementis of holy chirche.

< L 2 < T Ros > < P 74 >

Trew law is a sothfastenez directiue or ri3twysnez of a creature for to haue it as it ow to þe begynnyng of it, and his law is diuided into Goddez lawe & manneþ lawe. Pe lawe of God dope many gode þingz: First by þe elene þat it hath aboue ouer it conuertet or turneþ soulez fro synne.

< L 8, 9 < T Ros > < P 74 >

Vnde Ps. 1: vbi loquitur de beato), "In þe lawe of our Lord was his wille, and in his law schal he pinke day & ni3t," alibi, "Blessed is he wom pou techip or enformeþ, Lorde, & techep hym of þi lawe".

< L 15 < T Ros > < P 74 >

Vnde Eccii. 32: j, "He þat sekeþ þe lawe schal be fulfilled of it, and he þat doþe waytynyng schal be sdclaundered in it," & Eccii 2: , "Pai þat luþpeþ God schal be fulfilled of his lawe".

< L 21 < T Ros > < P 74 >

Luffe", he seip, "of þe lawe of God and þe condicionis of þe science of decrezze schulde lette or refryne men fro þis office. Off þe luffe of þe lawe of God speikeþ Gregor, He þat luþpeþ þe kyng luþpeþ eþ his lawe, ' & Ps. ', pe ei3liddez of hym askeþ þe sonnez of men'.

< L 1, 3 < T Ros > < P 75 >

Pe law of God is diuided into pe olde lawe & into þe new lawe. Pe olde lawe for a gret party of it was vengeatue or vengeable & figuratue, off wich speikeþ pe apostile, Ro. 3: , "Of þe werkis of þe lawe schal no3t be justifieþ eueri flesse," & 1: Thim: 1: , "To ri3tswisnez is no3t þe lawe putte, but to not ri3tswisnes & no3t subiectes etc " 'And witte þou þat þe new lawe & pe olde comeneþ in eueryynge in aylastynge sdofasteneþ or veritez, as specialy it is schewed of þe ten comandementes decalogi;

< L 18, 20, 22, 23 < T Ros > < P 75 >

Pe law is giffen for 7: bings: First to the callynge ageyn of Iowez doing ydolatry, werfor in þe begynnyng of þe lawe is idolatry forbidden, Expo. 20.

< L 3 < T Ros > < P 76 >

Vnde apostolus, Ro. 2: j, "Sibe Gentilez forsoþ þat hath no law doþe naturaly or kyndely þo bings þat bene of þe lawe, scich hauynge no3t law, pai ben lawe to þamselþ, wich schewep þe werke of þe lawe writen in þer hertis, þair conscience giffing wittyneþ to þam etc".

< L 22 < T Ros > < P 76 >

Also of þe flesely lawe wich witout synne is in þe body of hym þat consent lip no3t, 15, q. 1: , Si concupisencia, þer Augustinum & 32: , q. 5: , Si Paulous, per Jeronymum. Off þis lawe of membreþ spekeþ þe apostile, Ro. 7: , "I see forsþ anþer law in my membreþ regyrnyng to þe law of my mynde or soule & takyng me wrecched in þe law of synne wich is in my membreþ". Off sicþ huch þat þe lawe writen in þar hertis seip þe apostile, Hebre. 8: & Iere. 31: , "I schal giffse my law into þe souleþ of þam and I schal aboue write it into þe hertis of þam, & I schal be to þam into God & þai schal be to me into puple".

< L 26, 28, 31 < T Ros > < P 76 >

Manneþ lawe ouer is trew & gode, or it is false & wicked.

< L 1 < T Ros > < P 77 >

Pat Godez lawe and holy chirche lawe is heier þan lawe ciuile, (di', 8: , Dignitate). Also pe trespours of þe lawe of God bene weried or cursed, Eccii. 41: , "Wo to 3ow, wicked men þat hap forsake þe lawe of þe Lorde alderheiest! & if 3e be borne 3e schal be borne in malison, and if 3e be dede in malison schal be 3our parte," & Gal·3: , "Weried is everyyn man wich dwelliþ no3t in al bings þat bene writen þe Boke of þe Lawe þat he dop þam" item Ro. 2: , "Whosoeuer hap synned witout law, witout law schal periche".

< L 16, 17, 18, 19, 22 < T Ros > < P 77 >

Seculer possession is forbede or intridicte to clerkeþ, werfore prestes, dekenez and curtatis owe no3t for to haue in possession secular lordescheppe of lewde men for þair sustenynge or for pore mennez, in vnderstanding seculer lordescheppe temperale bings, after reson be wiche þam owe to be of þe lawe of God necessarye stipende or sowde to lewde men to do & perfourme seculer office of þam þat hap lordescheppe. Neperlesse þam owe for to haue spirituale lordeschippe limited in þe lawe of God alonely of õs mich as þai be necessarye or profitable to performe þe office of þe euangelye or gospell.

< L 6, 9 < T Ros > < P 83 >

Pe bishop had in power no3t for to giff agayne, bot be þe ri3t or lawe of þe merked, no3t be ri3t or lawe of heuen".

< L 11, 12 < T Ros > < P 85 >

Vnde Gregorius, 18: Moralium), "To prechours", he seip, "is put or sette a lawe þat þai liþten in liffyng, þai hi3 or hast in spekyng for to amoneschen.

< L 17 < T Ros > < P 86 >
Math. 23, Lu. 11, "Wo to 3ow, wise men of 

pe lawe, wiche hap taken pe kay of konyn, 

3ourney hape no3t entred, and šam ūat entred 3e 

forbede or defended". 

<L 3><T Ros><P 91>

Also it is a grete peril in a preste to 

vknowe pe law of our Lorde, sih after Jeorom 

ad Paulinum, c: 3. 3. "Pe office of a preste is for 

to answere to pe lawe to ūat ūat is asked," & /1. 

Reg' 2, dicturj, "Fosoł ūe sonnez of Hely war 

sonnes of Belial, no3t knowng our Lorde ne ūe 

office han euene power of ordere of prestehode. 

<L 22, 23><T SEWW02><P 21>

Perfore sih ūe cormyn lawe, as autorite 

witnessip, "Pe wyll of a man is rewarded, not ūe 

werke: wille is in contricioun of hert, and werke 

is in schrife of moupe. 

<L 73><T SEWW02><P 21>

(3) Also we graunten ūat men ben holden and 

boundoun, be ūe boonde of manis lawe and 

counsel not contrarie to Goddis lawe, to paie 

tipus and offryingis to curatis in al trewe manere 

nowe vsed, for ūat ende ūat curatis do ūer office 

as God hap commanded hem. 

<L 82><T SEWW02><P 21>

And we supposen ūat ūer han ben many hooli 

faderris, popis, sihen seint Petrus tyme, ūou3 ūis 

name pope be not seid in Goddis lawe, as seint 

Clement, seint Clete and ope many moo. 

<L 91><T SEWW02><P 21>

And as God hap graunnted hem ūe keies of 

power and konuyng of his lawe, so al prestes of 

office han euene power of ordere of prestehode. 

<L 123><T SEWW02><P 22>

(8) Also we graunten ūat popis mown medefuly 

make lawes and decres, and bischoppis 

constituciouns, and kyngs statutis, so ūat pilke 

lawes and ordinauce furfer men to kepe ūe 

lawe of God, and ūan men ben holden to kepe 

hem. And if ūe maie make any lawes contrarie to 

Cristis lawe, men ben as gretty bounond to 

a3enstande ūoo wicked lawes as ūe ben 

bounden to kepe ūer good lawes. 

<L 132, 134><T SEWW02><P 22>

(9) Also we granten ūat bischoppis acordingly 

wip Goddis lawe mown haue temperal goodis 

and possessiouns in resunable mesure, so ūat ūe 

spenden hem as Goddis awmyneris, and not 

holding hem as wordely lordes. 

<L 139><T SEWW02><P 22>

Pe thirde conclusion sorwfull to here is ūat ūe 

lawe of contenence annexyd to prestehod, ūat in 

preiudys of wimmen was first ordeynid, inducith 

sodomie in al holy chirche; 

<L 25><T SEWW03><P 25>

For we suppose ūat on ūis wise may euery trewe 

man and womman in Godis lawe make ūe 

sacrament of ūe bred withoutin oni sich miracle. 

<L 43><T SEWW03><P 25>

Pe tende conclusion is ūat manslaute be batayle 

or pretense lawe of rythwysnesse for tempera! 

cause or spirituel withouten special reuelaciun is 

expres contrarious to ūe newe testament, ūe 

qwich is a lawe of grace and ful of mercy. 

<L 136, 138><T SEWW03><P 28>

But ūe lawe of mercy ūat is ūe newe testament, 

forbad al /manmislaute: in euangielio dictum est 

antiquis, Non occidcs/. 

<L 145><T SEWW03><P 28>

For ūou ūese to craftis nemlid were michil more 

nedful in ūe elde lawe, ūe newe testament hath 

voydid ūese and manie others. 

<L 171><T SEWW03><P 28>

Wherefore, ser, be ensamule of ūe doctryne of 

ūese men and speciali for ūe godlich and 

innocent werkis whiche I perseyued at 

and in hem, after my kunynge and my 

power I haue bisied me ūan, and tanne into ūis 

tyme to knowe in partie Goddis lawe, haunyge 

a willle and a desyre to lyue verafiri, willnyge ūat 

alle men and wymmen bisieden hem feipfuli 

heraboute. 

<L 31><T SEWW04><P 30>

Also ūat it is not leful to slee a man for ony 

cause, ne be processe of lawe to dampne ony 

traytour or ūany man for ony treson or felonie to 

deth, ne to putte ony man to deth for ony cause, 

but every man shuld remitte all vengeance oonly 

to be sentence of God. 

<L 66><T SEWW05><P 35>

But ūis Jonger sone of ūese two seide priueli to 

his fadir ūat he wolde haue bi himself goodis ūat 

schulde faile to him, whanne hepen men wolde 

haue proprte bope lawe and oipri 3iftis of God, 

and so ūe wolde be rulid bi her owne witt and
not fullie bi God.
<LS38><T SEWW10><P 53>

draf is science of goodis, as worldli lawe and þe
popis lawe, for alle þese lawis seken good but
noon as doþ Goddis lawe, for Goddis lawe
holdíþ þe best good, and oþir lawis good of þe
world. And so þei dyuersen fro Goddis lawe, as
draf dyuersibe þre clene drýnk.
<LS66, 67, 69><T SEWW10><P 54>

But þis eldýr sone, whanne þe fadir and þe
3onger sone eten þus, was, in þe feeld of literal
witt þat þei 3yuen to Goddis lawe: and Iewis han
3it dedeyn of cristen men as Poule seýþ.
<LS121><T SEWW10><P 55>

Þis eldýr sone clepide oon þat sereude to his
3onger broþir whanne men of þe oold lawe
herden Petir þat was of boþe telle hou his
comyng of þe Goost was profecied bi oþde profetis. But 3it þe fadris of þis oold lawe
hadden dedeyn of þis comyng and seiden þat þei
hadden serued God many 3eer ful stably, and 3it
he vouchide neuer saaf to feede hem þus wip a
kide, for manna and pask lomb weren but figuris
to his calþ.
<LS127, 129><T SEWW10><P 55>

Þe profote Aggey seýþ, Axe þou prestis þe lawe';
þe glos pere seýþ. Þe prest owih to kenne þe lawe
of God, ellis he proueþ himsilf no prest of God'.
<LS63, 64><T SEWW12><P 61>

Þe pasturis is Goddis lawe þat euermor is grene
in trúpe, and rotun pasturis ben oþir lawis and
þopir fablis wipoute ground. And cowardise of
suche heerdis þat dar not defende Goddis lawe
witnessis þat þei falen in two officis synge
after: for he þat dar not for worldis dreed
defende þe lawe of his God, hou schulde he
defende hise scheep for loue þat he hþ þeto hem.
And if þei brygen yn newe lawes contrarie to
Goddis lawe, hou schulde þei not faile after in
oþir officis þat þei schulden haue?
<LS82, 84, 85, 87><T SEWW13><P 66>

and lete hem neuere dampline þing þat mai be
don lefulli bi Goddis lawe, as weeryng of a good
cloþ for a tym, elþer riding on an hors for a
greet iourney, whanne þei witen not wherfore it is
don;
<LS123><T SEWW14><P 70>

and so loore of Goddis lawe is al putt abac.
<LS17><T SEWW15><P 75>

and suche lewid men ben widowis fro þe lawe of
Crist, sîþ þe þe first cauleþ þei pruuen men fro
Goddis lawe, and þis lawe schulden þei be
weddid to Crist her saueoure.
<LS34, 35><T SEWW15><P 76>

And so it seemþ bi Goddis lawe þat suche
þeue schulden be dampled, sîþ þei taken away
mennes goodis, costli and precious, and þei han
no leue herto nepeþ of God ne man, sîþ God
3yueþ hem no leue þus to harme þer neiþbores.
<LS48><T SEWW15><P 76>

And so witt of Goddis lawe schulde tecne men
þat suche vowis weren nou3t, and haue sorwe
for folie of þese vowis, and make aseep
discretelie.
<LS103><T SEWW15><P 77>

ypocrisit, þat tiben mynte, and anett and comyn,
and 3e forsaken oþir þinges more greuous of þe
lawe for to do riþt iugement to men þat 3e iugen,
and to do mercy to sugetis þat ben vndir 3ou,
and to do feþþ to God and to man.
<LS129><T SEWW15><P 78>

And for þat wolpe þei curse and plete and vse
censuris, but bi breking of Goddis lawe tellen þei
but litiþ, al if it be more synne þan many suche
trespassis.
<LS137><T SEWW15><P 78>

but trúpe þat God himself seip and techip in þe
gospel þat schulden men worshipe and take and
bileeue, and oþir lawe of mennes fynding
schulden men litiþ telleþ by.
<LS151><T SEWW15><P 78>

For his synne þei magnyfien þe witt of her owne
men, and seien þat þei passen Goddis lawe
and alle þat weren before hem, sîþ þat Goddis lawe is
tals but þese men glossen it and tellen hou it shal
be koud and eelde doctours vndirstondun.
<LS219, 220><T SEWW15><P 80>

But ordris of suche men, sîþ þei glossen Goddis
lawe ecuei bi contrarie wordis, and seien þat þe
wordis of God moot not be denied, and
wordis þat þei han founðun schulde be vsid as
bileeue;
<LS250><T SEWW15><P 81>

Ground 3en þese errors were stablyng in
Cristis lawe, to wite what is his chirche and what
is bileueþ þeroþ. Bileeue is an hid trúpe þat God
tellip in his lawe, and it is declarid ynow in
comoun crede of cristen men.
<LS274, 275><T SEWW15><P 82>

And 3it men erren foul in þis crucifix he makyn,
for þei peynten it wip greet cost, and hangen
myche siluer and gold and precious cloþis and
stones þeronne and aboute it, and suiferen pore
men, boute wip Cristis precious blode, to be by
hem nakyd, hungry, thursty and in strong preson
boundun, þat shulden be holpyþ by Cristis lawe
wip þis like tresoure þat þus veyrnely wastid
on þes dede ymagis.
<LS20><T SEWW16><P 83>
But in pe lawe of grace Crist comaundis not to make siche ymagis, ny he 3af perto ensaumple nouer by hymself ny by hise apostes.  
<L 44><T SEWW16><P 84>
And pei enfoormen pe puple pei pei shul be dampnyd if pei turnen pis costage of pilgimage riril a bettere vse, and 3it pei is leefue bophe bi Godis lawe and mannos and resoun.  
<L 110><T SEWW16><P 86>
For men offerd not to ymagis by Goddis biddyng ne his counseyl nower in pe olde lawe ny in pe lawe of grace;  
<L 116><T SEWW16><P 86>
But who makis avowe to God to forsake his synnes, wrongis and exorcious of pore men, and to kepe Goddis hestis and mayntene ooure lawe, and help faderlis and moderlis children and pore wedowis, and to releue hor teneuntis of chargis and taxis pat pei may not wel here?  
<L 189><T SEWW16><P 88>
Almy3ty God kepe pi church in pi ry3tful lawe!  
<L 214><T SEWW16><P 88>
and ye accuse suche men to byschopis of heresie, and pei thorow youror cowncell put hem into prison, and thret to bren all suche men pat kepe well Cristis lawe and his promysyes.  
<L 140><T SEWW17><P 92>
And euer, as pe world requirethe, so kepe yow that ye be not borne down by pes lewid Lollers, but bere them down by your my3t and lett pei not aryse, for, if pei may pe purpose, thei will mak God lawe to be known and to increase to moche to be common pepill.  
<L 147><T SEWW17><P 92>
And in pe storie of Helye and pe widue, pat I reherside ri3t now, pei maken a lesyng upon his godthed, menyne in her wordis pat God shulde haue taut3 Helye to do synne in breking of his lawe, commaundinge expresli pat pei shulde on no wise be a nedi and a begger among pei pepel. And pis lawe is so kyndli and moral pat God my3te not ordene or comaunde pei contrarie.  
<L 59, 61><T SEWW18><P 95>
and so pis is lawe of kynde pei which mai not be dissolved. For as Crist my3te not, so he dissolude no such lawe, but perfourmede hem and declaride pe ful perfeccioun of pe moraltees of pe oold lawe...  
<L 65, 66, 67><T SEWW18><P 95>
And me peñkîp pei mai no manreasonabl blame me moche for ony ping pat I haue seid here at pis tyme, for I hope pat God hap rulid my tunge, so pat I haue depraued no mannes persone ne staat approued and groundid of God and his lawe;  
<L 120><T SEWW18><P 96>
Sipen pat pe troupe of God stondi3 not in oo langage more pei in anothe, but who so lyue3 best and techi3 best pesi3 moost God, of what langage pat euere it be, perfere pe lawe of God written and tau3t in English may edifie pei commen pelep, as it doib cleriks in Latyn, sipen it is pe sustynance to soulis pat schulden be saued.  
<L 5><T SEWW20><P 107>
And bus di3n Makamete and Surgeus pe monk: pei maden a lawe after pei owne malece and token sumwhat of pe gospel to a fleschly vnderstondynge, so pat porow pe lore of hem heben pepel vnto pis day ben out of here bileue.  
<L 26><T SEWW20><P 107>
O! sip a craft of gret solitie is myche preised of worldly men, myche more schulde pe glorious lawe of God be loued and preised of Cristis children, for alle ping pat man nedib, bohe bodily and gostlyl, is conteyneyd in pis blissed lawe, and specially in pe gospel.  
<L 33, 35><T SEWW20><P 108>
And bus cleriks schulden be glad pat pe pepel knewen Goddis lawe, and pei hemself bisily bi alle pe good meenys pat pei my3te, schulden occupie hem to make pe pepel knowe pe trupe of Goddis lawe. For pis was pe cause pat Iesu bicam man and suffrid deed on pe tree, so pat bi kepyng of his lor pe pepel my3te rise fro goostli deed and come to pe blisse pat neuere schal haue eende.  
<L 43, 45><T SEWW20><P 108>
And bus 3if,aporou3 negligence of oure bispopis and prelatis and ober fals techerrs pat ben in pe chirch, pe trupe of Goddis word be not sownen to pe pepel, praiwe we Iesu Crist bispop of oure soules pat he ordeyne prechouirs to warne us to leue oure synnes bi prechynge of his lawe, and pat, as he enspirede pe prophites wiip wysdom and kunnyng and taut3 pe appostlis pe weie of al trupe, so ly3tne he oure hertis wiip vnderstondynge of his lore and graunte vs gras to lyue herafter bohe in word and werk.  
<L 62><T SEWW20><P 108>
Pep scribis waren wyse men of pe lawe, and so pei weren pe clerge of pe Iwis; pe farisees weren men of religion pat maden to hem custommys and kepent hem as for lawe, and bus pei setten more bi pe laweis pat pei hadden made pan pei dien bi pe lawe pat God 3af to hem and pe pepel, pe whiche was sufficiant to bi rulid bi.  
<L 72, 73, 75><T SEWW20><P 109>
And 3ut þese feyners seyne þat God is her fader, and his lawe þei kepen and here owne reule bope;

We knowen þat farisees breken þe lawe þat God 3af to hem and to þe pepel for here fayned reule þat þei hemself maden a3ens þe ordeinance of God. And þus, 3if oure ypocritis seyne now þat þei kepen here owne reule and Goddis lawe bope, biholde to here werkis and 3e schal fynde þe contrarie.

So now in þese daiis þei shewen hem faynet loueres and vntrwe children of Crist þat pursuen symple pepel for þei wolde n lerne, rede and teche þe lawe of God in here moder tonge.

Moreouer, þer ben many bope of men and wymmen þat ben open enemies to troupe and f33ers a3ens þe Holy Gost, for þei slauandren þe louers of God and of his word, seynge þat þei haue eten flei3es þat 3iueb hem wysdom and vnderstondynge of al Goddis lawe, þis is a cursid speche and a gret blasfemy sti3ynge vs bifo be þe Trinyte to be greuously vengid, but 3if it be hastily amendid.

And þus, as God seip in his lawe þat seuene oxen ben seuene 3eer, and þat þe sacrif breed is verili Goddis bodi, so it seme þat þe seip þat þis dowue is þe Hooli Gost.

And þus bi autorite of þe lawe of God schal men speke her wordis as Goddis lawe spekip, and straunge not in speche fro vndirstonding of þe pepel, and algatis be war þat þe puple vndirstondale wel, and so vse comoun speche in þeir owne persoon; and, if þei spoken in Cristis persoon wordis of his lawe, loke þat þei declare hem for dreed of pryue errour. And scorne we þe argumentis þat fools maken here þat bi þe same skile schulden we speke þus, for God spekip þus in wordis of his lawe;

And bi þis we seien þat Crist in speche is not contrarie to hisiftil, ne oo part of his lawe contrarie to anopir.

Also seynt Austyn in þe popis lawe seip þus, þat þing þat is seene is brede, and þe chalis or þe cop þat þei shewen, but vnto þat þe feip askip to be tau3þ þe bred is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis blood', And þe oold prest seynt lerom seip in a pistle þat þe was eende and figure of lambren of Goddis lombe and þe oxen ben seuene þe, and þe Holy Goost. Here we þat þe brede þat Crist brake and gauþ his discipes to ete þe þe body of our Lord saujoyer, for as he seip, 'Þis is my body'".

wherþer þis be grete deynete þat many capped monks or ober pharissee shulde profer hem redy to hem for to mayteny þis heresie, þat þe sacrament of þe auler is an accident without subiecute, and in no maner Cristis body, a3eune Cristis owne techynge and hisie apostis and þe best seyntis and þe wisest in Goddis lawe and resoun, and trauelien not spedilly to distruyþe heresie of symonye þat regneb openly and is fully damped in Goddis lawe and mannes also, and to distruyþe wordly pride and coueitise of prestis a3eynes Cristis mekenesse and wilful pouerþ?

Crist is clepid Goddis lombe for many resouns of þe lawe. In þe oold lawe weren þei wont to oftre a lomb wipout wem, þe which schulde be of oo 3eer, for þe synne of þe pepel;

And þus he was eende and figure of lambren of þe oold lawe.

And þus, as God seip in his lawe þat seuene oxen ben seuene 3eer, and þat þe sacrif breed is verili Goddis bodi, so it seme þat þe seip þat þis dowue is þe Hooli Gost.

And þus bi autorite of þe lawe of God schal men speke her wordis as Goddis lawe spekip, and straunge not in speche fro vndirstonding of þe pepel, and algatis be war þat þe puple vndirstondale wel, and so vse comoun speche in þeir owne persoon; and, if þei spoken in Cristis persoon wordis of his lawe, loke þat þei declare hem for dreed of pryue errour. And scorne we þe argumentis þat fools maken here þat bi þe same skile schulden we speke þus, for God spekip þus in wordis of his lawe;

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for God is in no place faire servd but percas his lawe is faire kept of he peple.

But owre newe feyned sectis in hy ben moost to blame, hat maken gree beldings here leest nede were, as mounkis, chanouns and freris, nonnis, sistris and spiteris, for peple schulde drawe to parische chirchis and here her servise here, as Goddis lawe haþ lymytyd, and ellis þei ben to blame.

Redars in Christis chirche reeden hooli lessoons and tenten to her reying with myndfyl deuocioun, as Jerom seij. So reede þou hooli wriþ þat euere þou haue mynde þat þou wordis þat þou redist ben Goddis blessid lawe, þat comaindid it not oonli to be radde but also þat þe reeders schulde kepe it in her werks.

And if þei vndirstande þe lessoun whanne þat it is radde, or ony part of Goddis lawe whanne it is declarid, soone þei treden it vndir foot and hanten it in her werks.

and þe lawe of þe Lord is among vs?

And herof schulden prelatis be faym, siþ þei synnen moche on oþir sidis, but if þei ben anticristis prescis and schapen to quenche Christis lawe. But þe peple comunli trowide in Crist and louede him, and þus þei obeischen to þis tyme boþe to Crist and his lawe.

And men han writen to þo clerkis, boþe hyþer and lowþere, sentence of Gods lawe, but hit is dyspsydi: summe seyne hit is heresie, summe seyne hit is folly, and somme dedeynen to loke whener hit be sothe or false.

Hit ys saide in Laten what office popis schuld haue, and what schuld be þo office of kyngus by þo lawe of God;

þre þingis mouen men to speke of kyngis office: furst, for kyngus may herbe se þat þai schulden nout be ydelle but rewle by Gods lawe to wynne þo bylys of heuen;

Cloþus of coloure schuld be prestis, þat euermore schulde be stable and gronde of oþer parties of holy chirche by techyng of Goddis lawe.
con litel of Goddes lawe ne of pe popes lawe nei ther.

And herfore bad Criste in his lawe pat his preysts schulde haue no parte amonge hor breperin of po heritage, for he wolde be her heritage;

Summe men sayne pat, if po pope were lorde of al pinge in his londe pat is in po dede honde of preysts, he were more lorde po our eynge: þus forsakynge of Gods lawe, and floryschyd wordys of anticriste distroyed rewynes in cristendame and pes and gode religioun.

and I ne haue bot litle said pat I ne haue schewid als wele be þe popes lawe as be Goddes lawe. It semep þan þat 3e be suspect of all euil doynge þat es reknd and spoken tofor, sijen þat 3e will no3t 3oure awne lawe be aleggid aȝayne 3owe.

For what gode euer þat es 3euen to holi chirche it es holi, and longe ri3fylliche to presters, as þe popes lawe berep wittnes in þe decrees. And þerfor it es wonder þat 3e will mell 3ow wip ony þinge þat es 3euen to holi chirche, for all maner sich godes es holi and mai neu er be torned into worldlich mannes power, as þe lawe of holi chirche berep wittnes’.

Lo! sir, sich abusiounes folowe þ of þat 3e ask oberwise þan Goddes wil es, and aȝaynys Goddes lawe, and 3it, for feynyd pite and colore of holi chirche and semynge holmes, nouper þe kinge ne pepil wonen ne dar no3t wipstonde 3oure priue dissaiu5es till þat porse Goddes grace þai haue gode knowyng of 3oure corsid malice.

For who so can oni resoune, he mai wele wit þat I maue no3t said in distruccione of holi chirche, ne in abreggyng of þe lawes me þe power heerof, bot, als ferfor þ as I mai or can, I haue forþerd and mayntened all þe clergie as mich as Goddes lawe will. In so mich þat me þinke, and so it es, þat men of holi chirch a3t to be soueraynes ouer all kinges and oþer men in spiritualle, which soueraynte es a scruius þai a3t to do to þe pepil, as I haue ofte said be Goddes lawe:

So þat þe pope and þe clergi mai no3t do, bot wip þe swerde of godes techinge and prechinge, and þe kinge and oþer lordes schuld constreyn þip þe swerde of temperall powere, as þe pope saip in his lawe, and es acordinge to þe gospell and to saint Poule bôb.

And panne was þe pule as þe preestis ful feruent in þe loue of God and kepping of his lawe, where now as þe pule so þe preestis ben fallun into obstynat and customable breking of þe comauemendis of God.

For in þat tymne þe pule fervently louede God and his lawe, and weren diligent in þe kepyng þerof, and drenned synnes and spezialy summe to hídouse, as vsurie, symonye, auoutrie, forswering, mensluau3tir and þe vnamesurable fillebede of leccerie, þe which of oolde rootid custom so fer ben brou3t into wone þat vnneþe now þei moun be repreued, but raper (as in tymne of distruccioni of Sodom and Gomer) is blamed þe repreuer of synne þan þe doer of synne.

For, if Crist and his apostlis, exempt fro payinge of heed money because þat þei vsiden no marchaundise or craft neber hadden londis ne renis secularly, 3it payede tribute þat þei wolden not offerde þe lordis and þe pule (as seint Austyn seip in þe Book of Questionis of þe Oolde and þe Newe Lawe þe lxixx+ c.), how moche raþir oure cleris, and specialy þat þe pat ben deed to þe world, in so gret a neede of þe rewynes shulden be redy to delyuer up into þe hondis of secular men alle her possessions and tresours euene to þe reule of þe apostle, þat is to seie þat þei holde hem apayd wip necessarie liiflode and hilyng’;

Lo! sir, sich abusiounes folowe þ of þat 3e ask oberwise þan Goddes wil es, and aȝaynys Goddes lawe, and 3it, for feynyd pite and colore of holi chirche and semynge holmes, nouper þe kinge ne pepil wonen ne dar no3t wipstonde 3oure priue dissaiu5es till þat porse Goddes grace þai haue gode knowyng of 3oure corsid malice.

And summe of þese we han seyn bitidde: closing of heuene is no pinge ellis þan hidyung of þe lawes of God and of Cristis lyuyng fro þe pule; and specialy po pat ben deed to þe world, in so gret a neede of þe rewynes shulden be redy to delyuer up into þe hondis of secular men alle her possessions and tresours euene to þe reule of þe apostle, þat is to seie þat þei holde hem apayd wip necessarie liiflode and hilyng’;

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Herefore þe Iewis þat a3ens þe lawe of Crist and his gospel, wolden be maad riche bi vsurie ben maad so poore þat þei ne hauen citee to dwelle ynne but bi greet daunger.

ðe lawe of God. For in tym of þe lawe of kynde I am not avisid þat ony man beggeide; and in tym of þe lawe 3oun to Moysees begging was ful streitly forbodun in Deutronomy xvii. e. And in tym of þe lawe 3oun to Crist, Crist ordeyned sufficiently for his chyrche: for temporal lordis, confermyng to hem her worldly lordship, seyne 3eldip to Cesar þat longip to Cesar', þe same dide Petir and Poul as it is wrihten bifoere.

But 3it meene I not operwise but þat cristen men shulden haue an honest hous, not ful costlew, neber abiect, for to come togidere þere to preye God, heere his lawe and to receyve her sacraments.

And biside þe lawe of God weren brou3t yn coueitouse sectis as farisees, gaderinge to hemself wip her ypocrisie þe substauance of þe almes a3ens þe lawe of God. And þis in þe newe testament aftir þe chargeous noumber of sectis brou3t yn biside þe lawe or ensaumple of Crist þat as farisees bi ypocrisie, flateringe and fals suggestioun appropren to hem þe goodness of hooely chyrche, sowelwinge up þe substauance of almes due bi Cristis wille to poore men þat I haue specified bifoere, and aftir þe fal of þe clergie into þis wondurful worldlynesse, ben wrecchid cristen men as we seen for to gete hem goodis constryneid for to grope aboute from dare to dare and crye and begge.

But certis þis is not licly, for it was wrihten in þe lawe þat Crist came not to distruye but for to fulfilled þat On no wise shulde a nedy man and a begger be amonde þe pupile. And þou3 it so be þat Crist, þat is trupe and eende of figuris of þe oolde lawe, breek summe serimonyes þat weren figuris, in tokenyng þe, comynge þe trupe, figuris shulden ceese, 3it am I not auysid þat he brak ony moral precept, but raperie confermyng hem and declarie hem as we reden in Mathew þe v. e.þ.

And ouer þis, as it semeþ to seint Austyn in þe Book of Questiouns of þe Oolde and þe Newe Lawe in þe C and viþ eþ, þat þe day of doome is
upon us, where seynt Austyn seip pat, as in þe sixte day God make man and in þe sevene day he restide from alle his werkis, so in þe sixte thousand of 3eeris God bou3te man, and in þe sevene thousand of 3eeris þe world shal cece.

For in þe tyme of þe lawe of innocence þe deuel pursuade Adam and Eue; 

In tyme also of þe lawe of kynde mawmeteris and ðerpe þat kepet þit not pursuade hem þat kepet þit, as we may rede in processe of scripture. In tyme of lawe 3ouuun bi Moryses paynymys þat receyueden it not pursuade liuys þat bileuueden perupon. And in tyme of lawe 3ouuun bi Crist and his apostlis liuys and paynymys out of þe bileue pursuade feipful þen pat bileuueden it and kepet þit. But now is þer a tribulacionwas þer neuer noon siche for he þat pretendip himself moost parfït cristen man, bope because of staat and of ordre, pursuæþe anopir cristen þat to his ende comynep in þe lawe of God for to lerne it and enfourme, as he is holdun, his sogetis and for to be sauæd bi it. 

And certeyn to deuely a dede is it for to chace men fro knowynge of þe lawe of God. 

And þe law of the chirche rehersith þat worldly godys be weeldid by þe kyngis law, not by godis lawe. 

And þe canion lawe of þe chirch telliþ þe same. 

For, certis, þe heestis of God and his lawe, whiche into þe preisynge of his moost holy name he comandip to be knowen and kept of alle men and wymmen, 3onge and olde, afir þe kunynge and power þat he hæp 3ouen to hem, prelatis of þis londe and her monyne, wip þe comente of prestis cheffly consentyngye to hem, enforseen hem moost biþili to wîþstoonde, settyng at nœut þis holi ordinance of God. 

And I bileue þat Crist oure sauyour was circumcidid in þe eiþþe dai afir his birþe in fulfîllinge of þe lawe: 

Perfore þese forseid articlis of bileue, and alle ðerpe bope of þe olde lawe and of þe newe which afir þe heest of God ony lyf owip to bileue, I bileue verily in my soule, as a synful deddli wreche of my kunynge and power owip to bileue, praiyng lord God for his moost holi name for to eche to my bileue and to helpe my mysbileue. And, forþþ þat to þe preisynge of Goddis name I coueite ouer al þing for to be a feipful membre of holi chirche, I make þis protestacion bifore 3ou ali foure þat ben here present, coueityng þat ali men and wymmen, which now ben here absent, knownen same; þat whateuer þing bifore þis tyme I haue þouȝt or don or seide, eipir what þat I schal now here do or seie eipir ony tyme heraftir, I bileue þat al þe olde lawe and þe newe, 3ouen and ordeyned þiþ þat coueite þe þreu persoones of þe holi Trinite, weren 3ouen and written to saluacioun of makynde. 

And perfore, to rule and to gournaunce of þese lawis of God, mekel, wiffulli and glâldi I submite me of al myn herte, so þat whouere can and wole bi auctorite of Goddis lawe eipir bi open resoun telle to me þat I haue errd, eipir now erre, or ony tyme heraftir schal erre in ony article of bileueþro whiche incoveniunt God kepe me for his goodnesse!

And to swere bi ony creature bope Goddis lawe and mannes lawe is þera3en. But, sir, þis ping I seie to 3ou bifore þese 3oure clerkis wip my forseid protestacion pat how, where and whanne, and to whom we owip for to swere, eipir to obeie, in ony wise as Goddis lawe and seintis, and trewe doctouris accordyng wip Goddis ordynaunce or word comandid of God, I wol þoþ3 Goddis grace be euere reedi to do wip al my kunynge and power. 

Wherefore, ser, bi ensaumple of þe doctryme of þese men and speciali for þe goodlich and innocent werkis whiche I perseyued onyname of hem and in hem, after my kunynge and my power I haue bisied me þan and tanne into þis tyme to knowe in partie Goddis lawe, hauynge a wille and a desyre to lyue þeraafþ willynge þat alle men and wymmen bisieden hem feipfüli heraboute. 

And I seide, Ser, bi autorite of Goddis lawe, and also of seintis and doctours, I am lerned to deme
tis it euery preestis office and cheef dette for
to preche bisili, frely and treuli þe word of God.
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But, ser, as I seide to 3ou bi forehonde, we
deen þis bi aiutorie cheeffi of Goddis word
þat it þe cheef dette of euery prest to bisien
him feipfuli to make þe lawe of God known to
e þis peple, and so to commoune heestis of God
charitabli, how þat we mowen best, where and
whanne and to whomeuer þat we schulen mow.
<1L 732><T Thp><P 46>

And herfore, þou3 we have not 3oure lettre
neiþer lettris of oþir bispis writun wiþ enke
vpon parchemyne, we dur not herfore leue þe
office of prechynge, to whiche prechynge alle
prestis affir her kunnyng and her power ben
bounden bi dyuerse witnessynge of Goddis lawe
and of gret doctours, wiþbounen ony mencioun
makyng of bispis lettres. ‘Forþi, siþen we
have taken vpon vs þe office of preshood, þou3
we ben vnworþi þerto, we coueiten and purposen
to fulfille it wiþ þe helpe of God, bi aiutorie
of þis owne lawe and bi witnesse of seintis and
do gretse doctours acordinge þerto, tristinge
stidefastli to þe merci of God þat he, forþi þat he
comaunderi versus doctours office of preshood,
wol be oure sufficient witnessyfe, if we bi
ensample of his holty luynge and techynge
speciali bisien vs feipfuli to do oure office iustli.
<1L 765, 769><T Thp><P 47>

And, ser, þe lawe of holty chirche techþep
in decrees þat no seruannt to his lord, neiþer child
to his fadir ne to modir, neiþer wiþf to her
housebonde, ne monke to his abbott owtih to
obeie, no but in leeful hyngeis and lawful’.
<1L 835><T Thp><P 49>

And I seide, Ser, as þe tenþe chapitre of Mathew
and be laste chapitre of Mark witnessen þat Crist
sent his neapostlis for to preche, and also þe x-c'
of Luk witnessþ þat Crist sente his two and
sevenli discipulis for to preche into euery place
þat he was to comen to, and seint Gregor þe
comou lawe seip þat eueri man þat neiþip to
presthod takþ vnpon þim þe office of prechynge,
for, as he seip, þat prest terriþ God to greet
warzhe of whous mouþ is not herd þe vois of
prechynge, and as þe interpolarie glose vpon
Ezechiel witnessþ þat prest þat prechþ not to þe
peple bisili schal be partynier of her
damnacioun whiche perischen in his defaute,
3he, þou3 þe peple be saued bi oþer special
grace of God þan bi prestis prechynge, 3ii prestis,
forþi þat þei ben ordeyned of God to preche and
prechyn not, as bifore God þei ben mansleers
<1L 852><T Thp><P 50>

But, ser, þe determinacioun of þis mater which
was brou3 in siþ þe fend was losid bi frere
Tomas Alquyne, specially clepinge þe moost
worshipful sacrament of Cristis bodi an
accident wiþbounen soget, which terme, siþ I
knowe not þat Goddis lawe appreueð þi, in þis
mater I dar not graunte.
<1L 1049><T Thp><P 56>

And þe Archebischop seide to me, Lewid losel,
in þe olde lawe, bifore þat Crist toke manksynye,
was no liknesse of ony persone of þe Trintye
neiþer schewid to man ne knowen of dedli man,
but now siþ Crist bicam man it is leful to haue
ymagis to schewe his manhood.
<1L 1103><T Thp><P 57>

And I seide, ‘Ser, þe seide riþ now þat in þe
olde lawe, er þat Crist toke manksynye, noo
lckenesse of ony persone of þe Trintye was
schewid to men;
<1L 1159><T Thp><P 59>

But, ser, þis ping I wolde lerne of 3ou: siþ þe
Fadir of heuene, 3he, and euery persone of þe
Trintye was wiþbounen biginynge God almyþti
and many holty profetis þat weree dedli men
weren marrd violentli in þe olde lawe, and also
manye men and wymmen diede þam holty
confessours, whi was it not þanne as leeful and
nessessaric as now to haue maad an image of þe
Fadir of heuene, and to haue hadde oþer imagis
of marrd profetis and of holty confessours to
haue ben kalenderis to lewic men, moutnye hem
to deucoucic, as þe seien þat imagis now done?’
<1L 1167><T Thp><P 59>

And I seide, ‘Sir, seint Gregor was a greet man
in þe new lawe and of gret dignyte and, as
comou lawe witnessþ, he comendiðe gretl bi
bishop forþi þat he forbed vttirli þat imagis
maad wiþ mannis honde schulden not ben
worshipid’.
<1L 1175, 1176><T Thp><P 59>

And I seide, Ser, bi þe sentence of dyuerse
doctours expownynge þe salmes of Dauiþ þe
musyk and þe mynstracie þat Dauiþ and oþer
seynis of þe olde lawe speken of owen now not
to be taken neiþer vsid after þe letter.
<1L 1354><T Thp><P 65>

And þe man seide “Oure preestis seyne þat þei
cursen þus men bi aiutorie of Goddis lawe”.
<1L 1403><T Thp><P 67>

And þerfore, ser, I praie 3ou þat 3e wolde aske þe
moost kunnyng clerke þat 3e knowe in þis toun
where þis sentence, cursinge hem þat tiben not
now, is iwritten in Goddis lawe.
<1L 1407><T Thp><P 67>

Wherefore, ser, I seide to þis man in þis wyse,
“In þe olde lawe which eendid not fulli into þe
tyme þat Crist roos vp aþen from deep to liþ,
God commaundide þips to be 3ouen to Leuytis for
But now, I seide, "In þe newe lawe neiþer Crist ne ony of his apostlis token tibis of þe peple, neiþer comaundide þe peple to paiæ tibis neiþer to preest ne to deke."

But, as Cistrence telliþ, in þe thousand see of oure lord Iesus Crist two hundrid seuenti and oon pope Gregori þe nynþe ordeyned first tibis to be 3ouun to preestis now in þe newe lawe. And a clerke seide to me, How wolt þou make þis goode, þat þe peple wolde 3eeue freely to prestis her lyuelode, sîp now bi reddsure of þe lawe vnneþis prestis mowen constreyne þe peple to 3eeue hem her lyuelode?"

And herfore þe peple is ful heuy to paie as þei done her temporal goodis to paie sone and to opere vicaris and prestis, Þat schulden be feifþul dispensouris of þe parischens goodis, takeþinge to hemself no but a scarce lyuelode of þis neiþer of offringis bi þe ordenaunce of þe commoun lawe. And I seide, 'Sere, seint Poul seib þat tibis weren 3ouen in þe olde lawe to Leuytis and to prestis þat camen of þe lymagne of Leuy.' And herfore Poul seib, sîp þe presthode is chaungid fro þe generacioni of Leuy to þe generacioni of Iuda, it is necessarie þat chaunginge be maad of þe lawe, so þat prestis lyuen now wip ouen tibis and oþer deuteþes þat þei now clymen, suynge Crist and hise apostlis in wilful pouert as þei haue 3ouun to hem ensaumle.

For þou woldiþ herebi make olde lawe more free and parfîst þan þe newe lawe. For þou seist þat it was leeful to Leuytis and to prestis to take tibis in þe olde lawe, and so to ioyen her priyulenge, but to vs prestis now in þe newe lawe þou seist it is not leeful to take tibis. And þus þou 3eeuest to Leuytis of þe olde lawe more fredam þan to prestis of þe newe lawe'.

Se witen wel, ser, þat þe Leuytis and prestis in þe olde lawe þat taoke tibis were not so free neiþir so perfîst as Crist and hise apostlis þat token noo tibis. And, ser, þen is a doctour, as I vnþirstonde it is seynt Ierom, þat seik þus "þoo prestis þat calengen now in þe newe lawe tibis seyen in effect þat Crist is not bicomen man, neiþer he haþ suffrid 3it def for mannes saluacioun".

Wherfore his doctour seib his sentence: "Sib tibis weren þe hyris and wagis lymytyd to Leuytis, and to prestis of þe olde lawe for þe beringe aboute of þe tabernacle, and for þe sleeynyng and fleynge of bestis, and for þe brennyng of sacrifices, and for clensynge of þe temple, and for trumpinge to bateile biþore þe oost of Israel and for oþer dyuerse obseruaunces þat parteyneden to her office, þo prestis þat wolde now calengen or take tibis, denye þei þat Crist is comen in fleische, and do þei prestis office of þe olde lawe for whiche tibis weren grauntid. And, sere, seint Ierom witnessþ þat Crist, veri God and veri man, is hid in þe lettre of his lawe; Riþ þus, sere, manye men now touche and seen, writen and reden þe scripture of Cristis lawe, whiche neiþer touchen, ne seen, ne reden effectualþ þe gospel. And, as he schewide to me bi his wordis, he was heuy of his bcyng in court, and riþt soreweful for his owne viciouse lyuynge and also for þe vicioussnesse of oþer men and speciali of prestis yuel lyuynge, And herfore he seide to me wip a sorweful herte, as I gessed þat he purposede fulli wipinne schort tyme for to leue þe court, and to bisie him to knowe Goddis lawe and to conforme al his liift perafter. For no doute if þe lyuynge and techinge of Crist cheuely and of his apostlis be trewe, no liift þat Ioueþ God and his lawe wole blame ony sentence þat þe clerk prechide þan þere, sîp bi þe autorite of Goddis word and bi appreued seyntis and doctours and bi opin resoun þis clerk proude clereli alle pingis þat he þere prechide'. And I seide þanne to þe Archebishop, Ser, as I haue seide to 3ou oþerse tyme todaie, I wole wilfuli and lowely obeye and submitte me to be obedient and buxsum euer aﬅer my kunning and my power to God and to his lawe, and to euery membre of holy chirche aﬅer þerfor as I can perseyue þat þese membris acorden wip her heed Crist, and wolde techte, reule me or chastise me bi autorite specially of Goddis lawe'.

Almyþiþ God seip in his lawe on his wise.
as seij pe Wise Man/ a man moche swerenges: shal be fullfylid wip wickidnesse/ and veniaunce with worst 3ilding: shal not go fro his hous / Whi wickid workers: for her werkis ben vnleeeful/ of whiche Poul seith/ awaite 3e hem pat 3etten pe lawe of God: and dele 3e not with hem/ for bi softe speche. 
<L 51><T TK10C><P 373>
as Isae seij/ Sones of frowardnesse not willynge to heere pe lawe of God: pat seien spek to us plesaunt pingis. 
<L 81><T TK10C><P 374>
Dawe, pou blaberest blasfemies & reson hast pou non, Pou leggist oft Goddis lawe bot to a false entet 3ee, falselier pan pe fende whan he saide to Crist /Quia angelis suis mandauit de false entent 3ee, falselier as 3e were Goddis lawe. 
<L 111><T UR><P 102>
For Goddis lawe forbedip men or giloures 3e ben more obedient to Goddis lawe. 
<L 1518>
Dawe, pou ratelist many thynge, bot grounde hast pou non, For where groundist pou in Goddis lawe to close men in stones Bot if it were wode men or giloures of pe pule, Sip alle pat is not groundid smacchip grete synne, Bot if 3e taken, as 3e vse, arseworde his gospel: /Non potest ciuitas abscondi super montem posita}. 
<L 137><T UR><P 106>
Touchyng his paygn Dawe, bi lesynges ben ful rif, For her pou spekist of twey lyues & 3e don nojer wel: For Martha groundid him labour fully in Goddis lawe, So may not 3e 3our beggyng, ne 3our castelles nouber. 
<L 162><T UR><P 106>
Bot a3en house in mesure, Dawe, grucche I ri3t nou3t, And pou3 pou saye ascorne a shpe house I haue, pat hap more grounde in Goddis lawe pan alle 3our Caymes castelles: I thank God I beldid it with trwe hygeten gode, Bot 3e 3oures with beggyng, bargenyng, & robberyne For grounde haue pai non bot if it be here. 
<L 223><T UR><P 108>
I meruel pat pou a clerk blaberest þus bllyndely, þou takest comynly no grounde of Crist ne of his lawe, Bot ȝer of þe pope as if he were þi God, Or of ȝer fantasies þat han no grounde hem self. 
<L 246><T UR><P 109>
And þe kyng by his juges trwe execute his lawe As he did now late whan he hangid 3ou traytoures, Wilt pou Dawe, allegates, compere 3ou to þe kyng Or to ȝer lordes þat han her grounde in God? 
<L 271><T UR><P 110>
Bot þis 3e falsely forsake, with alle 3our secte or many, & blynden þe puple with heresie, & leuen Goddis lawe. For 3e sayen þer is Cristis body & nouþ pat sacred host. 
<L 391><T UR><P 113>
And he shewethe euer where that all men shoulde doo penaunce, and herof the clerkes of the lawe haue greate rede whyche haue ben euuer agaynste God the Lorde bothe in the olde lawe and in the newe, to sley the Prophetes that speake to them the wordes of God, ye see that they spared not the sonne of God when that the temporall iudge woulde haue delyuered hym and so forth of the Apostels and martirs that hathe spoken truely the wordes of God to them and they say hereby to speake of the holy scripture in Englyse, and so they woulde condemne the holye ghoste that gaue it in tonges to the apostles of the Christe as it is wrytten to speake the wordes of God in al languages that were ordained of God vnder heauen as it is written. 
<L 25, 27><T WW><P 05>
for yf saye thys in my hande, and yf it be not a hande then am I a lyer, therfore seeke it busely yf ye can fynde: ii- wordes of blessing or of gyuyng of thanks the whyche Christe dyd, & that the clerkes of earthe knowethe not, for yf ye myghte fynde or knowe it those wordes, then you should make greate masticks aboute Christe, and then ye myghte be gyuers of hys substance, and as father and maker of hym and that he shoulde worsyippe you, as it is wrytten: Thou erhal warshipp myther father & mother, of suche: as desyre suche worsyhippe agaynst goddes lawe, speaketh Saynte Paule of of the man of synne that enhauynthe hyn selfe as he were God. 
<L 36><T WW><P 10>
And in the olde lawe there were many fyguers of mynde of thynges to come. For the body of chryste and circum-cision was demaunded vnto the lawe. and he that kept not the lawe was slayne. 
<L 12, 15, 16><T WW><P 16>
Chrysye hym self whiche sacramentes or fygures ben lefull that god taught them and lefte them vnlo vns, as that other sacryfices other myndes of the olde lawe was ful!

Thou shalt ynderstand moost dere reder that after Wylymy Tyn dall was so Ju-daslie betrayed by an Englyseman, a scoler of Louaine, whiche name is Philips there were certayne thynges of his doyng found whiche he had entended to haue put forth to the furtherance of godes worde amongst which was this testament of mayster Tracie expositedy by Wylliam Tyndall which I haue caused to be put in Prynty, to the intent that all the worl-de shulde see bowe earnestly the Cannonistes and Spirituall lawyers (which be the chefe rulers vnnder bysshopps in euery dioces in so much that in euery cathedral church the deane chauncelluer & archdeken by commyne doctours or bachelers of lawe) do endeuer them selues justlye to iudge and spirituallye to gyue sentence accordyng to charitee vppon all the actes and dedes done of theys diocessants, after the ensample of the chaun-celer of Worcester, whiche after master Tracie was buryed (of pure zeale and loue hardelye) toke vp the deed carcas and burnt it wherfore he dyd it, it shall euydentlye appere to the reder in this title euidentlye appere to the reder in this title euidentlye appere to the reder in this title euidentlye appere to the reder in this title euidentlye appere to the reder in this title euidentlye appere to the reder in this title.

I wyll adde to this Pau-les argument Gala.iii. God swere vnlo Abra-ham cccc yere before the lawe was geue, that he swerde be saued by Chrysye: Ergo the lawe geuyn · iii· yeris after canne not dysanull that couenaunte, Do dispute that Christ when he had suffered his passyon, and was rysen agayne and entred in to his glory, Wherfor Sir, siben þe popes powere es all 3euene bi God in spiritualte, as it es openli schowed be þin owne allegeaunce, it es wonder þat þe pope & þe clergi holde þem no3t paied wip his power, bot a3aine Goddes will & moni lawes of diuers popes es about to supplant & benyme oure kinge real power þat es 3euene to him be God himself.

Fyrste by that he sayth, who so euer beleueth and is baptised, shal-be saued. By whiche wordes he declareth euydently, that he meaneth that fayth, that is is that promes made vnto the appointment betwene god and vs, that we shulde kepe his lawe to the vttmest of our power, that is he that beleueth in Chrys for that remissioun of synne, and is baptised to do the wyl of Chrys, and to kepe his law, of loue and to mortyfie the fleshe, that man shalbe saued, and so is the imaginacion of these synne that wyll not leaue wallowynge them selues in euery myre and podell, cleane excluded, for God neuer made lymes but upon an appoyntment or couenaunt vn­der which who soeuer wyl come be no partaker of the promes.

Hast thou then power to loue that lawer so hath thou no fayth in Chrystes bloude- And Ro· iii· we set vp or maynteyne the lawe thorowe fayth why so for the preachyng of faythe ministreth the spirite, Gal· iii· and ii· Cor· iii and the spirite low-seth the bandes of Satan, and gyuetue power to loue the lawe, and also to do it.

A weyll wyll thou say, yf I muste professe the lawe and woorke, ergo fayth alone sauethe me not.

And as damnable as it is for the pope to trust in the ryches of the ryches upon erth, to damnable is it also to learne that couenaunts made in Christes bloude, and to truste in the sayntes of heauen They that be in heauen knowe the elect that truste in Christes blo-ude and professe the lawe of god and for them onely praye that these wycked adolyters whiche haue no truste in the couenaunte of god ner ser-ue god in the spirite ner in the gospell of Chri-stes bloude, but after their blynde imaginatory chosynge then every man sundrye sainct to be theyr mediatour, to trust to, and to be saued by their merites, do the saintes abhore and be-lyue.

LAWES.............170 parde þan schuld he haue no power ne no lordschip in Yngeland, for Yngland was neuer soget to þe emperoure, bot euer it hape bene led bi himself & vsed his owen lawes, & no man hape bene abouen him in temperalte.

Wherfor Sir, siben þe popes powere es all 3euene bi God in spiritualte, as it es openli schewed be þin owne allegeaunce, it es wonder þat þe pope & þe clergi holde þem no3t paied wip his power, bot a3aine Goddes will & moni lawes of diuers popes es about to supplant & benyme oure kinge real power þat es 3euene to him be God himself.

Fyrste by that he sayth, who so euer beleueth and is baptised, shal-be saued. By whiche wordes he declareth euydently, that he meaneth that fayth, that is is that promes made vnto the appointment betwene god and vs, that we shulde kepe his lawe to the vttmest of our power, that is he that beleueth in Chrys for that remissioun of synne, and is baptised to do the wyl of Chrys, and to kepe his law, of loue and to mortyfie the fleshe, that man shalbe saued, and so is the imaginacion of these synne that wyll not leaue wallowynge them selues in euery myre and podell, cleane excluded, for God neuer made lymes but upon an appoyntment or couenaunt vn­der which who soeuer wyl come be no partaker of the promes.
lawes in decrees & decretales in moni places.

L 232> < T 4 LD -1 > < P 1 8 6 >

\( \text{He for whatever, excusacions } \) pat 3e make in pis mater 3e ne mow no3t bene excusid, For all sich senryus & mellinge wip worldlich nedes es forbidden to all prestes in diuers places in holi writ & in pe popes lawes, as I said toforo'.

L 325 > < T 4 LD -1 > < P 1 9 0 >

Lo Sir Kn3t, what mischeue schuld fall bot 3eue pe pope & pe clergie were mi3t bi Goddes power after pe gospell & pe lawes of holi chirche to gouerne pe pepil to helpe of soule.

L 334 > < T 4 LD -1 > < P 1 9 0 >

And peras pou saist pat a borell clerk schuld no3t mell him of pe popes lawes ne of men of holi chirch, I wote weie pat 3e bene wrope perwip, for moni of 3ow con litel of Goddes lawe ne of pe popes lawe nelber.

L 373 > < T 4 LD -1 > < P 1 9 2 >

For all be it pat pou ne can, or elles fewe of pi degree cone bot litel of pe gospel wherbi all holi chirch schuld be skill be reulid and gouernid, 3it pou art a doctore of decrees and of pe popes lawes, and I ne haue bot little said pat I ne haue schewid als wele be pe popes lawe as be Goddes lawe.

L 381 > < T 4 LD -1 > < P 1 9 2 >

Bot wele I wote pat be all lawes, ri3t as pe kinge es lord & soueraine of all temperaltes & temperal gode, ri3t so es pe pope lord & soueraine of spiritualte & spiritualte gode & godes of holi chirch.

L 396 > < T 4 LD -1 > < P 1 9 2 >

For whoso can oni resoune, he mai wele wit pat I ne haue no3t said in distrucionne of holi chirch, ne in abreggyngne of pe lawes ne be power herof, bot, als ferforh als I mai or can, I haue ferforh & maytened all pe clergie as mich as Goddes lawe will.

L 464 > < T 4 LD -1 > < P 1 9 5 >

to conferme alle pis lawe of prestis, Crist helde alle bile lawes sufficiently, bope in himself & in his apostlis.

L 1 2 1 > < T 4 LD -2 > < P 2 0 3 >

For to pis acordi lordis graunte, & many lawes of pe pope.

L 2 9 6 > < T 4 LD -2 > < P 2 1 1 >

It is leueful to expowne pe lawe pat God 3af, and seie out pe sentence pat pe lawe hidib, but freres maken newe lawes besides bile bope.

L 4 4 6 > < T 4 LD -2 > < P 2 5 5 >

and bus pey sette more by here lawes pat pey hadde maade, pan pey dude by pe lawe pat God 3af to hem and to pe peple, pat was sufficient to be reuled by.

L 3 1 1 > < T 4 O4 > < P 1 0 9 >

and Crist axede hem, why pey breke Godes hestes for here feynede lawes.

L 8 > < T 4 O4 > < P 1 1 0 >

Somme men per ben, professoures of divinyye, pat feynen lesyngis by lawes of men, and whan pei schulden preche Gods lawe to po puple, pei tellen lesynges, or oper fabelis, pat ben unpertynten to po lawe of God.

L 1 3 > < T A 0 9 > < P 1 2 3 >

And bus hit mot be in body of po Chirche, ffor oure Lord Jesus Crist is auctor of kynde, and ordeynes better lawes to membres of his Chirche pe lawes of all souerainy to partis of a monnis body.

L 1 1 > < T A 0 9 > < P 1 3 2 >

Bot pei schulden not preche cronyclys of po world, as po batel of Troye, ne oper nyse fabelis, ne monnis lawes, founden to wynne hom po money, for Crist biddes his clerkes preche po gospel, and pat pei wan po world and scounfitiden po fende.

L 2 8 > < T A 0 9 > < P 1 4 7 >

Ffor soche lawes and occupacioun pat wynnes us his worldly mucke, we suen hom for al oure lif, and leven lif pat falles to prestis.

L 2 6 > < T A 0 9 > < P 1 5 0 >

Bot we schal undirstonde pat pere ben pre lawes, lawe of God, and lawe of mon, and lawe of po fende.

L 1 0 > < T A 0 9 > < P 1 5 1 >

And his mai we see by ten lawes, pre of pe old lawe and seven of pe newe, pat tellen openly how prestis shulde lyfne a pore lif, as men did in state of innocence, wibouten superfuyte, as Crist him salf lyved;

L 3 > < T A 1 0 > < P 1 7 1 >

And sijen God biddip a man to wirche in pe state of innocence, and his abundance of richesse makis men to be ydul, men may se hou his dowynge contraries pe two lawes, pe state of innocence, and commandment of God;

L 1 2 > < T A 1 0 > < P 1 7 2 >

And so pese fuye lawes of pe Olde Testament schulde be fuye barly loves, and scharply move men to holde pe Olde Testament and pe ordyneauce of God;

L 1 5 > < T A 1 0 > < P 1 7 2 >

by Anticristis lawes.

L 1 > < T A 1 0 > < P 1 8 1 >
And lawe but Goddis, or lawe groundid in Goddis religioun here.

And herfore in oure dayes seib Antecristis clericis, fat among alle lawes fat evere God suffride, belp bope his testamentis falseste of alle ophere;

For men in oure rewme ben bounden to obeche to pe kyng and his ri3tfullawes, and not so to pe emperours; and pei my3ten wonder wel be sayvd, pou3 many lawes of pe pope hadden nevere be spoken, in his world ne pe tophere.

And newe lawes ben maad to hem, and newe customes pat pei bryngen in, by whiche pei spuylen on newe pe puple, but fruyyt of per profit failip.

And to defende his patrimonie ben manye newe lawes ordened, and cursing for sacrilege in whomever pat revep pis rente.

and algatis for he feynep power, and newe lawes pat God made never.

But, for 3yvyng of benefices makip hem bope greet and stronge, it were to wite of his power, and of pe lawes pat pei usen.

but pe pope, as he blasfemeh, and seib his dowyng is pe patrimonie of Crist, so he feynep newe lawes to techip to parte pes benefices.

And so he hap ordened many lawes,—how pat men shulen oones be schryven, and oones pe Jeer be comuned of her propre preest, whomever he wole orderyne. Bi peis two unfamous lawes mai men wite whiche ben ohir, for pei is noo lawe but Goddis, or lawe groundid in Goddis lawe.

And peis bringinge in of sectis, and of lawes pat Crist made not, quenchip pe love of Crist and of his religioun here.

Oute on his fals heresie and tirauntrye of Anticrist, pat men ben nedid strongly to kepe more his lawes, and obeeche more to hom, ben to Cristis comandements evere rightful!

and coloureyn hor owne wicked lawes under name of pei seynts;

And pei ben not reuifd by Gods lawe, ne lawes of pe Chirche, ne lawes of pe kyng, Ffor pei glosen Gods lawe as hom likes, and ben exempt fro his mit on bispopis and ojer ordinaries, and leeden pe bishop of Rome as hom likes. And men seyn pei ben not lege men to po kyngne ne sugett to his lawes;

3itte knewen we nevere pei any sect wold sey pat lawes of hor God were fals, and perip blyve on po same God, bot pis despit done pes blashemes to po holy Trinite.

FFor sith pore prestis have tau3te, bothe in Englische and in Latyn, hou mony open lawes, bothe in po Olde Testament and in po Newe, forfenden alle prestis and dekenes to have seculer lordschip, and pes lawes ben confermed by Cristis lif and his apostils, and freris seyn pat his is heresie, pei dampnen openly holy writt.

FFor po Jewis kepren reasonable lawes, made of God, and medeful for tyme pat God ordyned hom; bot freris kepen now lawes feyned of erroures of men, moo pe God ordyned in po olde lawe, and more uncerteyne.

And pese lawes of freris ben more ageyns po gospel; for po lawes of po Olde Testament were figure of Cristis comynge and passion, and ledden men to po gospel; bot new lawes of freris ben not suche figure, and letten men to holde fredome of po gospel. O Lord! sith gode lawes, ordyned of God, mosten nede ceese for fredome of po gospel, myche more moten yvel lawes, ordyned of errore of synful men and worldly, ceesse, and lette not men to kepe po gospel in his fredome.

God for his endeles mercy and charite make verrey pees, unite, and charite, among Cristen men, and bringe alle prestis to Cristis clene religioun, wijbouen errore of wronge by lawes.
How blessidful were þo Chirche to renne aftir Crist, if it were onely payed of þo ordynaunce of hym, and brotht up no newe lawes, ne no newe sectis, bot amendid mydoeris by Cristis owne lawe, and bring hom ageyne to þo lyve þat Crist hysmelf ordeyne by!

<LM 22><T A25><P 418>

...and occupying of men in Antecristis lawes, þat spoken oonliche of worldlyche goods, drawþiþ fro Goddis lawe, and makþiþ to love þe world.

<LM 7><T A26><P 440>

Where Criste mekely travelid wiþ grete penance upon his fete for to preche þo gospel, þese popes, more þen emperoureis, resten in palaycis chargid þiþ preþiþ, þer peþe and in al þer stynkynge carione, ande prechen not þo gospel to Cristen men, but criþ ever aftur worldly glorye and riches, and make newe lawes for to magnify þer worldly state, þat Crist and his apostlis durste never do.

<LM 24><T A29><P 458>

Here Cristen men seyne, þat no pope may make lawfully ony lawe contrary to þo gospel, ne superfliue, ne by his lawes withdraue men fro studyng þe kepyng holy write, ne sette more bisynes ne prys by suche newe lawis þen by þo gospel of Jhesu Criste.

<LM 22><T A29><P 460>

Ande no man schulde receyve suche lawes, nouþer for lyve ne dethe. Ande sithen þe popis lawis semen ful but contrary to hem self, and leþe lawes made of holy men contrary to newe decretalis, made of synful men for worldly powere and godis, in suppressing of kynge state and pride of sum prestis, whiche constreynen of obediance to temperallordes.

<LM 26, 28, 32><T A29><P 460>

þese nyþt þeues moun beþ vnderstonde þoþ þat Crist seieþ in Jones gospel comeþ noþt in bi dere, but stieþ vp by anþer weþ: þat is, proude symonient prelatis, and curatis, and prestis, þat al hire lyif, whiche is derke nyþt, þorþu synne and ignorance of Goddis lawe, spoyleþ Goddes peþel þorþu her priuei ypocrisie and her feyned lawes.

<LM 183><T CG02><P 17>

And þus, bi ensaumple of Jesus Cristis dedes and also bi his lawes, it seemep þat her nys no man, neþer clerk, neþer seculer, except from obedience to temperal lorde.

<LM 55><T CG05><P 56>

Ah dere God, lord of truthe, my litle wit suffisith not for to wondre on the blyndenesse and pride of sum prestis, whiche constrynen cristen men for to byleue to her lawes, statutis and custumis by peynes of dampacion, as they feynen, and by bodily peynes, thorou blyndenesse of cristen kyngis and lorde, whanne cristen men known not the ground of these lawes, nether in holy wrte, nether in resoun;

<LM 22><T Dea2><P 460>

And þese seruauntis weren prophetis and apostlis of Godys two lawes:

<LM 36><T EWSI-20><P 301>

And, as Macometis lawe takþiþ myche of Cristis lawe, and medieþ opur lawes, and þere comeþ in þe venyn, so doþ antecrist in þese newe sectis.

<LM 68><T EWSI-23><P 315>

In þis mater we han inow styren in Latyn wiþ aduersaries of Godis lawe, þat seyn þat hit is
falsest of alle lawes in his world pat euere God suffreded.
<L 96><T EWS1-30><P 349>

For, by pe dowynge of pe chirche and neclynenge of prelatis, is manmys lawe medulated with Godys lawe, and pesdowble manmys lawes, pe popis and pe emperowres, letten Godis lawe to growe, and gnare pe chirche as taris gnaren corn and letup hit to byrye.
<L 15><T EWS1-36><P 373>

and, as wete somerus norischen siche taris, so lustful lyf of men pat schulden florischen in vertewis bryngup in syche lawes bysyde wordis of bileuere.
<L 24><T EWS1-36><P 374>

and so manmys lawe growe and Godus lawe is lettyd, and specially by lawis of these newe ordres. But whan malice of these lawes was known to trewe men, panne pei and angelis speke to God and preyden ym pei mythen gedren awey these tares, so pat Godis lawe myhte renne frely as hit furst dyde.
<L 31><T EWS1-36><P 374>

but now frerus reuerson Petre and multiplyon newe lawes and persone of her ordres, hauynge more pat hadde Petre.
<L 101><T EWS2-58><P 20>

But certus, as tradiciones maade bysyde Godis lawe, of prestis and of scribys and of pharisees, blyndedon hem in Godys lawe, and made it dispysud, so it is now of Godis lawe by newe manmys lawes, as decentralitly and decrees.
<L 116><T EWS2-65><P 58>

But remedye a3enus his is used of monye men, to despyson alle these lawes whon pei beryd, and seyn vnto men pat alyghgen hem, pat falsehede is more suspent for wytnesse of suche lawys, sip Godis lawe tellup alle trewype pat is nedful to men.
<L 121><T EWS2-65><P 58>

pe furste is pe pope and cardynaly, by false lawes pat pei han mad;
<L 113><T EWS2-66><P 64>

and pus ben men hathed now by lesynghus of frerus for pei holden pe gospel and lawes of Crist.
<L 61><T EWS2-67><P 67>

for he hap so bylynded men by vnbyleue of Godis lawe, pat dedis pat ben a3eins it ben holdone goode and medefulle, as twelwe lawys ben alyghgede how God ordeneyp clerksis to leue, and conformede hem by his Sone, and by lyf of hise apostles, and 3et men seyn pei ben acursude pat trauelon to kepe these lawes.
<L 71><T EWS2-68><P 73>

for 3if pei ben rewolfude by reson, Cristus lawe is beste and ynow, and opre lawes men schulde not take, but as brawnchis of Godis lawe.
<L 109><T EWS2-70><P 86>

Crist byddup pat man schulde see, not vanytes of pe world, ne vnstable manmys lawes, for bohe these si3tus don harm to men, but lawe of Crist, pat is book of lyf3f, and Godus word, Iesu Crist.
<L 9><T EWS2-79><P 135>

Here may we see how manmys lawes han distempered kynde of men, and turned hem into swyn, pat pei saure nor not Godus word.
<L 65><T EWS2-79><P 137>

but his is Godus lawe, howeuer pe feend termyne, and his curatus schulde not sylle no kynne serene sepe pat pei don, but do frely and take a3en almes pat men wolon 3yunon hem, and neuere more curse ne plete, for such almes of pe puple, but fle syche lawes pat techon his, as pei were lawons of anticrist.
<L 119><T EWS2-83><P 165>

And his chirche hap lawes knyttyude toguydredre, and in pe myddus perof is Crist, a blessyd worm, pat alle men coueyte kyndely.
<L 90><T EWS2-84><P 170>

And his alle pes popus lawys, bysyde pe lawis pat Crist maade, and alle pe dedus pat he dope, pat be not growndude in Cristus li3f, ben ful venym to pe chirche 3if a man durste seye his and popus lawes beron no stenkppe a3enys men pat holden his.
<L 143><T EWS2-87><P 191>

but algatis pe popis schulden knowe bope Godus lawes and his tokne pei beron on hem whonne pei hulon hem vij her mytre.
<L 167><T EWS2-MC><P 334>

And his schulde men leue worldly pruyde, and worldly lawes in his mater and truste algatis to Godus lawe, and trauelye not to chese such a pope;
<L 679><T EWS2-MC><P 353>

and men ben nedid to use these bope in doing and studdying;
<L 45><T EWS3-154><P 89>

offende a3enus his bope Goddis lawes/ & docke her prestis on evyry side to 3yue hem a charge:
<L 5><T LL><P 11>

What is anticrist in special wip hise pre parties' Capitulum· H11mr But of pe greet cheef anticrist: pat passingli & in special maner bringip for fals
lawes a3ens Isu Crist & pretendib him self
moost hooli:
<L 35><T LL><P 12>
a3en pe autorite of bope Goddis lawes/ & wip
pise richessis pei nurischen wilde: sturdy: &
lawees hi3nen: pat pursuen hem pat wollen ou3t
seie a3ens pis cursid synne #
<L 31><T LL><P 18>
apat is bope God & man/ & hæp hidowid his bope
lawes:
<L 23<T LL><P 62>
God in hise bope lawes/ nei3p obeie to her fadir:
<L 8<T LL><P 95>
But comunly pei knowe not pis so wel as opere
pore men, for pei taken no reward to pe hesitis
of god, but al to here own lawes and customes.
<L 25<T MT02><P 36>
what power hau pat worldly prelatis to make so
many wiekidd lawes? sip god cursip hem pat
maken wiekidd lawes, and comauundi pe pat no
schal add to his wordis ne drawe fro hem vp
peyne of grete cursyng of god and dampnyng
in helle.
<L 21, 22<T MT04><P 37>
And also 3if pei 3euuen a benefis for men ben of
here kyn, or for fleschly loue, or worldly
frendischipe, or ellis for pe clerk is manly to pe
lord in gay cloepinghe, in grete festis, gret archerie,
or ony opere veyn iapis marc pat for pe
worshiphe of god and profit of mannes soule, it
is stynkynge symonye before god, as lawes
and seynitis techen.
<L 12<T MT04><P 65>
but nowe, whanne presthold stondep in peny
clerkis and swardis of lordis houses and ladies
and ydliosis and symonyenitis and proude
wrecchis ful of all manere synne, it is nede to
haue newe lawes maad of synful foolsis to
colouren pis synne by and to gedre greedly tipes
whanne pei don not here office;
<L 7<T MT04><P 78>
For pei entren not hem self into pe kyngdom of
heuene and letten hem pat wolden, as crist seip
in pe gospel, for pei make many newe lawes of
hem self, and chargen men to studie hem and
kepe hem more pat pei gospel;
<L 31>T MT04><P 83>
but faste pei techen pei nede and pe auuantage
and trewbe of here owen lawis, and seyn pat
holy writ is hard, not so nedful as here owen
lawes, but it is false to pei lettere, and men wityp
neuere what it menep. and pus pei seyn in dede
pat newe lawes, maade in tyme pat sathanas is
vnbouned of worldly prelatis ful of coueitise
symonye and heresie, ben betere and trewere pat
lawe of pe gospel, maad and tan3t of ihu crist
god and man;
<L 10, 11<T MT04><P 89>
And here owen lawes and techeris perof
myntenen and procure pat pis coueitise and lustis,
and holy writ and trewe prechours perof
dampnen al pis, and techen wilful pouert and
mekennesse and gret trauelie and penance of
clerkis; and perfore pei comenden here owen
lawes and here techeris, and putten goddis lawe
and treue prechouris perof bihynde.
<L 23, 27<T MT04><P 93>
Sumtyne men hadden trauelie and werke at pe
to studie and kepe and teche goddis lawe
bifore pat pei newe lawes of worldly clerkis
weren brou3t vp, and newe men ben occupied
aboute lernynge and techyng of hem in alle here
li3f, pat vnehepe pei loke and saoure holy
writ in here laste dayes;
<L 30<T MT04><P 94>
and bi pei iapis pei disceyuen pei peple,
and gedren to hem self pei goddis of his world
and magnyfien hemself, here ordris, and here lawes
more pat crist and his lawis, and maken pei peple
to holden vp pis ypocrisie and heresie.
<L 20<T MT04><P 97>
Capitulum 2m: Also pei possessioneris seyn in
dede pat cristis lif and ensaumpel perof is
insufficient and lif sikere bi worldly lawes is
betre;
<L 31<T MT06><P 118>
For 3if a prest of her fyned ordre wolue lyue
poreli and lustil and goo freli aboute and teche
frely goddis lawes, pei holden him apostata and
prisonen hym, and holden hym cursed for his
prestis lif comandaund, ensaumplid of crist and
his apostlis;
<L 19<T MT06><P 127>
and pus pei maken lordis to myntenyne fraudis
and falsnesse a3enst goddis hesitis, whanne
lordis wenen to myntenyne ri3tful lawes for
worshiphe of god;
<L 25<T MT06><P 137>
and in pis pei seyn pat crist is vnwytty, out of
charite and treute, sip he 3af not a sufficient
lawe and pe beste for reuelynge of his peple, and
pat at worldly fowned clerkis of sathanas and
anticrist ben witteiere, trewere and in more
charite pat ihu crist, sip here lawes ben betre
and more nedful for cristene men pat bo lawis
pat crist himself made.
<L 4<T MT07><P 158>
for as god be seynt poule techep, who euere techep obere lawes he is cursed of god;
<L 11><T MT07><P 158>

and seip men ben holden heretikis pat done a3enst pe popis lawe, and pe beste part of pe popis lawe seip pleyenly pat ech pat comeb to presthod takip pe office of a bedele or criere to goe before domesday to crie to pe peple here synnes and vengance of god, whi ben not pe prestis heretikis pat leuen to preche cristis gospel, and compelle obere true men to leue prechynge of pe gospel, sib pis lawe is seynt gregoryes lawe, groundid openly in goddis lawe and reson and charite, and obere lawes of pe peple ben contrarie to holy writ and reson and charite, for to meyntene pride and coueitise of anticristis worldly clerks.
<L 17><T MT10><P 189>

Also lordis schullen don non extorsions to here pore seruauntis bi pe worldly lawe ne customes, for alle pes lawes and customes ben nohing worp but 3if pei ben reulid bi charite and good conscience;
<L 10><T MT15><P 239>

for hooly churche shuld not pis be charged wip newe lawes, whenne oolde sufficeden;
<L 1><T MT23><P 329>

and pis witt pat crist spekib of stondeb not in mannes lawe, ne in opur curious lawes, as matematik, or lawes of kynde, but it stondeb in goddis lawe to holde men in mesur þerof, and to teche cristen men hou þei shulden lyue to god and man, and come to heuen.
<L 11><T MT23><P 342>

and beste mene to kepe his love were man forte lerne and lone forte koþe two tables of goddis lawes, for bi þes and ellis not kepib man him in charite, and pis vertu clophis man at domusday wip brideloshis, and his clope may neure be lost in his world ne in þe toprue.
<L 26><T MT24><P 351>

and herefore clerkiis seyn þat þer ben þree lawes;
<L 27><T MT24><P 353>

and þanne shulden men wite aftir hou obere lawes, þat men han foundun, harmen þe chirche many weyes, and maken goddis lawe less loury.
<L 9><T MT28><P 467>

But, wher him listip, he wiþdrewib, addip or ellis contrarieb it a3enst þe bidding of Goddis lawe in þe boke of Deuerturemi and in þe boke of þe Apocalips, þe wiche ben þe last bokis of Goddis lawe, olde and newe, and forbeden adding and wiþdrewib to eilur þes lawes.
<L 1185><T OBL><P 187>

And if an abbot or his couent mai not 3yue or aliene ony of her possessiouns, haue þei neuere so grete superfluite, to her pore briperen þat cleymen to be oon in þe perfectioun of þe gospel wip hem, and þat for þe lawes and ordynauncis þat þei hemsilf haan maad, hop moche more shulde not a seculer lord 3yue awei fro þat astat worldli lordships a3ens þe lawis and ordynauncis þat God hþp maad aboute suche possessiouns, as it is tauþt biþere?
<L 2453><T OP-ES><P 120>

The worde is floten awaye / & the hyghnesse of the people is made seke / & the erth is infect of his wonnerys / for they haue broken my lawes & ychaunged my right and han distroyed myne euerlastynge bonde & forwarde betwene hem & me.
<L 26><T PCPM><P 05>

Also he bad that they shulden kepe his commandeantes / & yf they dydden so alle her enemies about hem shulden drede hem & ben her seruauntis / & yf they worshipped false goddes and so forsaken his lawes / he bebyght hem that he wolde bringe hem out of that lande and maken hem serue her enemies / but yet he sayde / he nolde nat bynemen her mercy away fro hem / if they wolden eyre mercye and amende her defautes / and al this was ydone on goddes syde.
<L 23><T PCPM><P 11>

But this shal be the forward that yche wolde make with hem after thylike dayes / ych woll yeue my lawes within hem in her in wardnes / and ych woll wren hem in her hertes / and ych woll ben her god & þey shulde be my people / & after that a man ne shal nat teche his neyboure ne his brother.
<L 7><T PCPM><P 13>

Trulych lordes I trow thylke that seyen that they ben in thy stede & bynemen thy worship / & maken the people worshippen hem as god / & haue hyd thy lawes from the peple.
<L 2><T PCPM><P 17>

Also men dreden more men & mennes lawes and her cursynges / than Christ and his lawes & his cursynges.
<L 25, 27><T PCPM><P 17>
And thus hath he that sitteth in goods sted
binomen god these thre heryings & maketh men
louen him & his lawes more than Christ &
Christes lawes / & drenen him also.

< L 3, 4 > < T PCPM >< P 18 >

Another myschief is / that these prestes sellen
for money / and this is an heresye accused / that
is ycleped synonyme / and all thylke prestes that
axeth price for grantynge of spiritual grace / 
þeth by holy lawes deprived of her presthod / &
thylke that assenteth to this heresye.

< L 25 > < T PCPM >< P 21 >

Lord/ what maner peple be we that nother kepen
thy domes and thy right fulnesse of the olde
testament that was a lawe of drede; ne thy domes
and thy rightfulnesse of thy new testament!
that is a law of loue and of mercy / but han an other
lawe/ and taken of bothe the lawes that
is lykyng to vs/ and the remenaunte of he then
mennes lawes.

< L 25, 26 > < T PCPM >< P 42 >

Lord! what maner peple be we that nother kepen
thy domes and thy right fulnesse of the olde
testament that was a lawe of drede; ne thy domes
and thy rightfulnesse of thy new testament!
that is a law of loue and of mercy; but han an other
lawe/ and taken of bothe the lawes that
is lykyng to vs/ and the remenaunte of he then
mennes lawes.

< L 12 > < T PCPM >< P 44 >

But lorde if a man ones breke her lawes or speke
ayenst hem he may done penance but ones
& after ben brent.

< L 17 > < T PCPM >< P 44 >

And so lorde through comforte of him and of his
lawes/ the peple ne drede nat to swere and to
lye/ ne ofte tymes to forswere hem.

< L 10 > < T PCPM >< P 52 >

But lorde/ we lewde men knowne no god but
the/ & we with thyne helpe and thy grace/
orsaken Nabugodonosor & his lawes.

< L 14 > < T PCPM >< P 60 >

He vndoth thy lawes that thou ordeynest to ben
kept/ & maketh his owne lawes as lyketh/ &
so he maketh him kyngge abouen all other
kynge of the erth/ & maketh men to worshippen him as
a God/ and thy great sacrifice he hath done
awaye.

< L 16, 18 > < T PCPM >< P 60 >

And therefore we lewde men that knouen no
god but the Jesu Christ/ beleuuen in the that art
our god and our kynge/ and our Christ/ and thy
lawes. And forsaken Antichrist &
Nabugodonosor that is a false God and a false
Christ/ & his lawes that ben contrarie of thy
teachynge.

< L 15, 18 > < T PCPM >< P 77 >

They bene dygne as dichwatere, that dogges in
bayeth Lok a ribaut of hem that can nought wel
reddon His Rewel, ne His Respondes but be pure
rote, His as he were a connyng clerk, he casteth
the lawes Nought lowly but lordly, and lesynges
lyeth For right as Btounres most hypocrice vseth
Rygth so ben prechoure proude, puryiche in
herete.

< L 31 > < T PPC >< P 13 >

Suche lawes they make by commun assent, Ech
on it choweth as a ball;

< L 257 > < T PT >< P 155 >

Pe prestes forsope schewep or dope þe office, but
he vseþ noþt or haunteþ noþt þe lawes of any
pouste or power".

< L 22 > < T Ros >< P 55 >

Diverse lawes in diuerse tymez went out wos
namez ar putte /dr· 7' , Moisez, & capitulo
sequenti/.

< L 8 > < T Ros >< P 77 >

Also he may noþt make newe lawes agaynz þe
sayings of þe gospel & of þe apostiles, & capitulo
sequenti/

< L 21 > < T Ros >< P 79 >

Pe eiþte: pat neiþer þe pope may make lawes,
neiþer bispoues constituciouns, and þat no man
is holden to kepe suche lawes and constituciouns
made be bispoues or popis.

< L 19, 20 > < T SEWW02 > < P 19 >

(8) Also we graunten þat popis mown medefully
make lawes and decres, and bispoupee
constituciouns, and kynge statutis, so þat þlke
lawes and ordinance furper men to kepe þe
lawe of God, and pan men ben holden to kepe
hem. And if þei make any lawes contrarie to
Cristis lawe, men ben as grettly boundon to
aþenstande þoo wicked lawes as þei ben
boundon to kepe þer good lawes.

< L 130, 131, 133, 134, 135 > < T SEWW02 > < P 22 >

but keipi þei my mandementis and my lawes and
my domes'.

< L 138 > < T SEWW02 > < P 22 >

and alway þay makyn newe lawes and newe
ordinances to curse and kille cruelly all oþer
persones þat holden aþeyn par vicious leyng.

< L 44 > < T SEWW05 > < P 35 >

And if þei bryngen yn newe lawes contrarie to
Goddis lawe, hou schulde þei not faile after in
ophír officís þat þei schulden haue?

< L 87 > < T SEWW13 > < P 66 >
and Crist axide of hem whi þei braken Goddis heestis for here feyned lawes.

Lord, wher þe bishope of Rome is more contrarie to Crist in wordis, deeds and lawes, and in secular lordshipe forbonde of Crist specially to clerks, more þanne oper bishopis ben contrarie to Crist?

For all be it þat þou ne can, or elles fewe of þi degre conne, bot litel of þe gospel wherbi all holi chirch schuld be skill be reulid and gouernid, 3it þou art a doctore of decrees and of þe popes lawes:

Bot wele I wote þat þe al lawes, ri3t as þe kinge es lord and souerayne of all temperaltes and temperal gode, ri3t so es þe pope lord and souerayne of spiritualte and spirituale gode, and godes of holi chirch.

For who so can oni resoune, he mai we Ie wit as Goddes lawe will. For who saith þe pope lord and souerayne of spiritualte and spirituale gode, and speciali to clerkis, more þanne þe pape lord and souerayne of spirauale gode.

And þer as þou saist þat a borell clerk schuld no3t mell him of þe popes lawes ne of men of holi chirch, I wote wele þat 3e bene wrope þerwip, for mani of 3ow con litel of Goddes lawe ne of þe popes lawe neiþer.

and no wondir for þei weren þat tyme of contrariouse lawes.

And I bileeue þat þese lawes suffisien to mannes saluacioun, and I bileeue in every article of þese lawes to be entent þat þese articlis weren ordeyned and commaundid of þese persones of þe moost blessid Trinite to ben bileeue. I submitte me to be reconeceilid and to be buxum and obedient to þeis forseid lawes of God and to ech article of hem. For bi autorite speciali of þese lawes I wolde þorour þe grace of God be ooned chartabil to þese lawes.

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But hou mai antecrist for shame make so opinli false lawis, and unwise lordis suffre himself and hero tennauntis lesen here godis, and be maad thrallis to antecrist and his clerks!

But hou euere it is of Joseph, it is opinli agens Cristis techinge and holi doctouris and lawis, to swere bi a creature.

The xviij Article: The lawis of the pope ben gode, and oveen to be taken of feithful men, ooni in as moche as tho ben foudnid expresli or opinli in holi scripture, or in quik reesoun that mai not be distried, or in as moche as tho be maad esi to understonde holi scripture and to kepe Goddis heestis.

This sentence is opin bi this, that ellis tho weren wickide lawis, tariyng cristene men fro vertu and knowynge and kepynge of Goddis lawe, and fro euere lasting blisse.

But God seith, in the x: co- de Isaiac, Wo to hem that maken wickid lawis. A Corollarie: It semeth to feithful men that the lawis of bishopis of Rome disturben moche holi chirche in ethe.

The secunde tyme, these lawis disturblen the chirche, for othere siche lawis ben directli, other streighli, or opinli, contrarie to the truthe and freedom of holi scripture, or preuyli settinge noiefulli in thraldom that that holi scripture settith profitabli in fredom; othir suche lawis of the pope ordeynen opinli or preuyli the same thing that holi writ ordeynith, and thanne the lawis be not nedeful.

The thridde tyme, suche lawis sheenden the chirche. Forwhi the multitude and uncerteynte of siche lawis, sith the pope pretendith that he hath power to enterprete and suspende and make voide other distrie, suche lawis at his wille, withdrawith men fro the studie, kunnynge, and tho is ful short and feblie, and holi scripture is so hard in manie ages and the complexioun of men is ful short and feble, and holi scripture is so nedeful to soule helthe in knowynge, and kepynge, and loue.

And here is armure ynough to cristene men agens the pope and othere predai makinge newe lawis or vnprofitable, and commaundinge othir thing than holi writ doth opinli.
Lord, whether the bishop of Rome is more contrary to Christ in words, deeds, and laws, and in secular lordship forbidden of Christ, special to clerks, more than other bishopships in contrary to Christ!

weie ageyns seynt Gregori and comonn lawis of the chirche, whi shulden not thei be compellid to holde agens the determinacion of the bishop of Rome that cam in yistirdai withouten ground of scripture and of resoun, most sith we han ful gret euidence bi holi scripturis, holi doctouris, and opin resoun, that this late pope erride, and we knowen wel that he was an opin vicious lyuere, and coude fullitil of Goddis lawe, and louide lesse the meke and the pore life of Crist and his apostis.

In dede & word preestis schuld it teche, & leue mennes lawis of lesse value.

And sifique pissee ten lawis techen al pe wille of oure Lord, pis lawe schulden be holden, and opere lawis despisid, but if it be groundid in pis, and declare his lawe.

And þus may men knowe þe fruyt of pese two lawis.

But þe techen loris and maundements of men, worschipen me wibouuten cause," þat is, siche men as techen and chargen mennis lawis and tradicions and conamanentis, more þan holy writt and Goddis hestis, veynly and faisly worschipen God.

And herfore, sipe man is procurator to þe fend for to tempte his brother, as we may se by Eve, þerfore he castif to have many sectis þat bisyen hem faste aboute newe pingis, bope in newe lawis and sensible sygnes, ffor bi bope þes schal Cristis ordre be best shent;

And 3if mennes lawis reversip þis lawe of God, woo be to þea lawis, and to men þat usen hem.

And more harm in þis mater þat fallip to prestis is, þat þei makip hem a lawe aftir lawis of þe world, and þat þei kepe more bisyli þan lawe of þe gospel.

þip Crist is trewpe, as he himsylf seip, as trupe in þis world or bigynnynge þerof, and he himsylf techeþ, bope in liif and word, þat his prestis schulde be pore and have non suche lordschip, as it is schewed bi twelf lawis of God, Lord!

And siþ God by suche lawis ordeyned fruyt of þe erpe to men, for to serve him by forme of his ordynaunces, what wondir is 3if God wipdrawe his hond fro erpelyche fruytis?

how grete hyndryng of Cristen feip is it, þat so many clerks leven holy writt, and namely Cristis gospel, and studyen hevene, mennyß lawis and worldly coveitouse prestis tradicions, maad of here owene willardis dom for here pride and coveitise, and charge hem more þan Goddis hestis!

For his pretelis of his world, wip prestis lesse and more, crien faste, and writen in here lawis, þat þe kyng hap no jurisdiction ne power of here persones, ne goodis of holy Chirche.

sijen clerks, and namely hire prestis, schulden be most meke and obedient to lordis of þis world, as weren Crist and his apostis, and teche opere men bope in word and dede to be myrrour of alle men, to 3if þis mekenesse and obedience to þe kyng and his r3ful lawis.

And comynly alle þe newe lawis þat clerkis han maad ben sutilly conjectid by ypocrisie, to brynge doun power and regalie of lordis and kyngis þat God ordeynede, and to make hem self lordis, and alle at here dom.

And þus þe kyng is constreyned bi Anticristis lawis to suffire and meytene opyn beves and mansleeris, and traitours of God and alle men, in here opyn cursed syrne.

And parischens ben so constreyned bi Anticristis lawis to meytene hem in here þehte;

so þes twey lawis drawen men fro studie and knowyng of holy writt, and dewe worschipyng of God. For evere as a man owip to worschip God bifoře alle pingis, so owip eche man, and namely a prest, to studye and knowe holy writt bifoře alle opere lawis.

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hus bi vertue of siche lawis ben ofte he fendis lemes maad maistris, for to lede symple men, but whidirward but to helle?
<L 2><T A23><P 358>

And hus men shulden stonde in he mesure pat Crist hap 3ovun of these two, bohe of sectis and of lawis;
<L 1><T A23><P 364>

And so alle he lawis of his newe religiose pat ben not well groundid in he lawe of Crist, semen Antecristis lawis, and lettyng of Cristis lawe.
<L 35, 37><T A26><P 439>

For herefore, and for worldly wynnynge and worschipe, men lerne nennis lawis, as he popis and emperouris and kyngis, and studyen not Goddis lawis, pat techen virtues, and to suffren myschiefe and dispins, and to wyne he blisse of hevene.
<L 13, 14><T A28><P 448>

Here Cristen men seyne, pat no pope may make lawfully ony lawe contrary to ho gospel, ne superfue, ne by his lawes withdrawe men fro studyng he kepyng holy write, ne sette more bisyynes ne prys by suche newe lawis ben by ho gospel of Jhesu Criste.
<L 24><T A29><P 460>

Ande sithen he popis lawis semen ful but contrary to hem self, and olde lawes made of holy men contrary to newe decretalis, made of synful men for worldly powere and godis, in suppressing of kynges state and destroyynge of obediens of prestis to lordis, pat God commandid ful myche, Cristen lordis schulden performe auyse of these lawes, pat venyme coome not in under coloure of holynes, lest ho ordynance of Crist in holy lyvyng, trewe techynge, and gostly occupacioun, be destroyed, and worldly pompe, and worldly occupacioun of his proude prestis, and robbynge of comyns by fals statitius and customys, be mag-nified into destruccione of Cristis religione.
<L 27><T A29><P 460>

Siñen mony of these newe lawis of worldly prestis bene contrary to Gods wille, and lewd men witten not whiche pai bene, ande also pai done away ho fredame of Cristis gospel, ande oppressem Cristen men wrongefully, hit nedis pat Cristen men entermete hem not of hem, for dreed of gostly veneme, til pai bene fully declarid, but holde hem to ho gospel and Goddus commandmentis, to werkis of mercy, and iche man do treuth and charite iche one til oper.
<L 11><T A29><P 461>

Certis, pis court wil enforce hit to damrne by curstyng or privel de murther trewe men pat tellen ho treuth of presthode, groundynge hem upon Criste ande his lawis, schewyng ho state of kyngis ande lordis, how falsely hit is borne doneu by ypocrisy and blaspheme power of Anticristis clerkis.
<L 24><T A29><P 467>

and pis he groundip be mani lawis. And al oper lawis pat semen to sey, pat man how to curse for crime of vowtre, beft, and swilk oper;
<L 13><T APO><P 21>

And bi lawis of he kirk men are hus cursid, and bidun to be holdun cursid, wan pei we are well good, and he more blessid of God.
<L 24><T APO><P 26>

perfor tent pei so, and here pei al ping pat ni3ep to presthed, and alle pat admitten oper perto, and pat enforcyn to excuse hem fro dede of preching, and to excuse hem in pride of lif, worldly coueiteis, coueiteis of een, and coueiteis of flesche, tent pei to heis pingis be for seid. And to poor pat God seip bi he profet, son of man, putt to hert, and see wip pin een, and here wip pin heris, alle pingis pat I spek to pe, of al cerimoynyse of he house of he Lord, and of lawis her of, and hu schalt sett pin hert in he weyes of he temple, bi al he issewis of he sanctuari;
<L 25><T APO><P 34>

he cerymoynis and he lawis of his hous are he biddings and he conseiyl of he gospel, 3euun be Crist and his Apostls, and ensaumplied be life, to he wilke he prest schuld put to he hert, but is he strengph of his luf, and wip he eeris et een of his hert, he schuld vnderstond hem, and kepe hem in himself, and ken he peple to kepe al pingis pat Crist hap comoundid.
<L 2><T APO><P 36>

Also he gretnes of he synne is schewid bi he lawis and peyni pat are made per a3en;
<L 18><T APO><P 38>

And for pis seip Ysaie, Woo to hem pat maken wickid lawis, and wrutun writtis of vnruitfulnes;
<L 2><T APO><P 63>

also he seip, law is not but to he iust man, pat is to sey to punische him, but raper to susteyn him, and rewle him in riri3fruitfulnes, and to punisch misdoars, and to swilk lauis and to swilk maneris schuld ilk iuge obey, and do jerby, and no ping bside of his oune wille, nor no ping falslu, nor be fals lawis, nor be error, is not he excusablu;
<L 18><T APO><P 63>
and bi þe mykil þe makar as þe kirk makiþ lawis;
<L 8><T APO><P 72>

As it semip bi þe feip þat we trowe nor þe lawe canoun takip not inpurging of þe law of God as to þis part, but as to toper part, is comonning mikil wip law cyuil, and þus it gedræp in itself two lawes, and of þis commixtoun of þe using of þeis two lawis þus is diversely sown gret seed of discord in þe kirk of God.
<L 2><T APO><P 74>

And þus as þe fle sche and þe spirit are contrari, so þwís twey lawis, namly, wil þe fle schly þingis lettun þe spirit.
<L 8><T APO><P 74>

þeis two kalfis are lawis and decrees, bi wilk clerkis are haldun doun, þat bey sacrificy not to God in þe si3t of hol wiþ þis seip he. And þus seip an oþer. Men occupied in mannis lawis, and putting be hend þe helful lawo of Goddis comauandments, schuld tak hed how in þis same þei ren in þe curse of God;
<L 14, 16><T APO><P 75>

But wat trowe we þis seyn to cry þis day, if he liuid, aþennis þe multitude of lawis of þe kirk incorporat and extriuagaunt, wat aþen batails, aþen reseruacouns, aþen furst frutis, and þer spolingis of goodis of þe kirk;
<L 32><T APO><P 75>

Eft an oþer wiþi in þat sam law seip þus: It is to see how now lawis of þe seculer clerkis are contrari to holy writ, and to hold lawis of seynits, and general counseils of hold holy clerkis.
<L 13, 14><T APO><P 76>

But nowe clerkis bi þer new lawis chalungen to hem þat only it prettenip to hem to punisch synnye, heresy, vsur, auoutry, and periury.
<L 29><T APO><P 76>

But now bi new lawis, clerkis proprion to hemsilf temporal þingis as seclereis, and not only to lifod and hyling, but to lust and worldly hynes. Werfor it folowip, þat oþer þeis seynits bar fals witnes, or þat swilk lawis, bi wilk þis maner of hauing is defendir, ar contrari to hem, and to holy writ; or ellis þat clerkis now are fals witnes aþen þer lawis and þeifs, and refars, and fals intrewars.
<L 1, 4, 6><T APO><P 77>

But now new lawis kennen þat þe þat most offrþiþ him, and most persewþ wip þeþis of hand, tunge, or seruise, he schal to be preferrid þe holiar and abler, bi vertu of a ded bulle.
<L 18><T APO><P 77>
Bo gospel in ani maner substauns formid or vsyng in to perfeccoum of fredum of pe gospel, but are in ani maner, ani tyme, for ani þing, letting, or trobling, or taring any þing þat gospel biddip, or cousenylip to be don; <L 18, 22, 27> "<T APO>" <P 80>

And in an oþer special maner weren his disciplis þat folowid him bi þis keñning of Moyses lawe, and oþer writun lawis. <L 2> "<T APO>" <P 82>

ffor þus seib Jerom, Now syn coueycytheis hæp waxen in þe kirk, as in þe empyr of Rome, lawis gon a whey fro þe prest, and visioum from þe prophet, al bi power of bischopis name þat þei chalang unlefuly to hem wiþ out þe kirk. <L 12> "<T APO>" <P 110>

And of þe perfeccion of þese two lawis may be vnderstonden by two hundrid pene worp þe breed, for an hundrid is a perlite noumbur, as clerks knowen wel, and wiþ al þis þei seyen a man is vnsufficient inowre for to be a prechoure. <L 136> "<T CG14>" <P 179>

Ah dere God, lord of treuthe, my litle wit suffisith not for to wondre on the blyndenesse cristen men for to byleue, and pride of sum prestis, whiche constreynen peis pey, and visioun from Moyses lawe, nether in holy writ, nether in resoun; <L 39> "<T CG14>" <P 481>

And so mannys lawe groweþ and Godus lawe is lettyd, and specially by lawis of þese newe ordres, But whan malice of þese lawes was known to trewe men, þanne þei and angu lis speke to God and preyden hym þat þei myhten gedren awey þese tares, so þat Godis lawe myhte renne frely as it furst dyde. <L 30> "<T EWSI-36>" <P 374>

Poul bygynneþ at blyeue, and seib þat alle þingus þat ben wryton in oþer of Godys lawis ben wryton to oure lore, for þo þingus ben blyeue þat men schulden konne byforde opre. <L 4> "<T EWSI-02>" <P 481>

And suche lawis and iugementis þat anticroist hæp brouþ in, and put byhynde Godis lawe, marren to mucbe Cristus chyrche. For anticroistus lawis ben rewís to be styayd of þe chyrche, to make officeris þeryrne and to deme lewed men, anticroist chalangþ here to be fully Godis felowe; <L 89, 91> "<T EWSI-03>" <P 489>

And þus was Crist clarified wiþ witnessis of boþe his lawis. <L 109> "<T EWSI-04>" <P 495>

And it semþ þat Poul wolde seyþe þat þes elementis of his world weron worldly lawis, þat þe chyrche kepte in tyme of þe oolde lawe. <L 25> "<T EWSISE-06>" <P 501>

And, for to knytte his two lawis, Crist made hymself vnþur hem boþe. <L 39> "<T EWSISE-06>" <P 502>

And so þe chyrche is now þral more þan in tyme of þe oolde lawe, siþ þes mannys lawis ben worse þan weron Godis lawis þat now ben lefte; <L 75, 76> "<T EWSISE-06>" <P 502>

for yt may fallþ þat anticroist by hyse newe lawis and hise byddyngeus haue moo bussy seruauntis to hym, þan hæþ Crist by his lawe to serue hym for bliss of heuene. <L 87> "<T EWSISE-06>" <P 503>

It is seyd comunly þat þer ben þe lawis heere: lawe of God, lawe of þe world, and lawe of þe feend of helte. <L 4> "<T EWSISE-10>" <P 517>

And Poul tellþ afturward how þis o word of loue comprehendidþ al þe lawe, as he schewþþ by fuye lawis. <L 39> "<T EWSISE-11>" <P 522>

And whanne men ben þus bllyndlude, he disseyeþ þem afturward of fredom þat Crist hæþ 30uern, and makþþ hem þral by his lawis. <L 80> "<T EWSISE-11>" <P 524>

And here þes foure ordis semen to grucche mucbe aþeynþ þis trewþe, for þei magnyfyen her lawis, and execuþþ hem busslyþ; <L 92> "<T EWSISE-15>" <P 542>

And þes þat ben vnpacient þat Godus lawe riþteþ hem faylon in þis condicon, siþ þey trystyn to manus lawis. <L 116> "<T EWSISE-15>" <P 543>

And þes tuo children of Abraham bytoknþ two lawis of God, and two children þat God hæþ: þe furste child schal be damþed, and þe secounde schal be sauyd. <L 14> "<T EWSISE-19>" <P 556>

And anticroist makþþ now newe lawis, and growndþþ hem not on God and mon; <L 83> "<T EWSISE-19>" <P 559>

Worldli men ben suche men þat þe world hæþ ouercomen, and boþe in lawis and customes þei ben reuseþ bi þe world. <L 7> "<T EWSISE-32>" <P 614>

For men þat ben not cristen men ben medlid now wiþ cristen men, and þei haue lermed of þer
lawis, of her werks and her customes;  
<10><T EWS1SE-32><P 614>
And here shulden þes sectis drede þat haue  
founden hem newe lawis, and leeuon to profite  
and to teche aftir þe lawe þat Crist hab 3ouen;  
<17><T EWS1SE-32><P 616>
for alle þe lawis þat þei haue propre moten nedis  
fayle aftir his lyf.  
<72><T EWS1SE-32><P 616>
Poul supposiþ þat his bigynnyng þat man hab þap  
two partis, þe whiche þe þen þe spyrit3t and þe fleshe,  
and þei haue dyuere lawis and dyuere wëys and  
endis, bi whiche þei leden men in þis lyf.  
<60><T EWS1SE-32><P 660>
But for boþe errore and pruyde suwon ofetymes  
to þis deede, þerfore seyntus aftur Crist herdon  
hem payed on Cristus lawis;  
<98><T EWS1SE-32><P 86>
And þis alle þes popus lawys, bysyde þe lawis  
þat Crist maade, and alle þe dedus þat he doþ,  
þat be not growndude in Cristus lëf, ben ful  
venym to þe chyrche 3iþ a man durste seye þus  
and popus lawes beren no strenkpe aþernys men  
þat þolden þis.  
<140><T EWS2-87><P 191>
Fadris of þe olde lawe weron muche chargede  
uuer men now, for þei kepton þes same ten  
maundementis þat we kepon in þe newe lawe,  
and ouer, 3iþ þei wolden be iuste, þei moste kepe  
cerymonyes, and monye lawis iudicialis, þat vs  
nevþ not now to kepe.  
<10><T EWS2-104><P 263>
and soo he taw3te apostlus to feede his schep in  
pasturis of holy wryt, and not in rotone pasturis,  
as ben fablis and lesyngus and lawis of men.  
<53><T EWS2-106><P 268>
And sib we han þe same lawe þat euermore schal  
stonde wip us, he is an ouergreet fool þat musup  
on newe lawis made of men, or dreedup to  
stonden here for a tychwe;  
<467><T EWS2-MC><P 345>
But, to conferme þe popus power, ben made  
monye popis lawis, and scharply executud by  
wynnymyng and by censuris.  
<901><T EWS2-MC><P 361>
and alle þes þre destried Crist for bringing in of  
newe lawis, and for turnyng from his lawe, for  
þei token not wel Goddis word.  
<9><T EWS3-143><P 53>
for 3iþ a man do al his power, al his wit and al  
his wille to kepe þe lawe of Iesus Crist, 3iþ  
vnncis wolde hit suffisemyche more 3iþ a man  
scatteride his uertues aboute newe lawis.  
<18><T EWS3-143><P 54>
And so loue Crist and kepe his lawis, and it is  
ynow to jee.  
<30><T EWS3-143><P 54>
but nou oure prelatis ben so bylynde þat þei  
spoken and don amys, and þe puple shall not do  
aftir þer wordis, for þei eren fro Goddis lawe  
and maken hem newe lawis, and þo þei spoken  
and techen.  
<19><T EWS3-154><P 89>
But algatis men don wree nou, for in stede of  
philatereis men maken groot yoloys of newe  
lawis þat ben not Goddis comandaumentis;  
<44><T EWS3-154><P 89>
God heggide þis 3eerd aboute whanne he 3af it  
gode lawis, summe strong to 3yue men meed  
and summe sharp to punysche men.  
<30><T EWS3-157><P 98>
And who þat failip upon þis stoon, repungnyng  
Crist or his lawis, shal be broken in his  
consciense, and grucche aþenus hymsilf.  
<78><T EWS3-157><P 100>
But þis 3oundere some of þes two seyd priuely to  
his fadir þat he old haue by hymsilf godis þat  
shulden falle to hym, whanne ðeþene men  
wolde haue propre boþe lawis and oþer 3iþis of  
God;  
<41><T EWS3-158><P 102>
for alle þes lawis seken good, but noon as doþ  
Goddis lawe, for Goddis lawe holdip þe best  
good and oþere lawis good of þe world.  
<72,73><T EWS3-158><P 103>
Many men trauelen to kunne þes lawis, and 3it  
þei faylen tools þerto, for man mut haue worldly  
spensis þat wolde caþlyf lyne þes sciensis.  
<75><T EWS3-158><P 104>
FERIA III III SEPTIMANE  
QUADRAGESIME' Sermo 39' Respiciens  
Iesus' Mathei 18' This gospel of Matheu tellip  
Many men trauelen to kunne þes lawis, and 3it  
þei faylen tools þerto, for man mut haue worldly  
spensis þat wolde caþlyf lyne þes sciensis.  
<75><T EWS3-158><P 104>
And so it semeþ to many men þat þes newe  
lawis and newe ordis contrarien þis gospel, and  
so þei ben aþenus bileue. Many newe lawis ben  
maad to susteyne þes newe ordis þat letten siche  
snybbyng, as þe gospel tellip heere, for it is oft  
known to men þat þer biþeren synnen aþenus  
hen.  
<29,30><T EWS3-160><P 110>
And heere ben many mannus lawis maad of
defamyng of men, and pei wip practisynge of hem
shulden persiche bi pis gospel.
\(<L 42><T EWS3-160><P 110>\)

Heere men shulden be left, for
if we wolen
olde lawe ben abreggid, myche more two
awey aile
\(<L 44><T EWS3-111>\)

And lenyng of pei roten lawis lettiþ to lerne
Goddis heestis, for take þe bisynesse þat pei han
to lerne and kepe þer oune lawis and, 3if it were
turnyd into Goddis lawis, þey myȝten kunne
betere Goddis lawis.
\(<L 69, 70, 71><T EWS3-161><P 115><L 72><T EWS3-161><P 116>\)

And herfore many cristen men dispisen þes lawis
for Goddis lawe, and worshipen it wip al þer
myȝten, bope in drede and in love.
\(<L 74><T EWS3-162><P 120>\)

And iugementis of mannus lawis ben comunely
fals nou, for Crist wolde for þe tyme of grace þat
men shulden turne men by prechinge and good
liſt and clene of prestis, wipoute siche feyned
lawis.
\(<L 34, 37><T EWS3-164><P 126>\)

And so no drede ordenaunce of Crist were betere
þan þeis newe lawis, for, as Crist seip to þis
womman, ende of þis confession is sorow for
synne þat is don, and fle for to synne aftir.
\(<L 50><T EWS3-164><P 127>\)

And so, 3if men maken lawis not groundide on
Goddis lawe, and dampen men as heretikis for
þey don aȝenus þes lawis, þes damnereþ ben
heretikis, for þey wolen be anoter god.
\(<L 239, 241><T EWS3-179><P 181>\)

And þus in lawis and in bullis ben gabbyngis
bicke souwen;
\(<L 25><T EWS3-188><P 208>\)

for popis lawis ben harde as stonees, and hye
prelacies ben addris, and poweris of prauiylegis
ben scorpions to mannus soule.
\(<L 53><T EWS3-195><P 223>\)

Alle cerymonyes and judicial lawis in þe olde
testament oblissen not cristen men, but 3if þey
mouen to þis ende.
\(<L 24><T EWS3-207><P 250>\)

3if we wolen pryue, loue we þis lawe, and caste
awey alle opere lawis, but 3if þei helpen and
semen herto, and so myche may þey be sufferid.
But summe men þenken þat, as two partis of þe
olde lawe ben abreggid, myche more two
mannus lawis, þe popis and þe emperouris,
shulden be left, for þey acorden lesse wip
Goddis lawe, seruen it lesse, and speden it lesse.
\(<L 38, 41><T EWS3-207><P 250>\)

þe popis lawis in þis mater ben tiltil wip for to
trove, but in as myche as þey ben groundid of
Goddis lawe or of resoun.
\(<L 48><T EWS3-231><P 300>\)

and lest þei schulden stude in Goddis lawe he
hæþ ordeyned hem to stude in opere dyuers
lawis for þe more wynynge.
\(<L 28><T JU><P 55>\)

þat clowtiþ his lawis as roten raggis to be clene
cloþ of Cristis gospel / & wakþiþ in malise as
ludas childer;
\(<L 24><T LL><P 01>\)

Pepe wihouten noumbræ folowyng þee & þi
duiided lawis;
\(<L 29><T LL><P 02>\)

Anticrist vseþ fals lucratif or wynynge lawis as
ben absoluciouns indulegens: pardouns:
pryuelegis & alle oþir heuneli tresour þat is
brouȝt in to sale for to spoiȝe þe peple of her
worldil goodis / & principal þe newe
constituciouns: bi whos strengþe anticrist
enterditþ chirchis: soumneþ prechours:
suspendþ resceyuours & pryueþ hem þer
benefice: cursþ heeñars & takþiþ awyþ þe goodis
of hem: þat forperen þe prechoint of a prest:
\(<L 23><T LL><P 16>\)

in neþþir of hise lawis/ neþþir aþrow þe suche
manere of lijf:
\(<L 3><T LL><P 38>\)

studien in her maddid lawis/ al for ricchesse and
for pride:
\(<L 9><T LL><P 62>\)

3oure heepen talis/ wip alle oþir manglid lawis:
\(<L 24><T LL><P 96>\)

þe lawis of Iesu Crist/ Actus v: (Omni autern
die in templ o & circa domos non cessabant:
\(<L 25><T LL><P 101>\)

3if þei seyn þat cristis lawe is not ynow3 and þe
beste to reule holy chirche, but lawis of proude
coûtieuse and worldly clerkeis ben nedful and
betere, and stryuen aȝenst goode men
helpen and 
his ordynaunce and declare þe falsenesse and
ypocrisie of worldly prestis newe lawis;
\(<L 10, 14><T MT01><P 12>\)

and god him self may bynde man no more to his
owen lawe for his endeles riȝtwisnesse and
chariþe þat he hæþ to mannis soule, lord, where
synful men þat ben anticristis, and in caas
deuþlis in flesch and blood, may bynde men
more to here wickid lawis and wrong executions of them hanne god wille bynde hem to his most ri3tful lawe and profitable.

Lord, sib goddis lawe is so myche and so hard to vndirdonde, as austyn and opere seynstis techen, pat pou3 ech es man hadde neuere so gret witt and my3tte lyue hool and sond in bodi and wittis til pe day of dome, he schulde euere haue ynow3 to lerne and occupie him peleine at pe fulle, whi schulde worldly curdis and prelatis make so many bokis of here newe lawis for to meyntene here pride and coueitise and worldly array?

and 3it seynstis in pe popis lawe reprouen eyule lawis vngroundid in holy writt and reson, and hem pat maken hem also, and seyn pat we owen to take hede what crist seip, and to no man ellis but in alse myche as he acordip wip crist, and he his false pat seip or teche6 ony ping pat is not euydently groundid in goddis lawe, and perfore seyn petyr cameundid 3if ony speke, loke he speke as goddis wordsis, pus pes worldly prelatis drawen cristen men fro holy writt pat is pe beste lawe and constreyne men to here owen lawis ful of error, maad to coloure here cursed pride and coueitise; for pei ponsycmen sorere for breken of here owen lawis paa4 for brekynge of goddis lawe, and louen and chirischen men of lawe and dispisen and putten abac men of lawis.

As to chastite deme men of here bodily chastite, but of gosly chastite it seme4 pei ben alle avouteris, for pei halde reli6gion1 pat is maad of synful men bettre pe6 religion mend of crist hym self, and pei changen more tradicions or customes maad of here owen erroruis pei just lawis and heste mend of almy3tty god, and paa4 is gostely matimonye bitwixe crist and cristen mennus souls broken, sib it stondip in ri3tfulnesse and mercy and feip.

for a3enst cristis wi6ful pouert pei techen in dede worldly coueitise and moche wast in worldly goodsis, and a3enst cristis mekenesse pei techen indeped pompe and pride of pe world and of here statis, and a3en stis by6sinesse in prechynge and preicyynge and trauelie bi contrees pei techen indeped vanyte and idelnesse, and hen 3euen to glotonye and worldly by6sinesse, and haunten couris of lordis and worldly plees, and ben doumb fro pe6 gospel and tellen hero owen lawis to magnyfie here power and pride and coueitise, and couchen in castelis as lordis;

for pe dede doynge is proff of loue, as gregory seip, and herefore pei preisen and techyn

mannus lawis and here owen tradiciouns to gete pe pony by, but pei leuen and dispisen pe6 gospel and letten it to be precihid, for pe6 gospel techih pe holy lif of crist and his apostlis and dampoline pe6 cursed lif of pes worldly prelatis, and pei commanden pat no man schal preche pe6 gospel but at here wille and lymytacion, and forbeden men to here pe6 gospel vp peyne of pe grete curs.

and sib pe6 gospel and holy writt is occupation ynow3 for men in his lif, pe more pat men be occupied abouten mannys lawis pat expounen not pe6 gospel, pe more pei ben drawn fro pe6 gospel and pe lesse knownen pat and pe worse kepen it.

but faste pei techen pe6 nede and pe6 auauntage and trewpe of here owen lawis, and seyn pat holy writt is hard, not so nedful as here owen lawes, but it is false to pe lettere, and men witly neure what it meneip.

sib pes worldly moldwarpis ful of symonye and heresie maken so open lawis so profitable and so trewe, and god wip his helperis makep derke lawis vnproufitable and vntrewe.

for 3if holy writt were ynow for gouernynge of pe6 chircie, it were veyn and vnresonable to occupie men wip moo lawis, sib men ben now of feblere complexion and lasse wytti and of shortere lif paa4 men weren in olde tyme.

pe6 it is betre to make moo newe lawis and moo ordris in pe6 chircie, til pe6 lawe of god be for3eten and newe tradicions in excercise and newe ordris magnyfied more hanne pei cleere ordre pat crist made himself; and bi pes iapis pei disceyuen pepele, and gedren to hem self pe6 goodness of his world and magnyfien himself, here ordris, and here lawes more paan crist and his lawis, and maken pepele to holden vp his ypocrisie and heresie.

and pei pat schulden most lede pe pepele to heuneu, bi trewe techynge of holy writt and ensaumple of wi6ful pouert and mekenesse and bisy trauelie in praieries and deuocions and penaunce, leden pepele to helle bi here worldly lawis, coueitise, pride and quenytise of pe world, and ydelnesse and glotonye and fleecehy lustis;

and where a gedrynge of peple is summecomynly ben goode, and for hem principaly men prechen goddis word and not for hounds pat berken a3enst god and his lawis, ne for swyn pat
bâpen hem in synne and wolle neuere leuen hem for drede of peyne ne hope of blisse.
<L 35><T MT05><P 110>

But bi þes worldly possessions and lordischipis þei ben turned to pompe and pride and coueitise and grete bïsnes of worldly plees and worldly festis and seculer lawis, þat deuocion and holy meditacion and studiynge and techynge of cristiis holy gospel is for3et, and discencion among cristene men brou3t in, and meyntenynge of wrongis and oppressynge of pore men bi here worldly power and cautelis holden vp.
<L 9><T MT06><P 116>

for þei ben groundid on þis, þat statutis maad of a synful fool ben betere in here dom þan þe lawis þat crist ordeynede for prestis and clerkis, for ellis þei wittyngly forsoken þe betre and token þe worse and helden it forth, and weren out of charite.
<L 7><T MT07><P 127>

for pou3 þei han many grete houses, costlewye and wasty, and alle þat þei han ouer here strete liflode is pore mennys, as here owen seynis and lawis seyn, 3it pore men may not be herberwerid amongst hem in here grete castelis or paleis, but lordis, and ladies namely, schullen soioure amongst hem many 3eris.
<L 6><T MT06><P 129>

but as þe liewis diden crist to dop for drede of lesyng of here lordischipe and worldly name and honour, so þes possessioners don here power to do alle trewe men to dop þat techen cristis gospel and mekenesse and pouert of here false newe lawis and pride and coueitise, and hou þei emuenymyn cristendom bi word and dede.
<L 16><T MT06><P 139>

for þei shitten holy writt, as þe gospel and commundements and conduciounes of charite þat ben cepid þe kyngdom of heuene, bi here false newe lawis and euyl glosyne and euyl techynge;
<L 8><T MT07><P 148>

þei chesan newe lawis maad of synful men and worldly and coueitise prestis and clerkis to reule þe peple bi him as most nedful and best lawis, and forsaken þe perfiteste lawe of þe gospel and pistilis of crist and his apostlis, as not perfit ne fully ynow3 ne trewe; for now heþene mennus lawis and worldly clerkis statutis ben red in vnvyerse and, curatis lernen hem faste wip grete desir, studie and cost, but þe lawe of god is litel studied, litel costid þer aboute, and lesse kept and taul4t;
<L 17, 19, 22><T MT07><P 157>

and in his þei seyn þat crist is vnwytty, out of charite and treueþe, siþ he 3af not a sufficient lawe and þe beste for reuelynge of his peple, and þat at worldly fôned clerkis of sathanas and anticrist ben wittiere, trewere and in more charite þan ihu crist, siþ here lawes ben betre and more nedful for cristene men þan þo lawis þat crist himself mad. But on this blasphemye heresie schullen alle cristene men crien out and tak þe gospel to here reule and helde, and not sette þi þes newe lawis maad of synful wrecchis but in also moche as þei ben groundid in holy writt expressly or good reson and trowe conscience and charite;
<L 5, 8><T MT07><P 158>

for god may not make obere lawis a3enst his gospel and charite, whi schulde anticrist and his clerkis?
<L 13><T MT07><P 158>

þei robben cristene peple of goodis of fortune, of goodis of kynde and goodis of grace bi fênyd censuris of here Owen lawis; for þei cursen so dispitsuly 3itf men paie not monye at here lykynge, þat þei chaillgen þe synful mannis lawis and newe customs and deuocions and not of goddis lawe, þat no man dar wipseie hem in here wrong for drede of curs, prizonynge, and lesyngis of pacience and charite;
<L 20, 22><T MT07><P 160>

For þei crien faste þat lordis and comunes moten meyntenen goddis seruaunts in his seruyce and þe lawis and þe liberties of holy charice, and maken newe seruyce likyng to worldly mennus eris and newe lawis and customs for here owene wynnyngge and pride, and leuen þat seruyce and clene lawe þat god made to prestis for most profit on eche side. and þus whanne lordis and comyns wenen to meyntenen goddis prestis and his lawe, þat þei meyntenen anticristis prestis and here lawis and wrong customs and pride and obere synnes instede of mekenesse and obere vertues, and magnifyenge of mennus lawis and dispisyngge of goddis lawis.
<L 6, 8, 12, 14, 15><T MT07><P 162>

for þei techen cristene men to meyntenen mennys lawis and ordynaunces fer betre and more nedful þan þe clene lawe of crist and his witty ordynaunc; and crien faste, 3it cristene men meyntenen þe multitude of worldly clerkis in here newe lawis and customs and libertes þeis schullen haue goddis blissynge and prosperite and pees and reste, bi so many deout prestis secular and religious preiynge, redage and syngynge ny3t and day;
<L 18, 21><T MT07><P 162>

and þus þei seyn þe gospel is not ynow3 to reule holy charice bi, but synful mennys lawis ful of error ben more nedful þan þe gospel þerto.
<L 29><T MT09><P 184>
and herefore be reelyn clerkis bi þes worldly wronge lawis, and maken oure clerkis worldly and to forsake holy writ, for it dammene pride and coueteise clerkis and techep mekenesse and to felle coueteise and òpere ynnes.

and riche men and mystti ben not ponyschid bi here lawis, be here synne neuere so opyn, but pore men ben ponyschid, 3e pou3 pei ben trewe and clene, but 3if þei payen to anticrist aftir his wille. and þus þes courtis ben courtis of wrong and falsnesse and not crisus but þe fendid, to exile treuwe and charite and holy writ and to meyntene falsnesse and synne and magnifie synful mens lawis more þan þe gospel.

and þe comune peple is constreynd bi anticristis lawis to meyne and wip þis and offrynys false curtis and confessouris, þat discyuen hem in techynge of goddis lawe and norischem hen in synne and so leden hem to helle. And þus þei þes men falsnesse regnep, and treuwe and vertuous lif ben distroyed, and so þes þre fals men distroien þis world bope in soule and in worldly goods.

for þi þis cursed wheel, 3if anticristis clerkis dammene cristene mens þeip and þe comaundements of god and poynis of charite, and brynge in here owene weyard lawis to holden vp here pride and coueteise, and to curse men for þei don werkis of charite, men moten vp peyne of dampance recceue here cursed dedis as bileue, and forsake þe gospel of ihu crist, and take fendis lesynge in stede of goddis lore;

for in steed of keyes of heuene, þat ben kunynge of holy writ and power to distroie synne and saue cristene souls bi trewe techynge and good ensample, þei han ignoraunce of goddis lawe, and no wil to studie and lyue hereafter, but kunynge and practisynge in here owene wickede lawis for pride and coueteise, and feyneyn hem power of tirauntrie to stoppe treue men fro prechynge of þe gospel, and 3if þei prechen a3enst here wille to curse hem and priour hes and brenne hen;

þe pridd teyme þei coueten name of wisdom and worship of his world and here owene excellence more þanne goddis honour, and þerfore þei disedyen to sne mekely þe speche of goddis lawe and þe liff of crist and his apostlis, but maken newe lawis and logik þat maken holy writt derrt and fals to þe comyn vnderstandynge of hem and here folweris.

ne grucche no3t herfore þat god is cheif lord, for it fallib to his godhed to be lord of eche ping, and more curteys lord may no man haue, ne more profitable lawis to lede a man by resoun.

and se þis lewiduntes of þis resoun, þat þes lawis han no strenghe for þei ben of þe oolde lawe, þat mycche is went away.

moreouer men may so þat siphe þes same lawis ben scharply holden in ping þat touchip wynynge, as in dymes and offrynys, by þe same skile þei schulden be kept in lordschip;

Capitulum 2m: The seuen lawis of þe newe testament ben so open, and þereto conformed wip þe liff of crist and of his apostlis, pat it is no nede to reuerse þes gloseþ þei feynen to þes lawis a fals vnderstandinge, and techen clerkis to lyue on worldly manere, but þes religious and seculere prestis, and so many clerkis, bi brekynge of þis lawe, ben cursid of god and venemyn cristendome.

for þei defenden here part a3enes goddis lawe bi fals lawis and cautels to here lyues ende.

But here we schal supposen as cristen mennes bilee, þat no mennes lawis ne chartirs maad of men han strenghe but in as myche as goddis lawe confermep hem;

and so to chalenge of þe kyg to maynteyne alle here chartres and alle here newe lawis þat þei han founden were to chalenge þe kyg as þe fendis seruaunt;

and so 3if þes posseccioneris toke fre þis in here lond and allegede here chartris, and treue men goddis lawe, þanne schulde men se whiche were goddis children and whiche þe fendis children by maynteynynge of þes lawis.

Here schal we wite þat þere ben many iugementis, as iugement bi goddis lawe and
judgement by mannes lawe, and in bope þes lawis ben many manere ingemensit;
<L 30><T MT21><P 289>

Þe secounde secte þat hydiþ synne was in tyme of bope goddis lawis, but now it is late reneweled in þe tyme of þise newe ordis;
<L 28><T MT22><P 314>
specialy siþ þes two lawis acorden bope in wordis and resoun þat prestis shulden lyue on dymes and be payed of fode and hiling.
<L 16><T MT27><P 432

and þus þer ben many mennus lawis of departing of persouns godis, hou þey shulen be delid on foure partis.
<L 4><T MT27><P 433

it were an almes and greet wit to 3yue tibis of siche wolues to opere pariþschens þat ben trauelled bi lawis þat anticrist haþ brou3t yn;
<L 7><T MT27><P 436

and 3if þe pope feyne þere þat þe 3yueþ lawis and weye to hem to defende a mannus wrongis in his court;
<L 12><T MT27><P 437

for þes two lawis ben graues to þe fend to gnare men in his net.
<L 31><T MT27><P 437

and þerfore þenke we heronne nyþt and day, bope wakinge and slepinge, for whanne opere lawis moten haue ende þe shal dwelle in blis;
<L 12><T MT27><P 438

and instujuþ wip inducting and many opere mannus lawis weren not to charge, but riþt offiss þat þis curat shulde do, and it semþþ a greet þraldom brou3t in bi anticrist þat a puple þat þe pope knowip not, as he knowip not þis able prest, shulde be nedid bi þe pope to take þis prest, and 3yue hym godis more þan goddis lawe lymytþ hou euere þat he wynstre;
<L 25><T MT27><P 450

Capitulum 32m: by þis sentence may men se hou þis prelacye is perelous for it is not fully groundid in crist ne in oþer of þis lawis.
<L 27><T MT27><P 455

for saracenes wip opere sectis holden myche of cristis lawe, but opere lawis þat þey meddlen maken þis sect disples to god; and god woot wher strange lawis ben meddled more vnadir oure pope wip cristis lawe þan þey ben meddled in opere sectis.
<L 5, 6><T MT27><P 456

for goddis lawe is lettid to shyne bi lawis þat þis hil vsip, and coolding fro charite makip stormes bi þis hil;
<L 30><T MT27><P 457

For kepung of þes newe lawis occupiþ mennus writt and wille, and axþ of hem a bisy trauel, and þus þey letten goddis lawe.
<L 11><T MT28><P 467

and þus bringing in of þes þat lettþ þe vse of cristus lawe, is þe mooste priuey synne þat þe fend haþ foudun a3enus þe chirche.
<L 16><T MT28><P 467

so on cristis steyng, 3if prestis leeeuen cristis lawe and bicomen reuleris of þis world by newe lawis þat þey han shapun, þis is nou þe worste kynrede þat is on lyue here in erþe.
<L 10><T MT28><P 468

for crist, þat is bope god and man and heed and ground of hooly chirche, puttide þis ordre pleynly and 3af lawis to contynue it, and a man may no more shewe þat he is anticrist hym sifþ þan to reuere þis ordre, and feyne a newe wijpoute ground.
<L 31><T MT28><P 478

And, siþ þe fendþ haþ þis power upon þe clergere of Goddis chirche in þe old lawe, wherþi he excludid and 3ut dop welny al þe lawis from þe trewe beleue of Iesu Crist, he can do 3it þe same malice.
<L 37><T OBL><P 157

For þis antecrist settip titil or riþt nouþt bi cipur of þes lawis, but in as meche as þei as hymsíþ a acorden wip þis proude wille. And herfore he wol denye3e bob þes lawis, or eili glose hem as himsíþ likiþ. And, for more hiþe enhaunsing of himself and þis lawis aboue Crist and his lawis, he susteineþ in him and in his, and wriþþ, redeþ and defendep opinli and preueli in scoliþ and elliswhere þat Cristis lawe is þe falsist lawe þat euer was or mai be, and þat it is eresie and blasfemie and contrarie to itself.
<L 155, 157, 158, 159><T OBL><P 161

And so none of þo wordis or lawis þat ben contradictorie mai be brou3t to acorde ne to a mene.
<L 1670><T OBL><P 199
And also, quon fals renegat, pri wordli lordship is akursid, for God hype dempen pat in word and dede in bohe his lawis.

< L 3184 > < T OBL > < P 238 >

And so no man, saf he pat is out of pe beleue of bohe pes lawis, beleuep pat it is leefull to pe clergie to occupie seclar lordship as it doth now. 

< L 3279 > < T OBL > < P 240 >

For as pe same seint seip (ad Bonefacium epistola 33): hoe pat suen not pe witnesis or pe lawis of God han lost pe charge or pe price of mannes witnesse, so pat her witnesse ou3t not to be of any charge or auctorite to pe peple. 

< L 3386 > < T OBL > < P 243 >

And because pat pe feling of olde seinttis scold be more open in his mater to alle pe par reden it, I rehers here more acording to her writing reportid before, in entent pat men mow clerli se pat it is not a new opunioun contrarie to scripture, and olde seinttis lawis or seyngis, and pe beleue of pe chiche to seie pat our sacred oost is urri Cristis bodi.

< L 3640 > < T OBL > < P 250 >

And so dese pe statis ben or shulden be sufficient in Gods chichre, or ellis men moste seie pat God is and was fauti in ordynauncis and lawis acordinge to peple ofpe lawis. And also ale pes lawis pat God 3af bi Moyses a3ens pe worldli lordshiping of prestis in pe oold lawe, and also ale pat pe prophetis han declarid in pe poign acordinge wip pe lawis ben euene a3ens his presti shulde haue worldli possessions, or be lordis so in pe newe lawe. 

< L 49 > < T OP-ES > < P 04 >

And so soe oure prestis mai not truli suppose pat po lawis pat God 3yuep bi Moyses, a3ens pe possessions or lordship of pe prestis of pe oold lawe, ben imperintyment to pe lordship of prestis in pe newe, no more han pe lawis pat God 3af in pe oold lawe a3ens mawmtrie ben imperintyment to mawmtrie in pe newe lawe. And pus standip it of oipr synnes pat ben dampen in bohe lawis. And siip pat Moyses lawes is moral in his poyn pat longip to pe perfeccioun of prestoth, and wip pat pis lawe most nedis be kynlidi resou, Crist my3te not distrie pe lawis or reuere hem, neper dispence wip hem, pat pe prestis shulde not he boundun to pe lawis. And for as moche as he hadde take of his Fadir a comandemente for to teche and lyue as he dide, and so for to teche expresli in word and in esauample pat pe staat of prestoth of pe newe lawe shulde not ocupie seculerli lordships, as pe comandemente of his Fadir boonh him and his colege to his

perfeccioun, so diden also alle pe lawis pat pe same Fadir comandide bi Moyses, and bade pat pe staat of prestoth shulde haue no worldli possessions. 

< L 877, 879, 882, 884, 886, 891 > < T OP-ES > < P 36 >

And dese lawis, 3ouun of God bi Moyses, pe prophetis tau3ten, as among opir we mai rede (Ezechiel 44) where, aftir pe prophetes ha3tshou pe prestis and pe dekenes shulde haue hemsif to Godward in lyuyng and sacrifice doyng, seip bus: Non erit autem isis hereditas, ego autem hereditas eorum et possessionem non eis dabitis in Israel, ego enim possesio eorum/, Forsophe, per shal be noon eritage to hem; 

< L 925 > < T OP-ES > < P 38 >

Off dese textis panne of pe oold lawe we mai se hou openli and streitli God forfendide his prestis possessions and lordships in pe oold lawe, and hou dese textis and lawis bynden oure prestis to pe same; 

< L 935 > < T OP-ES > < P 38 >

Sip panne pat oure prestis, as it is seid, ben boundun to kepe dese lawis, as touchinge pe avoiding of worldli possessions or lordships, and ouer pat pei ben boundun to pe same bi a more perfet lawe pan were pe prestis of pe oold testament, pe which was figure and derknesse, and pe lawe of pe gospel is trupe and li3t, as seynt Poul seip, pei shulde be more wipdrawe fro secular lordship pan prestis of pe oold lawe, nameli sip pe oold lawe bihotip for pe keping perof prosperite of his liif, and pe gospel bihotip pe kyngdom of heuene. 

< L 939 > < T OP-ES > < P 38 >

And as pe prestis weren panne out of pe pure staat of prestoth aftir Moyses lawe, and out of pe gourneunca pat God hadde sett hem yn bi Moyses, so pei moste and dide make ordynauncis and lawis acordinge to pe gourneunca pei were and wolden be of. 

< L 1010 > < T OP-ES > < P 42 >

For pe kyngis gourneuned in greet partie per peple bi her owne lawis, pe whiche lawis as wel as regalie cameo yn bi pe hepen folk. 

< L 1054 > < T OP-ES > < P 43 >

And as kyngis and lordis gourneuned bifoere suche lordships bi worldli lawis groundly brou3t yn bi pe hepen folk, so pe cleris now gourneun suche lordships bi pe same lawis and ben lordis perupon, liik as pe lordis and kyngis weren and so euene a3ens Cristis wordis, pei ben lordis, where pe seip bus (Luc. 

< L 1068, 1069 > < T OP-ES > < P 44 >
And þis mengid lawe þei studien and practisen and magnifyen aboue alle oþir lawis.

And þanne I askide of him, in caas þat þe clergie hadde alle þe temporal possessions, as þei han now þe more part, hou shal þe seculer lordis and knyþis lyue, and wherwiþ, þip God hav in boþe hise lawis alowid her staat and her liiflood.

And þe same malice in kynde but moche more maliciousiþ is wrouþ now aþens þe Crist and þe seigebound þe oone liij to þe apostlis. iugement and poneshing, as prisonyng, hanging and seide Tunþe þi swerd into his place';

And here I merueile in my wittis, and þe religiouse folk, þat his lawis alowid her staat and her liiflood. And nar þe yse popocrisis shambles, þei myþten be foul ashamed to seie þat þei mai in no caas delyuere þe lordships þat þei ocupieþ into temporal mennes hondis, boundun oonli bi her tradiciouns and lawis, and wip þis seie þat þe lordis mai 3yue into her deede handis alle her tempuralteeþ, 3he, into ful vndoing of þe staat, notwipstondinge þat God hþap expresli autorisid þis staþ in þe oool lawe, and confewm þe and her liiflood to hem in þe newe lawe.

For in þe same wise as þe baroun or þe knyþt occupieþ and governþ his barony or knyþt fee, so aftir þe amortesying occupieþ þe clerk, or mounk, or chanoun, or college, or couent þe same lordship, and governþ it bi þe same lawis, in iugement and poneshing, as prisonyng, hanging and oþir such worldli turmenting, þe which sum tyme bilongide oonli to þe seculer arm of þe chirche.

And in ful euydence þat þei han propre possessionuþ in suche lordships, þei vsen al manere of ciuile or secular lawis or menes in getyng and keping of suche goodis, be it in stryuynge, pleting or fiþting, lliþ as anþer seculer lord doth.

Wheper now þo þat cleymen þe perfeccioun of þe gospel, and seien þe þat þei perforemþ þe plente or souereyte of þe þat þe ñe þeþn þyruyn, bi alle maner lawis of ciuilete or proparte for geting and keping of worldli goodis?

If þis þanne þou maist se hou God in alle hise lawis hþap sufficienþly ordeyned for alle þe statis þat he foundide and approuede, and hou it were aþens þe godnesse and wisdom of God to ordeyne ony aastaþ, but if þe ordeynede sufficient liiflood perto.

And if an abbot or his couent mai not 3yue or aliene ony of her possessions, haue þei neuere so grete superfutitue, to her pore bryeren þat cleymen to be oon in þe perfeccioun of þe gospel wip hem, and þat þe þe lawes and ordynanciaþ þat þei bensilf han maad, hou moche more shulde not a secular lord 3yue awei fro þat aastaþ worldli lordships aþens þe lawis and ordynanciaþ þat God hþap maad aboute suche possessions, as it is tauþt bifoþ?

And, if we take heede what meschif comeþ of beggerie on dyuers wisdom, we shulde not reasonabli resonabli wondre, alþou3 God forbede þus stritiþe beggeþing, makeþing a ful ordynance in boþe hise lawis to exclude þis meschif fro his peple, as it is seid bifoþ.

And þei wren not falle into ony of þese two extremyteþ of lordships and of beggerie, hou moche raper þe þis prophecie opunli verified of oure clerksis and religiouse þat, aþens al þe ordynance of God in boþe hise lawis, ben encumbrid obstynatli in boþe þese extremyteþe;

And so oure Helye now, bi whom I vndirstonde þe trewe prechours of þe gospel, wip hem upon þis
roote, not onlly wip Ioones ax, but wip he swerd of pe gospel, pe which is sharpe on bope he sidis, for it hap he egge of bope pees lawis.

And perfore a gentilman axid a greete bischop of whiche he spak to Petir figurynge parte, how schal pis pan pat pis schulcn while it openli a3ens lawis, and so he be ybunden by his astate and office to sue Criste in he pefeccion of pe gospel, schulde eny siche lorde be, as it is schewid openli before by autorite of bope pe lawis and bi pe liife of Criste and his apostles.

And wel I goto, forepermore, pat pis chefe Lorde hap 3eue a decre vpon his clergi, bope in he olde lawe and in he newe, pe whiche may not be reuokid ri3ftully, pat none of pe clergye, pe whiche is ybunden by his astate and office to sue Criste in he pefeccion of pe gospel, schulde

And so hes pre statis ben or schulde be sufficient in Goddis chirche, or ellis men mosten say pat God is and was fawty in ordenaunce of bope his lawis.

But clerkes nowe lyuen not onlly contrariously to pe securer lawis and enyme of Criste, Criste my3te not distroye hes lawis, neiher dispnys wip hem, pe prestis schulden not now be bunden to pes lawis.

Also pes lawis, 3ouen of God by Moysey, pe holy prophetyt tau3ten, as amonge opere we may rede of E3echiel, tat taw3te how pe prestis and deekrya schulde haue hemsilfle to Godwarde in lyuyng and sacrifice doyngy; also ofpe newe lawes, wip pe prestis and bi he prestis and pe prestis schuld haue hemselfe to Godwarde in lyuyng and sacrifice doyngy:

But clerks nowe lyuen not oonly contrariously to pe securer lawis and enyme of Criste, Criste my3te not distroye pes lawis, neiher dispnys wip hem, pe prestis schulden not now be bunden to pes lawis.

And bi he same bonde oure prestis ben bonden to kepe pes lawis, as tochyngpe he auoydynge of worldly lordeschips, and ouer pat pai ben bonden to pe same by a more perfyte lawe han we he prestis of pe olde testament.

But clerks nowe lyuen not oonly contrariously to pe securer lawis and enyme of Criste, Criste my3te not distroye pes lawis, neiher dispnys wip hem, pe prestis schulden not now be bunden to pes lawis.

And bi he same bonde oure prestis ben bonden to kepe pes lawis, as tochyngpe he auoydynge of worldly lordeschips, and ouer pat pai ben bonden to pe same by a more perfyte lawe han we he prestis of pe olde testament.

And perfore a gentilman axid a greete bishop of pis londe, in caase pat pe clergy hadde alle pe temporal possesscyons, as pai han now pe more parte, how schal pe seculer lardis and knyghtis lyue, and herwip, sip God hap in bothe his lawis alowyd her staate and her liiflole.

Sip han pat pis lordereship of pe clerks is so openli a3ens pe will of God schewid in bope his lawis, and so pai offeniden God and seculer lardis and euer schulen while it durip in hem, it wer tympe pat Cristis chirche toke hede to Cristis wordis, pe whiche he spak to Petir figurynge pis chirche, and saide Turne pe swerde into his place; and if eny man in erthe, either auangel of heuene, techith 3ou the contrarie of holy writ, either eny thing a3ens resoun and charite, fle fro him in that, as fro the foul deevil of helle, and holde 3e stedfastly to lijf and deeth the treute and freedom of the hooley gospel of Jhesu Crist, and take 3e mekely mennis seings and lawis, onely
in as myche as thei acorden with holy writ and good conscience, and noo ferther, for lijf neither for deth.  
\(<L\) 37<\(\text{T Pro}\)<\(P\) 49>  
But now freris reuener Petir and multiplien newe lawis and personoes of peir ordris, hauynge more pan Petir hadde.  
\(<L\) 89<\(\text{T SEWW23}\)<\(P\) 121>  
draf is science of goodis, as worldli lawe and pe popis lawe, for alle bese lawis seken good but noon as doip Goddis lawe, for Goddis lawe holdip be best good, and opir lawis good of pe world.  
\(<L\) 66, 68<\(\text{T SEWW10}\)<\(P\) 54>  
Many men traulen to kunne bese lawis, and 3it beif failen toolsis þerto, for man moot haue worldli spencis þat wolen crotfyl lerne bese sciences.  
\(<L\) 70<\(\text{T SEWW10}\)<\(P\) 54>  
þat mannes soule farip moche beter þat serueþ God bi hise lawis.  
\(<L\) 73<\(\text{T SEWW10}\)<\(P\) 54>  
Pe pasture is Goddis lawe þat euermor is grene in trupe, and rotun pasture ben opir lawis and opir falsib wipoute ground.  
\(<L\) 83<\(\text{T SEWW13}\)<\(P\) 66>  
In his mater we han ynow stryuen in Latyn wip aduersaries of Goddis lawe, þat seien þat it is falsest of alle lawis in his world þat euer God suffride.  
\(<L\) 86<\(\text{T SEWW21-B}\)<\(P\) 115>  
Acordinge panne wip þese I calle antecrist al þe confederacie of hem þat a3ens Crist and aboue his gospel magnyfien mennys tradiciouns and lawis for wynnyng and delicat liif, and bisily doen executiou of her owne will and conamaund, not reckenge of þe heestis of God and his lawe.  
\(<L\) 264<\(\text{T SWT}\)<\(P\) 10>  
Sum men also, tau3t in mennys lawis, reckon not how ofte þei seruen þe duel, 3he, and bicomen his soudeouris a3ens God and receyuen wagis wittingly for to oppresse trupe;  
\(<L\) 412<\(\text{T SWT}\)<\(P\) 14>  
He turno3d þe best lawis in to englisch tunge.  
\(<L\) 142<\(\text{T Tal}\)<\(P\) 179>  
He for badde clerkis with yn holy ordris to haue wyfis or to dwel with ony wymen, no but whom þe seyne of Nyene or oter lawis suffere, and commandid þat no man schuld heer masse of a prest þat held a strumpete.  
\(<L\) 338<\(\text{T Tal}\)<\(P\) 186>  
The thrè þe first weren þo whom in his crownyng he swore to kepe, þat is mænt, holy chirche, and mak juste lawis, and damne no man with out doom.  
\(<L\) 468<\(\text{T Tal}\)<\(P\) 190>  
And þerfore, to rule and to gouernaunc of þese lawis of God, mkæli, wifulli and glædil I submitt me of al myn herte, so þat whoeuere can and wolde bi auctorite of Goddis lawe eipir bi open resoune telle to me þat I haue errid, eiþer now erre, or ony tyne herafter schal erre in ony article of bileeufro whiche inconuenient God kepe me for his goodnesse!  
\(<L\) 317<\(\text{T Thp}\)<\(P\) 33>  
lerede  
LERE............9  
Sir', said þe clerk, 'þacause þat I se þou has desyre to lere, I am ri3t glad to tell þe þat þou askist me, all be I wnorþi.  
\(<L\) 30<\(\text{T 4LD-1}\)<\(P\) 178>  
Among mani quarells a nobil man, Ysidore, pleynid him to be cursid of þe thy broper hed, and wan we lere of þe thy clerk þat was present for wat cause þis was don, be maad known for non oper cause, but for he had greuid þee.  
\(<L\) 21<\(\text{T APO}\)<\(P\) 20>  
And for sop þe prestis schal be damnifd for wickeynes of þe peple, if þei lere hem not wan þei are vnkunand, nor snyb hem not wanne þei synne.  
\(<L\) 3<\(\text{T APO}\)<\(P\) 33>  
And as Austeyn seip, Not ilk vnkunyn schal be excusid of synne, but he mai be excusid þat fond not walt for to lere. But he mai not be excusid þat fond what þe mi3t lere, and 3af not wark þer to;  
\(<L\) 4, 5<\(\text{T APO}\)<\(P\) 38>  
Þe dede of þe bishop houwiþ to passe a boue þe lëf of þe peple, as þe lëf of þe 3erd transeendip þe lëf of þe schep, as Gregori seip, And Bernard seip to pope Eugeni, þi felawis bishops lere þei at þe to haue not wip þem childer so curhid, nor 3eng men kemid or compert;  
\(<L\) 27<\(\text{T APO}\)<\(P\) 59>  
Here 3e kingis and vnderstondiþ, and lere 3e þei iugis of endis of þe world;  
\(<L\) 27<\(\text{T APO}\)<\(P\) 62>  
And þerfor men schuld be warer þat þei lere not, nor sey not þat þey wet a þing to be þat is not;  
\(<L\) 2<\(\text{T APO}\)<\(P\) 66>  
It is ane forsoþ for to worschepe peyntorie, anþer for to lere ðat is to be worschiped by þe

5 6 variants; 24 occurrences.
story of peynture.

 And also Jesu hymselfe, to the Jewes he saide, He that leueth nought on me, he leseth the blisse: Therfor lerne the byleue leuest me were, Gif any wordly wight wil me couthe, Other lewed or lerid, that lyueth thereafter And fulliche folweth the feith and feyneth non other That no worldlyche wighte were wilneth no tyme, But liueth in lonyng of God, and his lawe holdeth, And for no getting of good, neuer his God greueth, But folweth hym the full way, as he the folke taughte, But to many maner of men, this matter is asked, Both to lerid and to lewed, that seyn that they liueden Hollich on the grete God, and holde al his hestes, But by a fraynyng for than, faileth ther manye For first I frayned the freres, and they me fulle telden, That al the fruyt of the fayth, was in her foure orders.

 Hir lyf shuld be as a mirrour Bothe to lered and to leude also, And in pis same consence ben lerid and lewde, that reproven not pis synne, bot helpen þerto, bishops and prechouris, confessoures and counseyloures, þat schulden cryn ageyne þis, and deffende Gods cause. And seke wisely in alle here dedis, and þou schalt fynde þat þei seken worldly heynesse, and prosperite of worldly muk, and ese of body, and wombe joie, and norischyng of synne for annuel rente, and pilyng of here sugetis bope lerid and lewde, and casten to dostrie holy writ, and myrrour of Cristis lif and his postlis, and alle men þat techen it. Pryncis, prelates, prestis, lerid and lewde, and 3et religious amonge oþer prestis, gon to þis scule for to lerne of þis curside lore. Þere ben virgines in bodi & in soule: þat kepþen her clennes front lust of fleische & to þis blisse ben taken bope lerid & lewde: be 3e lerid þat demen þe erhe; And 3if freris departen heere duellyng fro oþere men, bope lerid and lewde, and wandren not as crist or hise apostlis, more to edific þe peple þen for lust or worldlyche wynnyng, þenne god spak here of hem. specially siben alle cristennmen, lerid and lewde, þat shulen be sauyd, moten algatis sue crist and knowe his lore and his lif. And of pis blynd ypocrisie, in þe which restip þe chirche bope of lerid and of lewde, sorfully playnep seint Bernard (super Cantica omelia xxix) where he techip þat on þre maner þe deuel antecristi pursueþ Cristis chirche, first bi tirauntrie in tyne of martsris, aifter bi heresie in tyne of doctouris and now bi ypocrisie.

 And se of þis lyf the chirche shulen be sauyd, moten algatis sue crist and knowe his lore and his lif. And of pis blynd ypocrisie, in þe which restip þe chirche bope of lerid and of lewde, sorfully playnep seint Bernard (super Cantica omelia xxix) where he techip þat on þre maner þe deuel antecristi pursueþ Cristis chirche, first bi tirauntrie in tyne of martsris, aifter bi heresie in tyne of doctouris and now bi ypocrisie.

 And se of þis lyf the chirche shulen be sauyd, moten algatis sue crist and knowe his lore and his lif. And of pis blynd ypocrisie, in þe which restip þe chirche bope of lerid and of lewde, sorfully playnep seint Bernard (super Cantica omelia xxix) where he techip þat on þre maner þe deuel antecristi pursueþ Cristis chirche, first bi tirauntrie in tyne of martsris, aifter bi heresie in tyne of doctouris and now bi ypocrisie.

 And se of þis lyf the chirche shulen be sauyd, moten algatis sue crist and knowe his lore and his lif. And of pis blynd ypocrisie, in þe which restip þe chirche bope of lerid and of lewde, sorfully playnep seint Bernard (super Cantica omelia xxix) where he techip þat on þre maner þe deuel antecristi pursueþ Cristis chirche, first bi tirauntrie in tyne of martsris, aifter bi heresie in tyne of doctouris and now bi ypocrisie.

 And se of þis lyf the chirche shulen be sauyd, moten algatis sue crist and knowe his lore and his lif. And of pis blynd ypocrisie, in þe which restip þe chirche bope of lerid and of lewde, sorfully playnep seint Bernard (super Cantica omelia xxix) where he techip þat on þre maner þe deuel antecristi pursueþ Cristis chirche, first bi tirauntrie in tyne of martsris, aifter bi heresie in tyne of doctouris and now bi ypocrisie.
LEESINGIS......10
what shame is this to alle cristene men that suche
proude leessingis stonden in the place of the holi
gospel and of deoute preieris.
<L 18><T 37C><P 60>

Forwhi it is not oon mannis werk neithir o yeris
wringinge, to declare sufficientli alle the leessingis
and blasfemis of false freris of the feynid
excellence of here privat ordre above the ordre
of apostlis and above the ordre of preest with the
perfyt reule of the gospellis with his fredom,
wherynne Crist lyvide, and confermide it for
most perfyt.
<L 16><T 37C><P 96>

and so pei ben groundid on leessingis, and sclaundren
hor patrouns and Crist also.
<L 24><T A24><P 375>

CAP. XIII' Also capped freris, pat ben maystres
of dyvynite, have hor chaumber and servise as
lordis or kynges, and senden oute ydiotis ful of
covetise to preche, not po gospel, bot cronyclis,
fablis, and leessingis, to pleese po puple and to
robbe hom.
<L 14><T A24><P 376>

not of leessynge of worldliche worship ne
worldliche vauntage, as we may see, but of
leessynge of vertues and of blisse fer here
vnkyndenesse.
<L 20><T MT22><P 302>

Both for these myraclis pleyinge been verrey
leessynge, as thei ben sygnis withoute dede, and
for thei been verrey idilnesse, as thei taken the
myraclis of God in idil after their owne lust, and
ceris idilnesse and leessynge been the most
gynnys of the dyvul to drawen men to the byleve
of AntiCrist, and therfore to pristis
it is uttirly
forbedyn not onely to been myracle pleyere but
also to heren or to seen myraclis pleyinge, lest
he that shulde been the gynne of God to cacchen
men and to holden men in the bileve of
Christ,thei ben maad a3enward by ypocrisie the
gyn of the
<L 19><T A09><P 166>

for he by comun speche kepup a ping pat
wipowte leessynge kepup pis same ping.
<L 50><T EWS1-44><P 420>

a man hap a myche forpinkyng for
loue and of an erpely lorde;
<L 34><T MT23><P 338>

And so as Caiphas and his compeers killiden
Crist for drede of leessynge of her worldli good, so
oure prelatis, her felowis and followers, but
wipoute mesure of more malice, killen Crist in
hise pore membris pat techen pis conclusioun.
<L 1141><T OP-ES><P 48>
Bothe for these myracles pleyinge been verrey leesynge as pei ben sygnis wipoute dede and for pei been verrey idinesse, as pei taken pe myracles of God in idil aftur peire owne lust. And certis idinesse and leesynge been pe most gynyys of pe dyuu to drawen men to pe blyeue of anticrist.  
<L 150, 152><T SEW19><P 101>
LEESYNGE........7
And 3itte alle peis freris pe procur for Anticrist, not cloute to leesynge to textis and glosis.  
<L 14><T A25><P 408>
pei feynen first, pe Crist beggid as pei and herby pei lyve by leesynge upon lees ynge;  
<L 3><T A25><P 420>
Bot po craffe of hor leesynge moste pei nede haunte, for elles pei myght not be mayntened wipin holy Chirche.  
<L 34><T A25><P 422>
pat alle possessioners, on payne of leesynge of alle hor temporaltees, telle po kyng and his rewme, wip sufficiunta groundynge, what is pis sacrament;  
<L 17><T A31><P 503>
But wiseli and wel if men take hede bep hey licckened to hornes, for ri3t as hornes prickeb mannes flesch and bryngi oute blode, so pe trebol and bisynesse pat man haue aboute richesses, wip trauaile in pe getynge, drede in pe kepynge, and sorwe in pe leesynge, prickeb and al tordnip mannes soule, and is cause of norischynge of many synnes, which bep vn3ir3on3e bi blode'.  
<L 146><T CG09><P 97>
Capitulum 10m: Also pei dorene not reproue men of here opyn synnes bi forme of pe gospel for displeisyng in here maistris and leesynge of hero salarie;  
<L 3><T MT08><P 171>
pe fend and his seyn pat pis is couwardise and leesynge of worldly name and boldynge of euyl doeres;  
<L 6><T MT13><P 215>
LEESYNGES.......5
And so he bad not leesynge ne fablis be precid, but treuth of po gospel, for pat is virtu;  
<L 22><T A09><P 130>
Ffor po fadir of leesynge, god of alle glotouns, is god of hom, to whom pei alle serven.  
<L 31><T A09><P 157>
Bot hit sermes to mony men pat freris passen pis state, and pat po fadir of leesynge haves putte hom in rewmes to be ydel, and to begge, and to waste rewmes.  
<L 12><T A20><P 235>
God helpe us few Cristen men pat stonden in pis fythe, ffor leesynges and flaterynges of freris spreden ful wyde.  
<L 7><T A25><P 405>
For bfore pat po fende, fadir of leesynge, was loused, was nevere pis gabynge contrevred.  
<L 1><T A31><P 503>
LEESYNGIS.......11
The vp: Article: Parish chirchis shulden not be appropird seculerli to collegis, and most to riche religious, as it is don comounli in these daies bi leesyngs and erouris.  
<L 2><T 37C><P 11>
And so wolde God pat po crabbis made by myracle, if pei myght, alle hor leesyngs withouten any sugett, for pei shulden pat noiye us pei nowe do.  
<L 26><T A25><P 422>
And so many leesynis ben maad on pe charites of men, as many seien pei punyshen men for loue of pe amende3ent, but pei holden not pe forme of punyshynge as Crist heeld.  
<L 134><T EWSISE-31><P 612>
And pis lore leuen pei popis, whan pe toon fy3tib wip pe to3ip wip pe moste blaspheme leesynis pat euere sprunge out of helle.  
<L 19><T EWSISE-45><P 666>
And for pis pyng putte 3ee awey leesynis, and spoke 3ee treuue eche wip his ney3hebore, for we ben eche menbre to opir.  
<L 38><T EWSISE-49><P 679>
Alle pei sere seyde uertues ben treuue in a maner, sib pei ben euuenhed to Goddis witt, and pat is treuue as clerkis seyn And herfor sib God hatip leesynis most of alle e3ip pyngis, we shulden putte awey leesynis and kepe treuue in al cure lyf;  
<L 42, 43><T EWSISE-49><P 679>
For now the puple 3yveth credence to many mengid leesynis, for other mengid trewthis, and maken wenen to be gode that is ful yvel;  
<L 39><T Hal><P 49>
How shul pei provwe and coueytous clerkis, and ope religious of anticrist scole, answere to oure dere lord Iesu at domes day, pat nowe leuen in pompe and gloterie and in vanite of pis fals world, wastynge pei pore menus godis, and disseyng he lewiid puple of here aimes by feynyd pardouns to gyfe siche riche clerkis, where no nede is, and by leesynis of myraclis
\[\text{pat siche ymagis don?} \Rightarrow \text{L 83} \Rightarrow \text{T SEWW16} \Rightarrow \text{P 85}\]

And, as to þe myracles of þese ymagis, men known þat many of hem ben foule leseynigis for to disseyue þe comune puple for coueytise of worldly muk.
\[\text{L 171} \Rightarrow \text{T SEWW16} \Rightarrow \text{P 87}\]

For now þe puple 3yuep credençe to many mengid leseynigis for opere mengid trewbiis and maken wenen to been gode þat is ful yuel.
\[\text{L 255} \Rightarrow \text{T SEWW19} \Rightarrow \text{P 103}\]

LESING........38
þe secunde leseing is blasfemie of beggyng of Crist;
\[\text{L 200} \Rightarrow \text{T 4LD} \Rightarrow \text{P 244}\]

And if God schal tyne alle þoo þat spek leseing, and þat are leseing, and not only hare clerks dampnid, for þei spek leseing, but also for þei luf it moost, and putten himself for it to þe dep.
\[\text{L 12, 13} \Rightarrow \text{T APO} \Rightarrow \text{P 43}\]

þei filid me to my peple for a lump of bred, and a handful of barly, þat þey slee sowl þat di3e not, quiken sowl þat lyuen not, lying to my peple, trowing to leseing.
\[\text{L 15} \Rightarrow \text{T APO} \Rightarrow \text{P 57}\]

3e schal not tak þat vois of leseing, nor tak to hond to sey fals witnes for þe vpnitous, þu schal not folow þe rowl to do iuel, nor þu schal not in dome folowe þe sentence of vile money, þat þu go a wey fro þe sohe: but justly dome þi neibor, help him þat is supprisid, helpiþ in 3or dome to þe faderles and moderles, and defendiþ þe widow;
\[\text{L 30} \Rightarrow \text{T APO} \Rightarrow \text{P 61}\]

And in þis defaut is be gilid, and þe prest berib fals witnes, and seip him to wit and do þing þat he noipier wot nor dop, and refip God his regaly, and makip þe man to tryst in leseing, and so do sacrifis to be fend.
\[\text{L 2} \Rightarrow \text{T APO} \Rightarrow \text{P 67}\]

For þat 3e lyngily han maad þe hertis of þe just man to be euy, wan I euid not, and han comfortid þe hert of þe vpnitous, þat be turnid not from his iuel wey and lyue, perfor he schal no lengar see veyn þingis nor deueyn leseing.
\[\text{L 17} \Rightarrow \text{T APO} \Rightarrow \text{P 67}\]

If þeþ bynd hem in þe contrary, þat þeþ be not in fredam to do þus, but if Crist had for bedun it hem, ellis it is a3en þe gospel, for swilk are reprouid of þe apostil seying þus, þe spirit seip opunly, þat in þe last tymo sum schal depart fro þe felþ, tenting to Spiritis of error, and to kening of fendis, speking leseing in ypocrisy, and hauing þer consciens iren brondit;
\[\text{L 2} \Rightarrow \text{T APO} \Rightarrow \text{P 103}\]

God also brew þe feend oute of þe worlde as hym þat had longe holden a wrongful possession, for þorow his leseing he deceyuid mankynde of his heritage and helden hym in prison til þe comying of Crist þat was ri3ful eyre of Adames innocencen.
\[\text{L 23} \Rightarrow \text{T CG13} \Rightarrow \text{P 165}\]

þat is: þe bac and not þe face I shal shewe to hem in þe day of her leseing'.
\[\text{L 437} \Rightarrow \text{T CG16} \Rightarrow \text{P 206}\]

for monye men þat han rychezess dar neyþur seye a sop, ne defende a sop seyd, for drede of leseing of þes rychezess.
\[\text{L 69} \Rightarrow \text{T EWS2-108} \Rightarrow \text{P 275}\]

Whanne þe fend spekib leseing han he spekib of his oune, for þe fend is lier and fadir of þis lyng.
\[\text{L 60} \Rightarrow \text{T EWS3-150} \Rightarrow \text{P 79}\]

he is heed and cheef anticrist/ a prophete or a prechour techyng leseing;
\[\text{L 5} \Rightarrow \text{T LL} \Rightarrow \text{P 13}\]

for to speke leseing;
\[\text{L 24} \Rightarrow \text{T LL} \Rightarrow \text{P 70}\]

3oure fyngers ful of synne/ 3oure lippis han spoken leseing;
\[\text{L 30} \Rightarrow \text{T LL} \Rightarrow \text{P 107}\]

schal perisiche/ Ps' vv: 'Perdes omnis qui locuntur mendacium' / Lord þou schalt leese alle þoo þat speken leseing/ for þe wise man seip; Sap': io: þe muepe þat lieþ:
\[\text{L 5} \Rightarrow \text{T LL} \Rightarrow \text{P 111}\]

for he stood not in troube; for troube is not in him/ whanne he spekib leseing: he spekib of his owene autorite/ for he is a lier: àc & þe fadir of leseing/ Of þe þridde spekib þe prophete Ps' cxl: /Pone domine custodiam orı meo &c'/ #
\[\text{L 11, 12} \Rightarrow \text{T LL} \Rightarrow \text{P 111}\]

of his forgid leseing/ panne goip he to be maistris:
\[\text{L 30} \Rightarrow \text{T LL} \Rightarrow \text{P 123}\]

and ground of als þis disseyt is leseing contrarye to troube; for as þe fend disseyueþ eue bi leseing þat she shulde not dye whanne god hadde seyd þat shulde dye what day þat she eet of þe appul, so þe fend disseyueþ þe churche bi oon as opyn leseing, þat crist was heere worldly lord moost heye of alle opere, and so shulde his viker be þat is clepid þe pope of rome.
\[\text{L 15, 16, 19} \Rightarrow \text{T MT28} \Rightarrow \text{P 461}\]

For þou schalt vnderstondhe here þat a man mai obeie on þre manerys: first into harmyng or

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lesing of his soule, he secunde wise into peyne or deep of his bodi, he jrid maner into lesing of wordli goodis.

But into lesing of wordli goodis a feipful man schal obeie, and also into deep raph ran to suffre speiring of his owne soule or paret of dampnaconiu of his ne3boris soule. For pis preiiv Crist for preching of pe gospel: not onli to pe lesing of his clopis and of wordli goodis, hat he had to his owne use, but also to lesing of his owne liif.

And so, as Crist spekip hirde of his Fadur, so he spok po contrarie, not articling a3enst any man <L 1739><T OBL><P 166>

And Gregor to persecuioun, For no dou3te drede of Ie sing of wordli goodis, chis is chappe and vndeles, and deep rapur pan to suffre speiring of his owne soule. For no dou3te drede of Ie sing of wordli goodis, hat he had to his owne use, but also to lesing of his owne liif.

And herefore pei forsaken to su3e Crist and his brethe pat pei lopen so meche, and so pei turnen hem auou3trousl to anopur spoune or raph auou3tren, of anopur brepe pat ha p a smacche of wordli lordschip, pomppe and pride and wordli wynnyng and glorye as ben comynli her statutis, determynacions and constitucions, pei speking lesing pat euer desiriid to do auou3trie wi3 Cristis spoune, ha blown upon hem.

and if it were alle purid and clene wipout lesing, pei were no perelle in pe drinking perof. But nou3, certis, pe fende pat inhabiti3 pis man of synye aftur his olde craft medlip or mengip lesing wip trouthe in pei pseudoprophetis mould, and medlip venym and wyne, and apoisenep weriwip Christis chirche.

And Gregor to bis same purpos rehersip Poule seiyng pis: For as meche as pei peple ha p not take pe charite of truthe pat pei my3t be made saff, perfor God schal sende to hem wirching of errour, pat pei beleue to lesing', pat is to seie to anestris pat is his ipocrite.

For no dou3te drede of lesing of wordli possessions is chiff cause of anestris persecucion, alpou3 falseli he feyne pe contrarie, not articling a3enst any man pis lordschip as cause of his persecucion.

And so, as Crist spekip hirde of his Fadur, so his grete bodi of anestris spekip hirde of his bodi, pat is a lier and fadur of lesing and stode neuer in trupe, as Crist techip (Io-8). And so his fadur of lesing, inhabiting pe tunge of his grete pseudo, duiidep it into ful diverse and contrarious opinionis between himself and to scripture also, and specialli in pe beleue of pe sacred oost, as I haue wretten before.

Thanne Giesy ran aftir Naaman, vwytinge either not consentinge his maistir, and made a lesing, that Elisee sente to him, that he schulde 3eue a talent of syluer and double chaunging clothis to twy 3unge men of the sones of profetis. <L 8><T Pro><P 16>

And aftir this doinge Josephysat was alyed to Acab, and 3ede with hym to bateile into Ramoth of Galaad, and iii: c prophetis, that weren disseyued bi a spirit of lesing, excitide Acab to this werre, and bihi3te prosperite and victorie to him but Mycheas, ow trewe prophete of God, telde to Acab that he schulde di3e in this bataile, and so it was indeede;

And after this doinge Josephat was alyed to Acab, and 3ede with hym to bateile into Ramoth of Galaad, and iii: c prophetis, that weren disseyued bi a spirit of lesing, excitide Acab to this werre, and bihi3te prosperite and victorie to him but Mycheas, ow trewe prophete of God, telde to Acab that he schulde diis in this bataile, and so it was indeede;

But poul wrot in his epistil to timotho, pe iiij etc: Pe holy gost seip openly, pat in pe last tyme sum men schulle departe fro feipe, 3e, take tente to spiritis, and to doctrin of fendis: in ipocrisi speking lesing, hauyng brent conscience: pat is with couetise forbedyng to be weddid, and to absteyn fro metis'.
messingeris, for he was not þe gret prophet bihi3t in þe lawe, and þerfor he seide he was not a prophet (for þei menede soo), and so he deceyuede hem not, for bope hadde oon intenciou.

< L 104> <T CG04> <P 47>

Summe men seyn in þis matere þat þer is no lesinge forbooken, but only þoo þat haren and prophition to no man, and alle ðer ben venial or ellis no manere of synne.

< L 123> <T CG04> <P 48>

Þat is: ‘Whosoeuere,’ he seib, ‘supposeþ ani kynde of lesinge for to be no synne, he decyeueþ hymself foule.’

< L 138> <T CG04> <P 49>

‘To me,’ seþ þis doctoure, ‘it seemþe alle lesinge to be synne’— and assigneþ manifold resoun.

< L 142> <T CG04> <P 48>

Þat is: ‘Pou schalt lese alle þat speken lesinge’.

< L 169> <T CG04> <P 49>

Þat is: ‘Doop away lesinge, and spekeþ trupe’.

< L 172> <T CG04> <P 49>

Selpe eueri lesinge is contrarie to trupe and God is trupe, þan eueri lesinge is contrarie to God, and þat mut nedes be synne.

< L 177, 178> <T CG04> <P 49>

LESINGEΣ......1

3it as men sayen, sikh freres for flaternitye of bihe3chopes and ðe clergie, for þai ne schuld no3t wipdrawe from hem her grete gifles of worldlich gode & be putt out of her office of confessioune, conceleþ aII sich doynges, & wip lesinges & flateringes,dessauueþ þe kinge and ðe clerges in destructioun & peryle of her own soules & of þe lord als so.

< L 264> <T 4LD-1> <P 187>

LESINGIΣ......14

And þerfore þer lesinges þat þei crien in þer clopes smaccheþ ypocrisie but secuereþ not.

< L 721> <T 4LD> <P 268>

Leve we lesinges of þes freres, and seye we þat dymes ben bope almes of God, and almes of þe parishes;

< L 19> <T A10> <P 176>

For þus þei wipdrawen trewe prechyng of þe gospel fro Cristene men, and neden hem to ete and drynke venym of Anticristis lesinges and flatering, and to be robbid of here catel bi ypocrisie of stronge beggeris.

< L 20> <T A22> <P 274>

þei maken many divorsis, and many matrimonies, unlevelful, bope bi lesinges maad to parties, and bi pryvelegyes of þe court.

< L 1> <T A23> <P 349>

lying to my peple, trowing to lesinges;

< L 9> <T APO> <P 67>

But summe ben like to þe deuel, of whom Crist seiþ þat he is a lyer and fader of lesinges, for þei spoken in disceite and in lyes to her breþeren, and oft bringen vp new lesinges contruyed of hymself.

< L 98, 99> <T CG13> <P 167>

Ion prechide not for worldly wynnyng, and so he fledde fablis and lesinges, but teilde openly profitable treupe þat God putide in his mouth, for þus diden prophetis bifo, and þis Baptist was ende of hem.

< L 30> <T EWS3-128> <P 16>

Capitulum 18m: Prelatis also ben worse þan iewis þat naileden crist on þe cros, for þei pursuen crist in his membris for þei seyn þe treupe a3enst here cursed lif, and slaundren hem wip lesinges, and cursed hem and prisoner hem and slen hem, algatis in wille.

< L 4> <T MT04> <P 87>

neþer pope ne ðer man hap power but to helpe þe chichre bi goddis lawe, and þus feynynge of anticristis powere, þat is fals a3enus þis treupe, comeþ of þe fadir of lesinges and disseyueþ many men.

< L 1> <T MT27> <P 427>

and þus appropring of chichris, newe brou3t in bi þe fend, soweiþ symonye and lesinges to make þis propring to be grauntid.

< L 12> <T MT27> <P 427>

þe fend hadde enuye to crist and ðe opere men þat suyden hym, and temptide prestis to worldly lordchips as he temptide crist in his persone and, as he li3ede in þis tempting and seyde þat he wold he 3yue to crist aII alle þe reumes of þe world so þat he wolde loute hym, so bi craft of his lesinges he hape getun lordchip to clerkis.

< L 22> <T MT28> <P 460>

and where king Josie prechide opinly Goddis lawe in the temple to all the puple, and castide awaye idolis, and brenne the boonis of prest is, that diden idolatrie, summe cristen lordis in name not in dede, preisen and magnifiþ freris letris, ful of disceit and lesinges, and make hire tennaunts and moyne to swere bi herte, boonis, noyales, and sydes, and other membris of Crist, and pursuen ful cruely hem that wolden teche treuly and freely the lawe of God, and preisen, maynten, and cherischen hem, that prechen fablis, lesinges.

< L 22> <T Pr> <P 30>
Vs nedith not to excuse Judith fro lesingis and tresoun to Olofernes, but we moun favorably excuse hire fro deedly synne in this doigne, for the greet loue that sche hadde to Goddis peple, and to see Olofernes, a blasfemyere of God, and distroiere of his lawe and peple;

LESINGS........10
As a3ens þe tyne þat freres comme inne to þe chirche, þei sryue amonhe himself and grounden hem on lesings.

& it semeþ to many men þat title of lesings founded þese foure orderes, as it founded her faderis.

But techeng of freres faileþ many weyres, for þei preche many tyme lesings & troufulinges or cronicles of þe worlde to plese more þe puple, so þat wat þei trewe be more to plese þe puple & wynne more moni;

And 3ut many men þenken hem hiþed inowre, for siþen it falleþ to þer craft? on many gates to lyen, it semeþ þat þei ben worÞi to comense in lesings.

For not al only þer signes ben bagged wiþ lesings, but þeise apostataas mowepes þat ben misturned medelen lesings of mouþe wiþ lesynges of dede.

And so þer comensementis schuld no man gronde, þat þei ben founded on þe gospel or ellis vpon reson, for before þat þei comense þei casten many weyis & spenden pore mennes gode in wast, wiþ many lesings, before þei ben amonhe hem chosen to þe chier.

I was cursed of God if I faged freres, oþer asied me in þer helpe to bere vp my name, siþen þei ben grounded in lesings & turnen as þe weder koc.

Alas þat oþer throwþ his lesings a3en þe bidding of God, wer to bring þei forþ suche þings, siþ Crist ledde his bodili lyfe in most heyst pouert, as diuers doctors declaren, And he was rich, he was mad nedy for vs, pore and helpless, as þe psalm seip on him, þat we bi his pouert schuld be mad riche.

LESSINGE........2
And parde, as þou waste wele, I ne haue noþinge said in abreggyng of 3oure gostli powere, bot vndernynymynge of þat þat 3e mell 3ow wip, worldliche doynges & wiþ worlliche powere, in lesinge & for to abrege þe kinges power, which I will wijpstonde wip all mi hert & all mi connynge.

And parde, as þou waste wele, I ne haue noþinge said in abreggyng of 3oure gostli powere, bot vndernynymynge of þat þat 3e mell 3ow wip worldliche doynges & wiþ worlliche powere, in lesinge and forto abrege þe kinges power, which I will wijpstonde wip all mi hert and all mi connynge.

Also it is grete synne to lie and disceyve men bi lesyng of here temporal goodis;

And if God schal tyne aBe it moþt, and putten hemsilf for it to þe chaier.

Here is open lesyng made for hate, for to make alle men feyth ageynes þo treuth of Jesus Crist.

I was cursed of God if I faged freres, oþer afied me in þer helpe to bere vp my name, siþen þei ben grounded in lesings & turnen as þe weder koc.

And if God schal tyne alle þoo þat spek lesyng, and þat are lesing, and not only hare clerks dampnid, for þei spek lesing, but also for þei luf it moþt, and putten hemsilf for it to þe dep.

I was cursed of God if I faged freres, oþer asied me in þer helpe to bere vp my name, siþen þei ben grounded in lesings & turnen as þe weder koc.

Alas þat oþer throwþ his lesings a3en þe bidding of God, wer to bring þei forþ suche þings, siþ Crist ledde his bodili lyfe in most heyst pouert, as diuers doctors declaren, And he was rich, he was mad nedy for vs, pore and helpes, as þe psalm seip on him, þat we bi his pouert schuld be mad riche.

LESYNGE.........1
III PARS OF LETTRIS OF FFRATERRNITE:

Alas þat oþer throwþ his lesings a3en þe bidding of God, wer to bring þei forþ suche þings, siþ Crist ledde his bodili lyfe in most heyst pouert, as diuers doctors declaren, And he was rich, he was mad nedy for vs, pore and helpes, as þe psalm seip on him, þat we bi his pouert schuld be mad riche.

LESYNGE........69
Also it is grete synne to lie and disceyve men bi lesyng of here temporal goodis;

LESYNGE.........9
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Lesyng is: Lorde, þou shalt lese alle þat speken lesyng.

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Lesyng is: Lorde, þou shalt lese alle þat speken lesyng.
his gospel tellub þe falsenesse of þes frerus lesyng, sib Crist sente þise disciples to preche comunly to þe puple, wipowte lettre or axing of leue of seyne Petre;
< L 16><T EWS2-58><P 16>
and som men han sorwe of oþre mennys welfare, or lesyng of worldis goodis, for þei louen hem to myche;
< L 63><T EWS2-61><P 32>
Certis, such an ypocryte addub furst a lesyng, and by his feyned traytorye he ledup amys Cristus schep;
< L 100><T EWS2-69><P 80>
and cause of such heryng is assent to suche þingus, for luutul worldly wynnyng and lesyng of pes;
< L 67><T EWS2-76><P 119>
þe wepyng þat schal be in helle is sorwe þat dampnede men schal haue, and gnystyn of þer teph is harm of þer lesyng, and þis is more peyne þan þe furste is.
< L 122><T EWS2-84><P 171>
for as by þe furste lesyng was mankynde lost, so by þis secounde lesyng is þe chirche disseyued. Þe furste lesyng was of þe feend, whanne he reuersade God, and seyde to Adam and Euc þat þey schulde not dye. Þe secounde lesyng is of þe feend, and anticrist his viker; þe whiche lesyng is poudrud al wip ypocrisye.
< L 89, 90, 92, 93><T EWS2-100><P 250>
Men schulde not drede but for synne, or þis newe lawis and pride and coueitise, and hou þei ben lesyngmongeris and lesyngyne in itself.
< L 15><T MT06><P 125>
Also it is a cursed lesyng to drawe children, þat han but litil discretion, to þes newe feyned religions bi 3efis and bi behestis of worldly lordiscipe, and makenesse and pouert, of þe world, and helles here signes ben false and þei ben lesyngmongeris and lesyngyne in itself.
< L 13><T MT06><P 139>
As his lesyng sprynghus today to bigynne at þe hye prest, and go bi prestis of his sort.
< L 17><T EWS3-188><P 189>
And þi lewis bihi3ten hem greet money to feyne þis lesyng of Cristis disciplis, þat þei camen upon þe nyþt and stalen his body þe while key sleptis. And þes weren prynsis of preistis þat feynden þis lesyng bus on Crist;
< L 31, 34><T EWS3-180><P 207>
And therfore, as seith the apostel, as þer is no gode commyngh betwene the devils instrument to perverten men, as pleying of þe fleshy, and goddis instrewment to converten men, as be his mervelous wersiks, therefore, as this is a verre lesyng to seyen that for the love of God he wil ben a good felowe with the devil, so it is a werry lesyng to seyen that for the love of God he wil pleyen his myraclis: for in neyther is the love of God schewid, but his hestis tobrokun.
< L 4><T Hal><P 53>
þe wrou35 open lesyng/ & 3oure wije men ben confounded:
< L 2><T LL><P 56>
as a bent bowe/ to schete lesyng & no trouþer:
< L 17><T LL><P 70>
kepe þe gospel of crist hi here grete bysynnesse abouten roten goodis, and bi pompe and host of þis world, for þei ben most bisi of alle men in þe world to geten worldly goodis bi purchase, and to holden hem bi false p1ee, and disdeyne to see a pore manus ri3t and worche after good conscience, but 3if ony man kaste to helpe pore men in here ri3t a3enst grete prelatis he schal haue hero enemyte, and he sclaundrid to þe kyng and grete lordis, and pursued hi false cautelis til he he vndon, 3if þei may bi ony lesyng.
< L 28><T MT04><P 87>
3it seynt ierom and anselm seyn þat þe croune of clerkis criep pouert, and here clopinge criep honeste, holyneesse and forsakyng of þe world, and helles here signes ben false and þei ben lesyngmongeris and lesyngyne in itself.
< L 15><T MT06><P 125>
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< L 13><T MT06><P 139>
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< L 13><T MT06><P 139>
we may see, but of lesnyg of vertues and of blisse fer here vnkyndenesse.

<15607, 15611><T OP-ES><P 302>

And of þese sectis spekþ poul to his disciple tymote: "þe holi gost seip openliche þat in þe last tymes summe shal depart fro bileeue, takynge hede to spiritis of errorre and to loris of fendis, þe wiche fendis speken lesnyg in ypcorisie;

<15579, 15583><T OP-ES><P 303>

Szechy many blasphemyes a3eynes þe beleue ben sowen of antecrist in þis mater, ðfor god, þat 3yueþ grace and is in þe soule, assayyleth and dop awaye synne, and þis may not þe prest do, síþ it is propur to god, and, síþ no man shuld lîþe a lytte lesnyg to sae þe worlde, a prest shuld not seye, "y assoyle," whenne he not neuer wheþir god assoyle.

<15591, 15595><T OP-ES><P 333>

and 3itt we sorowen to lytyl for lesnyg of goodis of grace;

<15597, 15601><T OP-ES><P 339>

And so it were more maistrie to make a lesnyg upon oon of hem and maintene þan upon my pore felowe, for þer were more worldli peril þerinne.

<15609, 15613><T OP-ES><P 11>

Siþ þanne þese newe sectis maken a greet lesnyg upon God, and obstynatien þat lesnyg wipout colourable ground, and not oo lesnyg but manye, no wondor þou3 seyn Petir calle such maister liers. And if þou wîte wîte what lesnyg þese newe sectis maken upon Crist and techen þe symple pele to do þe same, among many oþir lesnygis þeï wiþen and reden in scool, and seien in sermouns and priuy comynyngis obstynatli, þat Crist was a begger aftir þis meaund vndirstanding of þis word begger. And to þis lesnyg assenten now þe religious possessioners; and whi þei doen so þe cause is toodl aftir þis. And þis most nedis be a lesnyg.

<15607, 15611><T OP-ES><P 11>

Anopir opun lesnyg þese maistir liers wip her sectis affermen obstynatli on Crist, seyynge þat his lawe is moost fals and heresie, blasphemye and contrarious to itsilf, notwipstondinge þat þe prophete seip (Lex domini immacularata) þat þe lawe of God is vndefoulid or wipoute wem. Siþ þanne her is no þing foul sauþ leesnyg, for al synne is lesnyg, it seup þat þe lawe of God is not defoulid wip lesnygis. It nedip not to stonde long to dispriue þis lesnyg for it is opun ynow. Pese maistir liers and her sectis lien also to þe pele and confermen her lesnyg wip her lettre and her general seel, in tokenyng þat þei ben alle liers in doyng or in consenting;

<15605, 15609><T OP-ES><P 12>

Anopir greet lesnyg þese maistir liers and her sectis maken vpon þe sacrament of þe auter, seyynge þat þe sacríd oost is not Cristis bodi, notwipstondinge þat Crist teþip opunli, and alle feiful men biore þese sectis han take as trewe bileeue, it to be Cristis bodi.

<15607, 15611><T OP-ES><P 12>

And wundre þou not here, alþou3 seyn Petir calle þese sectis maistir liers, for a printis of craft of liyng, þat is not ful lerned and ybooldid in his craft, whanne he shal make a lesnyg, he wolde telle his lesnyg priueli among fewe folk wip a lowe voice, and he is wel war who stondip or sittip aboute him and 3it wip al þis he lieþ wip a dreed.

<15599, 15603><T OP-ES><P 23>

And þis semþþþ a lesnyg alowd and an opun ynow, þou3 it were for þe wheston!

<15601, 15605><T OP-ES><P 25>

wherof we mai take an opun euydence, but if þe deuel ablynde us, þat þeï maken not alle þese newe ordynauncis to distrie heresies and errors, but Herodis and Caiphas drede of lesnyg of her temperaltees is cropun into her hertis, and makþ oure hooli fadris and worshipful prelatis to pursue and kille Crist in þe manere as I haue toold abowe.

<15597, 15601><T OP-ES><P 51>

Al þis sorwe and wiþoute noumbre more is brouþþ into þe chirche bi þe dreed þat þe clergeries hap of lesnyg of her temperaltees, and þou3 þe vile coetise þat þei han to gete yn more.

<15601, 15605><T OP-ES><P 52>

Vpon þis storie þese maistir liers maken a lesnyg upon God and Helye, þat Helye shulde haue beggide watir and breed here of þis widue. But þese renegatis shulde studie þis storie bisili and marke þe wordis perf, and þanne, but if þe deuel þat, as Crist seip, is fadir of lesnyg, haue blyndid hem, þei shal se we þat Helye 3ide not to þis womman bi his owne autorite but bi þe autorite of God, comaunding him to do so, þat hadde also comunidid þe widue, as he seip, to feede Helye, not al for Helies nede or profit, but cheeffl for þe nede and profit of þat widue, as þe storie tellip aftir.

<15597, 15601><T OP-ES><P 129>

Neþpeles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seyynge þat he beggide watir and a mossel of breed of þis womman, for þei booldli maken a lesnyg upon Crist, seyynge þat he shulde haue beggide watir of þis womman of Samarie, whanne he comaundide þe womman to 3yue him drynk.
And in the story of Helye and his widue, that I reherside r31 now, be maken a lesyne upon his godshed, menynge in her words that God shulde haue tau3 Helye to do synne in breking of his lawe, comauondinge expresli pat per shulde on no wise be a nedi and a begger among pe peple. 

And wan a prest louepe one his maner or byndepe, pe keye no3 etryng, pan is his absolution or lesyne or byndynge trewe. 

Certis pe fals poynet of pe scribis ha petrou3 open lesyne and 3oure wyse men ben confoundid, afeerde and cau3t in her owene snare. 

And meue bischopis to fi3t and commelle men to entre his weye. 

Vpon his storie pe maistir liers maken a lesyne upon God and Helye, pat Helye shulde haue beggid watir and breed here of. But pe renegeatis shulde studie pe storie bisili and storie of Helies, for it may not be fool, ne speke fals poyntel. 

The first made of deers bilye here Helye, seiynge that he beggide walett and a morsel of breed of his woman. But bi boldli maken a lesyne upon Crist, seiynge that he shulde haue beggid walett of his womanne of Samarie, whanne he comauundide he womanne to 3yue him drynke. 

And in the storie of Helye and his widue, pat I reherside r31 now, be maken a lesyne upon his godshed, menynge in her words that God shulde haue tau3 Helye to do synne in breking of his lawe, comauondinge expresli pat per shulde on no wise be a nedi and a begger among pe peple. 

And that is no wondir, for frere Thomas that same time, holding with pe pope, wolde haue mad a miracle of an henne ey, and we knowe wel pat evey lesyne opinli prechid turnith him to velanye pat euere was trewe and withoute defaute. 

For what cause king Edward that jij of englond ofendid, in pe 3er of grace 1304 made voide or distroeide such prouysyouns by pe pope and for bade vndir peyne of presonyng and lesyne of heed pat no man from hence forth schuld bryng such provisions. 

And in this entirditinge, no but he oblisshide his rewme and of his eiris to this Innocent and his successoris, and this vndir pe peyne of dol and of degradynge; and how he echide encreessingli his craft of liynge is evere moore unleefful, for it comep but of pe feend, pat first made lesyne. 

How pat he deleyverede his folk of dyverse perels, and how he echide encreessingli his servauntis among yvele men, not lesyne hem. But her seyn wise men, bi witnesse of seintis, pat pe craft of liynge is evere unleefful, for it comep but of pe feend, pat first made lesyne. 

But lordis schulde comelle hem to leve his fendis lesyne, for God biddih his servauntis compelle men to entre his weye. 

But certis of Crist may no3t be fool, ne speke words wipouten greet witt, sihe he may no3t be fool suffering freres be in his Chirche, aljou3 bei meve bischopis to fl3te and perto spoyle pe pore
peple wip beggyngye of blasfeme lesynge, openly
prechide a3enst þe gospel.
<L 16><T A21><P 265>

And here many men supposen, as reule þat fallib
no3t, þat word groundide first in freris is an open
lesynge.
<L 17><T A21><P 266>

And wil I wot þat Cristis worde, seyde unto
Petir. Whatevere pou byndes upon erthe schal be
bownden in heven, and whatevere pou lesis upon
erthe shal be lesid in heven, was seyde to Petir,
and successouris of him þat verrely sui Crist
and Petir in maners, ne erres no3t in hyndynge
ne lesynge of men fro þo right jugynge of þo
Chirche aboven.
<L 28><T A25><P 424>

Here is playne lesynge by malice put on pore
men.
<L 5><T A29><P 473>

and alle þo ordiris of freris, in payne of lesynge
of alle hor legeaunce, telle þo kyngge and his
reume wip gode groundynge what is þis
sacrament.
<L 20><T A31><P 503>

þat is: Neþer bi crafti lesynge, neþer bi sempel
word, it byhouep to deceyue any man;
<L 88><T CG04><P 47>

What þese wyldle grapes beþ, Osee þe prophet
(4) expownep in þis wise: Þer is no truþ, þer is no
mercy, þer is no knoowynge of God in erpe,
whiche schuld be verreke grapes of þe hyne of
riþtwisnesse, but cursidenesse, and þeþte, and
lesynge, manslaþter, and spousebreche, han
iswollen vp;
<L 424><T CG08><P 92>

Crist seþ of hise apostlus, whanne he dwelte
wip him, he keppe him in his Fadur name, and
noon of hem perischede but þe child of lesynge
(pat moste nedis be lost, for he was a wicq
feended for fullely houte wryt.
<L 24><T EWS2-121><P 316>

And theryere, as seith the apostole, as ther is no
gode commynge betwene the develis instrument
to perverten men, as pleying of the fleyshe, and
goddis instrewment to converten men, as be his
mervelous werkis, therefore, as this is a verre
lesynge to seyen that for the love of God he wil
ben a good felowe with the devil, so it is a werry
lesynge to seyen that for the love of God he wil
pleyen his myrychas: for neyther is the love of
God schewid, but his hestis tobrokun.
<L 3><T Hal><P 53>

it semþ þei ben fendis children to struye a3enst
þe treuhe, and meyntyne syn and brynge oper
men to helle bi procyrungye of fiþt and lesynge of
pacience and charite.
<L 23><T MT01><P 18>

but for to meytene goddis lawe and stond for
his worschiphe, þat þei ben holden to wp peyne of
lesynge of here lordischiphe and anemtis god, and
lesynge of bodi and soule and helle wipouyn
hende, who is þat lord þat wolc treuli speke,
coste, trauiele, and sufure meklely dispit,
purysynge and deþ in tyme of nede, þes lordis
owen to quake a3enst domes day and tyme of
here deþ, þat more bisil traueilen to meyteten
here liti1 worldly lordishiphe and to seke here
owen worschiphe and drit of þis world þanne þei
traueile to meytene þe most riþful lawe and
ordenaunce of ihu crist in his chirche, and to
procure, norische and meytene cristen soulis in
good gournaile
<L 20><T MT01><P 24>

but the moost trautorie of alle stondib in fals
confessouris, þat schulden telle þe treuþ of
goddis lawe and don not for lesynge of worldly
lordischiphe, frendeschiphe, fauour or worldly
wynnyng, bophe of þe lord and his meyne and of
þe false curat herto;
<L 29><T MT04><P 65>

3it seynt ierom and ansele seyn þat þe croune of
cleris cribp pouert, and here clojinge crib
honeste, holynesse and forsakyngye of þe world,
and helles here signes ben false and þei ben
lesynmongeris and lesynge in itsel.
<L 16><T MT06><P 125>

and hau myche gold gop out of oure lond for
purchasyngye of benefices into aliens hondis, and
hau moche is 3ouen priuely to men in þe lond,
late þe kyng and his witti conseiI enquere, and
þe schal fynde many pousand poundis: and late
peis lordis kepere gilty of her benefices and prisonynge and
of worldly
polischede to meynten hem and
hende, who is
þat pei don no
more symonye for benefices, wp peyne of
lesynge of hero benefices and prisonyngye and
exilyngye;
<L 19><T MT07><P 144>

were not þis opyn treson, and þis kepere gilty of
þe castel lesynge and alle men þerinne?
<L 17><T MT07><P 149>

but 3it false confessouris þat leden hem and
reulen hem in þis cursed lif, and wolen not tellen
hem þe sope for drede of lesynge of here
frendischiphe and worldly wynnyngye but
conforten hem in þis synful lif and vndeparted
for here synnes at domes day, don most cursed
synne of alle, for þei techen þes foolish to make
gret cost of wast houses of freris or of opere
veyn religion, or to holde proude and worldly
preis, or to founde a college of worldly cleris
or religious a3enst goddis lawe, and þerbi to be sauyd þou3 þei dwellen stille in here synne and maken no restitucion to men þat þei han discyeyd, and þou3 þei don not here almes to pore men and

for men dreden more to displesse an erpely dedly wrecche for lesynege of worldly frendischie þan to displesse god almysty and to lese his moste blessed frendischie;

þes foure eyduences and many moo makib þe fend to blynde men in bileeue, þat þei schulden not knowe whiche is synne, which is vertu, which is treuþe which is falsnesse, which is good, which is euyl, and which is goddis heste, and which is lesynege of þe fend for to bryngge alle men blindyly to helle.

Þerfore it is cursed lesynege to sclaundre seynt austin wip þis cursed errour, to colore here owene false vnderstondynge and hereisie bi þis holy doctour.

for 3if cristis owene ordre and ensaumplle of his lif and his apostlis ben betere and profitere and peyne, as þis gan fulowe not onløy to men, leynege þe fredom of þis gospel wherebi a spiritual man deemeþ alle pingis, but also fallþ doun bi symonye to þe deuel bi vsuorie, flateringe and lesynege and opere hidouse synnes.

and þe deuel is lesynigis fadir and discyeynd mankynde bi lesynege and brooþi it into sorowe and peyne, as þis gospel and þe first part of holy writt schewþi;

and þe deuel is lesynigis fadir and discyeynd mankynde bi lesynege and brooþi it into sorowe and peyne, as þis gospel and þe first part of holy writt schewþi;

but for þeþ veyn religious forsaken þe techynege and lif of crist, mene persone in trinyte, þerfore þeþ kunnen no mene bitwixe seyntye soþe in echte tymre and bitwixe lesynege.

And herfore seip petre aftir, þat þise sectis leden vpon hem hardy lesynege of vertues and bisse bi here chargynge wip newe ordisri.

But þiþ þe feend feynþe here a lesynege to excuse prestis his seuraunites;

And herfore seip petre aftir, þat þise sectis leden vpon hem hardy lesynege of vertues and bisse bi here chargynge wip newe ordisri.

But þiþ þe feend feynþe here a lesynege to excuse prestis his seuraunites;

For it is a3ens þe plesance of Criste, and mooste lykyng to þe fende and lesynege of soulis.

Lo/ I to these prophetes metynge sweuente of lesynege/ that haue tolde her sweuemes that haue begyled my people in her lesynege and in her false myrracles/ when I neitherness ne bede hem.

Trulych lorde so these maysters seggeþ nowe/ for they haue written many bokes ayesenth thy techynege that is truthe/ & so the prophesye of Dieternie is fulfilled when he sayþ: Trulyche the false points of the masters of the law hath ywrought lesynege.

Þe greet Lucifer may not seie þis for shame of open lesynege and ateyntyng of Ihesu Crist and al holy chyrche...

Nephels for his temporal lordship þat Crist, in ensaumple of þo þat schulden be hise foloweris, fully refuside, sum men, pretendinge or shewinge hemself to occupie Cristis stide and his apostlis, goen fulowe not onley to men, leynege þe fredom of þis gospel wherebi a spiritual man deemeþ alle pingis, but also fallþ doun bi symonye to þe deuel bi vsuorie, flateringe and lesynege and opere hidouse synnes.

LESYNGES.......25

For not al only þer signes ben bagged wip lesings, but þeþ apostatas moveþes þat ben misturned medelen lesings of mouþe wip lesynes of dede.

þis heresy and blaspheme scholde men putte oute fro here hertes, for it spryngeþ up by þe fende, þer as Crist seyþ, þe fende is fader of lesynes.

Somme men þer ben, professoures of divynyte, þat feynen lesynigis by lawes of men, and when þe schulden preche Gods lawe to þo puple, þeþ tellen lesynes, or oþer fablis, þat ben unpertynto þo rawe of God.

sijen Seynt Petur techus, þat if a man speke ouþ he schulde schape him for to speke as he speke Goddis words, how miche more schulde þeþe prechours hold þis rewle, and put away japes and lesynes in þer prechynes, and speke wordes of Goddis lawe, (for þeþ ben of vertu to teche men þe riþt weye, hou þe schulde come to heven), and leve all oþer wordes but if þeþe helpe þe prechoure to declare þe word of God, as relefffe fedus men.

but for to 3eue entent al to suche outward signes and leue charite, þat God loueþ so miche and wipoute whiche no man may be saued, is but
meyntene not worsere and maad more cursed and deppere soulis at his wille as for hem, so cautelis and false lesynges for fleschli loue or and herefore riche men owen to drede of treson and meynteneris perinne. and plente of richessis and glotonye and lecherie lustis of grete statis for many men ben drawen, bi lesynges and 3ifpei as myche credense to hem as to the trwthe, and so thei for3eten to ben percever of the preyere of Crist, for the maumetrye that men don to siche myraclis pleyinge; So sythen now on daies myche of the puple worshipith and preysith onely the liceness of the myraclis of God, as myche as the worde of God in the prechours mowth by the whiche alle myraclis be don, no dowte that ne the puple doth more mawmembre now in siche myraclis pleyinge than dide the puple of Israel that tyme in as myche as the lesynges that in hem is to warne never how it is of Moyses, and more mawmetrie now in siehe myraclis pleyinge; and more acordynge with the devil, than was that myraclis of God, as myche as the lesynges that in hem is to the ententive preyere of Crist, and more contrarious to God, and leuen his matynes, and no masse syngen lewdnes Dawe or of wilful lesynges. They bene dygne as dichwatere, that dogges in baytheth Lok a ribaut of hem that can nought weI the myraclis of God, as myche as the lesynges for the maumetrye that men feden hem in a sory sowre lesynges of tales. And thus lorde is the rule of prefe that neuer falleth to preue whether it be done by the or no find lorde/ all this myschefe is comen amongeth people for that they know nat thy worde/ but her shepherdes and hyred men feden her with her sweuenes and lesynges. They bene dygne as dichwatere, that dogges in baytheth Lok a ribaut of hem that can nought weI the myraclis of God, as myche as the lesynges for the maumetrye that men feden hem in a sory sowre lesynges of tales. And thus lorde is the rule of prefe that neuer falleth to preue whether it be done by the or no find lorde/ all this myschefe is comen amongeth people for that they know nat thy worde/ but her shepherdes and hyred men feden her with her sweuenes and lesynges. They bene dygne as dichwatere, that dogges in baytheth Lok a ribaut of hem that can nought weI the myraclis of God, as myche as the lesynges for the maumetrye that men feden hem in a sory sowre lesynges of tales. And thus lorde is the rule of prefe that neuer falleth to preue whether it be done by the or no find lorde/ all this myschefe is comen amongeth people for that they know nat thy worde/ but her shepherdes and hyred men feden her with her sweuenes and lesynges.
pore mennis goodis. and coveitise and symonye, and wastynge of
And pe

And here pou maist see I knowe a b fro a bole fote, For I cacche thee in leesynge hat pou laist on pe gospel.

LESYNGIS......141
Olde hingis ben leesynge, false opis, cursingis, sclaundringis, backbytingis, and grucchingis a3enes Goddis willle and his sooude, whiche schewen pat 3e dwellen in 3oure oold liif;
Here we preien not, as freris, neiper of Crist ne Pan

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Here we preien not, as freris, neiper of Crist ne Pan
men in pé castel, in his poynt were most opyn traiour to his kyng, so it fullip bi oure weyward prelatis, pat prechen not Cristis gospel, but letten ophere pore prestis to teche trewely and frely Goddis word, and senden freris pat coloure here open synne, and prechen fablis and lesyngis, and robben pé pere peple bi stronge beggyngye and nedles.

And herefore péi fallen into Goddis curs and alle his seyntis, pat for his sclaunfer lordis and conomyeris doren not here pé gospel and Goddis hestis prechid of pore prestis in Goddis name, but hen constreynd to here fablis and lesyngis prechid, and flaterynge, in stede of Goddis word.

And sijen discencions wijinforp, and open werris wipbuteynforp, komen most for synne and norischynge of synful men in here myslyyyng, péi weyward and coveitouslye confessoris disturblen most pé pees of pé kyng and his rewme, sijéen péi norischen moste synne bi fals prechynge of lesyngis, fablis, and vyen cronychis, bi sikerness of letteris of fraterneye and synyugler preeris, and deceyuen men of pé treupe of Goddis word, and perverte almesedede fro pore bedrede and feble men to hemself, bi colour of yoprcisic.

But certis Crist, lord of treupe and ri3twisnesse, is not ground ne autour of his wynnyng, but Sathanas fadir of lesyngis, to whom péi maken sacrifice and omage for his falsly geten lordischip.

And if ony trewe man for Gods sake crie a3eynes þese heresies, þai pursuen hym to dethe by lesyngis, and murtheren hym wipbuteyn open answere, lest þo pepul conceyve þo trouthe of Gods lawe and amende hem.

But what man led by resoun and good conscience shulde paie to siche religious men tîpes and offringis, goten by falsnesse, lesyngis, and symonye?

And opunly seip þe Spirit of God/ as Poul tellip/ þat in þe laste daye shal many fallen from þe feip/ taking hed to spirits of errorre & doctrine of deuelis/ spekyngye in yopycisic lesyngis & falsenesse;

þei seyen nou3t so hardy/ but þei wolde þat men preche fables & lesyngis/ & þerto graunte lettre/ & seel/ & many days of pardoune.

Alle suche ben maad blynde or blyndefeld for a tyme, as men pleyen abobhid, for þei hep bobbid in hire bileue and in hire/div1> estal hoþe bi suche lepers ouer longe þat libbþe bi hire lesyngis.

Þe prid is þis: þat malicious hertis and froward willis ben neuer correctid wiþ meke excusacion and true declaracion, ne wip charitable doctrine, but raper contynuen and encresen in her malicie, falsely reporting þe wordis of her tachers or vndernymmers, pynnyng at her wordis and putting on hem lesyngis.

I seide also þat þe þrid parte of þe gospel techip vs þat malicious hertis and froward willis ben not correctid neither wiþ meke excussacion, true declaracion, ne charitable doctrine, but raper contynuen and encresen in her malicie, falsely reporting þe wordis of her tachers, pynching at her wordis, and putting on hem lesyngis.

And after þat þei puttiden lesyngis in his wordis in þat þat he seide of Abraham, her fader: Forsolpe, I say to Jou, tofore þat Abraham shulde be made, I am', sijen Abraham wes deed long or he wes borne, not taking heding of þe eueriastynynes of his godheed of whiche Crist spake whiche receyuip no chaunging of kynde, ne passing of tyme.

Þis haþe euer be þi custom, wiþ lesyngis to bigile man; for, as Crist witnesip of þe, þou arte a lyer and fader of lesyngis. For wip þi lesyngis þou deceuyedis oure auncestouris in paradise, and wip þi lesyngis þou woldist hauve decreued oure Lorde Jesus Crist. For wiþ þi lesyngis þou deceuyedis oure auncestouris in paradise, and wip þi lesyngis þou woldist hauve decreued oure Lorde Jesus Crist. Perfore I wonder not, þow wip þi lesyngis þou woldist deceuyere me.

And so, for alle þi cursid lesyngis, I hope to þe mercy of God þat þou shall neuer bringe me in dispeire, as þou woldist'.

þei schewon in takyng of þis name þat þei ben on þe feendis syde, children of þe fadur of lesyngis.

þus þei spryngon fro byneþþe fro þe fadyr of lesyngis.

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And þus þes newe ordis eche one, whiche ben so leef to lye, mot he nedis be growndude in þe feend, þe whiche is fadar of lesyngis.

But feyned fadirhed of þe pope and newe fadirhed of þes abbotis, 3if þat it be falsly feyned, is grundid in þe fadir of lesyngis.

As þis lesyng sprong of prestis, so lesyngis spryngun today to bigynne at þe thyre prest, and go þi prestis of his sort.

And þis word þat Crist seih heere may be shewid now in dede, for erroors þat now ben don ben hid and defendid, not by resoun but bi tirauntrye, by manns strenghe and by lesyngis.

And, sij Crist is þe firste treuþe and hatip lesyngis, algtis þe treuþis shulden men sue and fle wisely þe lesyngis: first men shulden haue treuþe of bileue and fle þe erreour of mysbileue;

Pey 3yuen leewe to þes freris for to preche but on oþer maner, for þey prechen fablis and dremes and lesyngis, and beggen aftir.

Haue we alle þes freris suspect in mater of bileue or oþer, for þey han sowne þus opynly lesyngis a3enus bileue.

Also in boostful wordis þan men spoken of þer ordis and of þinges þat fallen to hem, and siche lesyngis hatip God.

And to the last reson we seyn, that peinture 3if it be verrry withoute mengyng of lesyngis, and not to curious to myche fedyngne manns witris and not occasion of maumeric to the puple, þei ben but as nakyd letris to a clerk to riden the treuþe;

It is a fendis pride a synulf creatoure to putte defauette in þe ordynaunce of crist, seiyng in word or dede þat crist tauþte noþ his discipulis and his prestes þe beste ordre and reliugioun, but lefte þe beste ordre bihynde a þousand 3eer and more til stanhana was vnbounden to desceyue men bi lesyngis and ypocrisie, and sijen crist made and tauþte þe beste reliugioun, it is a stynkynge pride of luciferis children to leue þe betre, and constreyne men to leue þe betere, and take and nedre men to holde forþ þe worse.

3if þei maken prelatis and lordis, bi here fals flateryng and lesyngis in confessions and preuei conseils, to lette prestis to preche goddis lawe and to lette þe peple to knowe and to kepe þe commaundemences of god, lest freris ypocrisie and wynnyng be stoppid and þe peple almes betere spendid, pann þe þei cursed ypocrisie. 3if þei come in to þe chircle to holde and meyntene þe pouert of crist and his apostelis and bynden hem þer to, and þer with ben most couetous abouten worldely goodis, summe aboute temporal almes nedles and summe aboute worldely lordschypye, bi ypocrisie and lesyngis and flaterungys, þei ben þan trecherous ypocrisie and perilous enemys of crist and his chircle.

3if þei maken hem besi on þe holy day to preche fablis and lesyngis to þe peple and not þe gospel, and gono fro place to place and fro man to man to begge of pore men for here false lesyngis, and letten men fro here deuoicioun;

For þou3 children ben brou3t be lesyngis, symonye and fals biheistis into þis feyned ordrre bifoare tyne of discrecion and ben not able perto, 3it þei schulle be nedid bi þe peyne of dampaigne in helle, as þei seyn, and þi drede of bodely doþ to holde forþ þis feyned religion a3enst here conscience and fredom of þe gospel.

first 3if þei techen opynly fablys, cronyklis and lesyngis and leuen cristis gospel and þe maundementis of god, and 3it don þei þis principaly for worldly wynnyng, frendschipe or veyn name þei don a3enst þe chifwerk of gostlie mercy;

butf certis it is foule ypocrisie þus to suffre synne regne, sij lordis and men of grete statis, as maireis, ben so muche biholden to destroie it, and mowne welle don it in dede, and to lette trewe prechoris of þe gospel, and meyntene prechoors of lesyngis, fablis and cronykles for monye and worldely frendschipe.

but here þei suen þe fadir of lesyngis þat stirede þei heii3e prestis and pharisees in cristis tyme to pute on hym and his discipulis þat þei disturbieden þe lond of iude and wolden distroie it, for crist and his discipulis reproueden þei coeuitise, ypocrisie and falsenesse of þei heii3e prestis and false pharisees. so þe deyi striþ now false newe pharisees of synyger religion wipout cristis ordynaunce, þat ben more sotil in malice and lesyngis and ypocrisie þan þe þe firste, to stoppe pore prestis fro prechynge of þe gospel and reprouynge of synne, for bi þis offis of crist don treuly here synnes of lesyngis end ypocrisie
schulde be knownen and distroied and goddis lawe knownen and kept and synne chasid out of lond.

God kepe cristen men fro ypocrisie and false lesyngis of pharisceis and here meynteneris. Amen.

If it be goddis wille pe pope may not do a3enst it, 3if fraunseis be false in his seiynghe his doyngem cam of pe fend of helle pat is fadir of lesyngis.

and his tresour is kept proprely to idel men or fendis, siþhen it is geten by false lesyngis, false beggyng, and fals meyntenyngfe of foule synnes.

but þanne þei senden ðepere, þat tellen lesyngis, fabilis, and cronyclis, and robben þe pople bi fals beggyngis, and dore not telle hem here grete synnes and auoutrie lest þei lesen wynynye or frendischipe.

nepeles men supposen þat newe religious han leue of worldly prelatis to preche here fablis and lesyngis and to robbe þe pore pople bi beggyng, vpon þis condicion, þat þei preche not spedyly a3enst symonye, extorsions and opere orbile synnes of false prelatis, and þat þei 3eue þes worldly prelatis gold in grete quantite, þat þei robben of pore men.

þip þei suffren not þe pople to here goddis word frely, but lesyngis, fabilis, and þerto to be robbid, and þus þes prefatis bi procurauteþ of þe fend, enimeyse of crist, and traitours to his pople.

and þus symonye regneþ in alle staatis of þe chirche, bope in statis groundid of crist and in ðe pople groundid of foolish as 3if þei wieren statis of holy chirche, but þei ben statis of þe wicked chirche breathe in by lesyngis and ypocrisie.

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe antichristis bullis to maken cristene men to werre eche wip ðepere in hope to wyne heuene bi siche werris, and 3it þei letten trewe men to teche treul and frely cristis gospel and his comandementeþ, but þei senden newe ypocrisie to preche fabilis and lesyngis and to flaten men in synne, and to robbe þe pore pople bi fals beggyngye dampaund of goddis lawe, and 3it þei maken þe pople to erre in bileue and to trowe þat crist beggyd þus als þei don;

wherefore þe holy gost techip hem not oh soþe, but þe spirit at lesyngis steriþ hem to lette knowynghe of goddis lawe and sauynghe of souls vnder colour of holyynesse, for þei demen biþore þat men wolen teche heresie;

for þei don cristis holy lif and techynghe, and so in a manere crist hym self, on þe cros of lesyngis and bitraien him to hepéne men whanne þei 3euen cure of souls to worldly foolish, verse þan ben hepéne houndis.

as men gessen þat veyn religious don to haue leue of þes goddis traitours to sewe fablis, cronyclis, and lesyngis for to robbe þe pore pople aftirward bi clamouse beggyngye, dampaund bi goddis lawe; and þus þei 3euen leue to sathanas preschours for to preche fablis and flaternye and lesyngis, and to disceyne þe pople in feip and goyd lif and robbe hem of here worldly goddis, and to putten blasphemye vpon crist bi here opyn beggyngye and letten cristis prechours to preche frely þe gospel þat wole not flaterue but seyn þe sop to eche man and eche staat aftir goddis lawe.

for þi þe techynghe here ypocrisie and lesyngis schulde be knownen, and þei be turned to here first ground or ellis forsaken al.

and þus þei brengen cristene pople in errore a3enst þe feip bi lesyngis putt on seynetis.

Capitulum 12m: þes proveouseiners ben rotid in lesyngis a3enst crist and his trewþe, for as seynt bernard and anselme seyn monksis and chanonis ben bounden to þe same lif þat pore men of ierusalem helden after sendynge doun of þe holy gost.

but now þei ben riche and proveute and coueitouse and ful of enuye and glotonye, and ben þe fendis children for þei louen þus lesyngis, as seynt
ambrose seij,
< L 18 > < T MT06 > < P 125 >

for in sted of trewe techynge of crisys gospe
pei ben doumbe, or elles tellen lesyngis of
mennys tradicions for pride and coueitise of
worldly goodis;
< L 28 > < T MT07 > < P 144 >

And pe peple bileue be contrarie of pis
techynge of crist bi pis fabilis and seyntis dedis
or lesyngis putt on sevntis.
< L 6 > < T MT07 > < P 154 >

Also crisys bad to his enemys pat pei schulde bere
witness of euyl 3if he bad spoken euyle, and
seynt poul biddip his hereris deme pat pei be
seide, where pis worldly fowls wolenn he
antiristis more maistris pan crist god and man,
Sip pei wolenn not be demyd and amendid bi
cristis peple vnder hem of hero opyn werakis
a3enst goddis hestis ne of here fala lesyngis pat
pei techen in stede of crisys gospel.
< L 29 > < T MT07 > < P 158 >

for pei cursen so disputisly 3if men paie not
monye at here lykynge, pat pei chalengen bi
synful mannys lawis and newe customes and
deuocions and not of goddis lawe, pat no man
dar wi3psie hem in here wrong for drede of curs,
prisonynge, and lesyngis of
prisonynge, and lesyngis of
anticristis prechouris
Capitulum 17m'
of god and where men owe to do here almes, but
menys tradicions for pride and coueitise of
worldly goodis;
< L 24 > < T MT10 > < P 190 >

but newe he pat kan best pleie a pagyn of pe
deuyl, syngynge songs of lecherie, of bataillis
and of lesyngis, and erie as a wood man and
dispise goddis maieste and swere bi herte, bonys
and alle membris of crist, is holden most merie
men and schal haue most pank of pore and riche;
< L 8 > < T MT12 > < P 206 >

before flee lesyngis and pride and holde sadly
bileue of goddis word with mekenesse and
charite and p3ou schalt haue port of maries ioie
and blisse of heuene euere more.
< L 28 > < T MT12 > < P 207 >

3it feyned religious men pursuen pore prestis to
prison and to breynnyge bi many cursed lesyngis and
scaldrynge priue and apert, for as mochel
as pei prechen trewly and frely crisys gospel and
goddis hestis and reproven here ypocrisie,
synmyne, coueitise and opere discitis;
< L 30 > < T MT13 > < P 211 >

3it worldly clerkis cursen for dyynes and
offrynys, pou3 men ben ful pore and pei don no
ping here offis, and veyn religious cessen not to
begge and craue of pore men, pou3 here rente be
bihynde and here werks hestis in distresse and
wif and childe hungry and nakyd, and so pei
bryngen hem into more myschif and counforten
hem not but bi lesyngis and fals grauntynge of
gostly helpe, pat is not in here power but only in
goddis delynge.
< L 26 > < T MT13 > < P 214 >

Whanne men schulden here goddis
comaudemtis and poyntis of charite and
p3i3twisnesse and treupe, pe fend strib hem to
heren foul speche of lecchere, of ba3byntyge of
rei3eboris and lesyngis for to haue mynde and
likyng of synne and to stire men to hate and
eymae and pledyngyn and fi3tynge, so pat
mekeneese and paciencie and charite schullen be

Lord, what cursed spirit of lesyngis stirip prestis
to close hem in stonys or wallis for al here lif,
sip crist coamundip to alle his apostlis and
prestis to goo into alle pe world and preche pe
gospel.
< L 4 > < T MT10 > < P 189 >

and principally pes ypocrisit pat han rentes and
worldly lordishipes and parische chirisches
approprid to hem, a3enst holy writ bope old
and newe by symonye and lesyngis on crist and his
apostelis for stynkyng gronynys and abite of
holynesse and for distroynge of goddis
ordynaunce and for singular profession maade to
foolis and in cas to fendis of helhe, pes foolish
schullen lerne what is actif lif and contemptatif
bi goddis lawe, and p3anne pei my3tten wite pat
pei han nei3er pe ton ne pe toiper, sip pei
chargen more veyn statutis of synful men, and in
cas of deuelys, pan pei chargen pe haste of god
and werkits of mercy and poyntis of charite.
< L 24 > < T MT10 > < P 190 >

sib crist commandibu to alle his apostlis and
prestis to goo into alle pe world and preche pe
gospel.
< L 4 > < T MT10 > < P 189 >
lost and cursednesse of synne regneþ, þat vneþe
can ony man kepe his tonge fro fals and veyn
swerynge and screwid spekynge bope of
lecherie and false spekyngis.
<LT 20><MT 13><P 216>
Þe holyynesse of ihu crist and his lif, and smelle
bi bodily witt þe swettenesse and good odour of
herbis and spicis and trees and opere creaturis, to
loue god and serue god and herie hym for his
goodnesse, þe fend stirip men to sette here lust
in smellynghe of lekerous metis and drynkis and
to take oueromchil of hem, til þei lesen here
wittis and for3eten god and his seruyce and
fallen in lecherie and slepen as hooggis, and
chiden and fis3ten as woode houndis, and sweren
herte and bonys, and cursen and warien and
prechen openly cursed lesyngis, and 3euen
ensample of synne as cruel fendis of helle.
<LT 1><MT 13><P 217>
þe seuenþe, þat þei loue more þe treuþe of holy
writt þan ypcrissie and lesyngis of þe fend.
<LT 20><MT 14><P 220>
þe seuenþe and twentiþe, þat þei blyndyn not þe
kyng and lordis bi ypcrissie and false lesyngis to
meynten right ordynaunce of synful men for
pride and coueitise, a3enat goddis lawe and here
owein profite and helpe of þe comyns.
<LT 3><MT 14><P 223>
þe prittþe, þat þes mendynauntis disceyyuen not
children bi lesyngis and ypcrissie and biheste of
worldly honour and welfare as well as gret
prelatis and bischopis to come and lyue herby in
here priuay secte, preisynghe it more þan þe noble
and free religion maad and kept of ihu crist and
his apostlis.
<LT 20><MT 14><P 223>
þe sixe and prittþe, þat þei make not enuye, strif
and plew bitwixe curatis and hem and bitwixe
curatis and here sugetis for here priuaylegies of
confession and sepulture and mortuaries and
false lesyngis makynghe.
<LT 24><MT 14><P 224>
þe on and fourtiþe, þat þes newe religious
blashemen not god in holdynge a prest of here
ordre apostata and cursed 3if he lyue among
cristene peple where he hap resounable eyuendce
to profit most þi bi good ensample of holy lif and
trewy and free prechynghe wîpoute flaterynge and
beggynghe and lesyngis sewynghe.
<LT 15><MT 14><P 225>
and þei maken þis false lesyngis vpon pore
prestis to make lordis to hate hem, and not to
meynten trueþe of goddis lawe þat þei techen
oplyny for worschipe of god and profite of þe
reume and stablynghe of þe kyngis pouer and
distroyynge of synne.
<LT 5><MT 15><P 229>
and herfore many children ben brou3t to siche
newe religion for loue of worldly pride and
welfare of body more þan for holy lif to serue
god in peneunce and clenenesse of soule, and sum
ben stolen pefly fro here frendis, and summe bi
false lesyngis and false bihestis brou3t perto, and
forpinke it after, and he not suffered to turne to
cristis clene religion, þou3 þei ben vnable to þis
newe religions maade of synful mennus
ordynaunce;
<LT 25><MT 15><P 235>
opere ypcrissis seyn in dede þat it is betre for
clerkis to baue worldly rentis and lordischipis
dowid to hem and parische chircmis appropried to
hem bi symonye and lesyngis þan to lyue in
wilful and honest pouer as crist and his apostlis
diden, and 3if þei reelen not wele þe peple, as
lordis schulden, but seyn þei ben dede to þe
world;
<LT 15><MT 15><P 236>
but 3if he have ony litel pore place to lyuen a
pore lif onne, he schal he so pursued and
sclaudrid þat he schal be putt oute bi wiles,
cautelis, fraudis and worldly violence, and
enprisoned, disgratid or brent, 3if anticristis
clerkis may for any gold and cursed lesyngis.
<LT 8><MT 16><P 246>
for bi þis cursed wheel, 3if anticristis clerkis
dampne cristene mennus feip and þe
comaudementis of god and poyntis of charite,
and bryngen in here owen wei ward lawis to
holden vp here pride and coueitise, and to curse
men for þei don werkis of charite, men moten vp
peyne of dampnacion receyue here cursed dedis
as bileue, and forsake þe gospel of ihu crist, and
take fendis lesyngis in stede of goddis lore;
<LT 29><MT 17><P 258>
Capitulum 3m. Now see whi meyntenynge of
lesyngis is brou3t in.
<LT 6><MT 18><P 268>
and for þes worldly prelatis and newe pharisees
ben groundid in lesyngis, perfore þei comenden
lesyngis and meynten hem.
<LT 9, 10><MT 18><P 268>
þat, as ierome and anseml witnessen, here
croune, here tonsure, here abitis ben ful of
lesyngis and þei ben but feyned and peynid men
of religioun, and not only lesynngmongeris but
pure lesyngis, and þip god seyb þe þe sato þat
alle þat speken lesyngis schullen ben lost, hou
moche more schullen þei ben lost þat þen
pure lesyngis.
<LT 21, 23, 24, 25><MT 18><P 268>
Pan sip pe fend is fadir of lesyngis, as crist seip, pes worldly clerkis, and namely feyned religions, comendan lesyngis, for to witnessse in word and dede pat bei ben pe fendis children. for 3if bei weren cristis children bei schulden holde treuæ in word and wilt and dede and meyntenen pat, and dispisen alle manere of lesyngis and falsenesse and synne vp here kunnynghe and power; and as ion pe euangeliest seip, bei schulden wilfully putte hem to deþ for to distroie lesyngis, sip lesyngis stondiþ more in false dedis þm in wordis, as holy writ, ambrose and opere seysint witnessse plenyly. pe þridde tyne, þes newe ordris and flaterynge my3tte not be susteyned wihoute lesyngis, bope in word and dede, in þis manere as þei now ben; and for to schewe þat þis veyn religious lounen more here owene inuencions and here owene lustis þan þe elene religion of cristis ordynaunce and gret pouert

and peynful lif after crist and his apostis, pei preisen lesyngis for to beren vp þes veyn nouvelries and haunte here lustis. 

for men vnderstonden þat fewe men of disrecion comen to þes nouvelries but siche 3onge bi stelynge or disceyuynge, or ellis bi coueitise of worldly honour and sikenessens of wombe ioie, and herefore þes veyn religious preisen lesyngis, dampyd bi holy writt old and newe, for cristis treuæ. and þe deuel is lesyngis fadir and diseuyned mankynde bi lesynges and brou3t it into sorowe and peyne, as þe gospel and þe first part of holy writt schewip; 

panne it is of þe deuyl sip he is fadir of lesyngis. 

and daudid seip þat god schal dampne alle men þat spiken lesyngis, and þe prophete zacharie seip þat goddis curs comþe to þe hous of lieris, and seynt austyn declareþ in many bokis þat of ei3te manere lesyngis þe leste is synne, and who euere techip þe contrarie diseuynþ þe peple. 

sumtyme it harmeþ men to seie þe soþe out of couenable tyne and euere it harmeþ to lie, but sumtyme it profitþ to be stille and abide a couenable tyne to speke, as dide crist and his apostis, and 3it þes veyn religious knoven þis þei schulde haue no colour to make lesyngis. but þær is o gret cause whi þei comenden so lesyngis. 

and ihû clepid herode a fox in his absence and in his presence spak no word to him, as diuerece gospellis seyn and 3it anticristis clerkis tellen false lesyngis in open sermons vpon certeyn personys and in here absence, so þei don openly 3enst here owene techynge; but anticrist wolde haue his ende, þat in absence of his cursed worldly prelatis and heretikis men schulden not reprove here cursed synnes for drede of lesyngis of charitte and for bachiwayne. 

Pus almy3tty god in trianye distroieþ þes þre nestis of anticrist and his clerkis, and stireþ alle manere of men to meyntenee þe treuæ of holy writt and distroie lesyngis and openly preche 3enst ypocrisie, heresie and coueitise, bope in word and dede, of alle euyl prelatis and prestis and peynit religius; 

ffor god him sif is trewepe, as þe gospel seip, and þe fend is fadir of lesyngis. 

And þus seip petre in his book, þat is aboue alle þise patrouns, Sofeliche per were fals prophetis in þe peple, as shal he in 3ou mastris of lesyngis, þat shal brynge in sectis of loss, bope of religiuon and soul, as men mai openliche see now, and þei denyen þat lord þat haþ bou3t hem, thesu crist. 

Capitulum primum: For it is seide in holdyngue of oure halyday þat we schulde occupie þe tyne in prechynge and preiynge and deuoute herynge of þe lawe of god, and ouer þis many freris, as bastardis to goddis lawe, tellen iapes or lesyngis and leeuen þen herfore schulden men lerne of þre good vertues, þat þe gospel of poule clepiþ feþ, hope, and charitte. 

but freris, sip þe fend fader of lesyngis was vnboundun, seien þat it is an accident wiþouten suget or nou3t and mai in noo wise be goddis bodi; 

And if þou wolt wite what lesyng þese newe sectis maken upon Crist and techen þe sypme peple to do þe same, among many oþir lesyngis þei writen and reden in scool, and seien in sermons and priuy comynynge obstynati, þat Crist was a begger aftir þe comoun vndrstonding of þis word begger. 

Sip þanne þer is no þing foul saue lesyng, for al synne is lesyng, it suþ þat þe lawe of God is not
defoulid wip lesyngis.
<L 243><T OP-ES><P 12>

And, certis, I haue no tymne we wheron to write
he grete lesyngis and faltius pat these sectis opunli
or derkli putton upon Cristis lawe and his
lyuyng.
<L 275><T OP-ES><P 13>

He seip not oo sect', but sectis of perdicioun',
or dampnacioun, he whiche I am ful feed ben ful
many for I can not noumber these sectis he whiche,
alpo3 hei ben dyuerse among hemsilf and sro
Cristis pure sect bi fundacioun, abite and rule,
3it ali hei assentent, and so in oo manere or in
anopter mantenete these grousse lesyngis,
and opir heresies and errours of these whiche I wole
sumwhat spake soone if God wolte.
<L 289><T OP-ES><P 13>

But these opun penance wole hei not do, but raper
maintene ali her foule heresies and errours and
lesyngis as experience techip.
<L 316><T OP-ES><P 14>

For, ri3t as a womman pat doij auoutrie a3ens
hir husbonde leuep he seed of hir husbonde, bi
he whiche she shulde bringe forh lawfull fleeschy
children, and takip to hir alien seed, wherof she
bryngip forh bastardis vnlawful and mysbourn
children, so these maistir liers and her newe
sectis leue pseed of he spouse of he chirche
jesu Crist, he which seed is his word as he seip,
bii he whiche sheulde grete in Cristis chirche
lawful goostli children, gotun of he seed to
heuenward, and taken alien seed as trilis,
flaterynge and vngroundid talis and lesyngis,
wherwip hei bryngeg forh manye children of he
fadir of lesyngis.
<L 332, 333><T OP-ES><P 15>

pat is to seie of he fadir of lesyngis, he which
first empungne hei trupe of Goddis lawe,
seiyngte to Euee pat Adam and she sheulde not die
bou3 beiken pe bidding of God, where God
hadde seid bei contrarie.
<L 449><T OP-ES><P 19>

But these maistir liers, pat ben ful lerned and ful
harned in her craft, whanne hei wolde make such
hidious and harmfull lesyngis as ben specified
before, hei kepyn not do pat in priuyte, but
warnen ful moche peple bi a bedel or a greet
belle; and panne in presence of al he peple,
wipoute ony drede of God or of man, hauyng
no reward who stondip aboute hem, hei blasten out
wip hi3 voice her blashphemous lesyngis into
great offence of Goddis maieste and harme to he
peple;
<L 564, 569><T OP-ES><P 23>

And whatuer part po pat ben fauvorable to his
beggerie pat I empungne now han of he praiers
and suffragiis of po beggers, of pis I am sure pat
alle po pat, of proud will or malice or po3
vkun nynngnesse hei han po3 hei owne
rechelinsnesse, ben fauvorable to pis abusioun, ben
ful partneres of his greet synne of begging 3ens
Goddis ordynaunce, and of he lesyngis hei maiken
upon Crist and opir seyntis in
maintenance of pis apostasie.
<L 2743><T OP-ES><P 131>

For in autorisyng and solemnysynge of pis
dampnable beggerie, and of alle he lezyngis
and blasphemyes pat pei putten upon Crist, and his
lawe and his seyntis in pis poynyt, in he moost
hooli dai, alpo3 experience techip hei haue no
nede, he pat is moost autentik persoone among
hem shalwere he bag pat dai and begge.
<L 2812><T OP-ES><P 134>

sume docken hooli writt and summe feynen
lesyngis:
<L 17><T SEWW15><P 75>

And to be laste reson we seyn pat peinture, 3if it
be very wipoute mengyng of lesyngis, and not
to curious, to myche fedyngne mennus wittis, and
not occasion of maumetrie to he peple, pei ben
but as nakyd lettris to a clerk to riddenpe treuhe.
<L 266><T SEWW19><P 103>

pis eresyve and blasphemye schulden cristen men
putt fro heire hert, for it is sprongon bi he fend,
fader of lesyngis (Ion in he vij capitle).
<L 13><T SEWW20><P 107>

and trupe is not in hym/ and as God seip pe
feend is gadir of alle lesyngis/ berfore lest we
bicomen pe feendis children po3 lesyngis:
knowe we sadli Goddis ten heestis.
<L 7, 8><T TK10C><P 371>

LESYNGS........!
But defaute of blyve letipi pis profyt, and
specialliche of ferries, for hei procuren bilsiche
part for Antecrist, and sowne pikke lesyngis wip
her ypopcrisy, and maken Cristis lawe fade bi her
fals signes.
<L 25><T A26><P 439>

LESYNGUS.......23
For ferres in her prechinge fordon prechinge of
Crist, and prechen lesyngis and japed plesyng
he pepele;
<L 5><T A10><P 180

pis poynyt, as mony o3er ando almaste alle
po poynus, bene medelid wip lesyngis.
<L 22><T A29><P 468>

Here Cristen men commiten pis to Goddis dome
and to he owne conscience, and to wise demyng
of po pepul, wherher hei bene cursid for her
symonye, pride, covertise, ravayne of pore
mennys godis, levyng of prechynge, and for lecherye, glotony, and cursid lesyngus, and manquellyng, bope of mannus bodies and soulis.  
[1563]  
For oþer worldly clerkus, blyndid wip covetise pride and envie, and wlappid in seculere office, as þai leden hem selfe to helle, so þai wolen make lesyngus to oþer men, flasterynge hem to regne in þer lustus, and seyne þat gode is yvel and yvel is god.  
[1563]  
And so as þey bryngon in brepren by falshede of lesyngus, so ben per ordres growndide in falsheed on eche syde.  
[1563]  
And here supposep Crist pat he is trewpe, and pat pe feend is fadur of lesyngus, and pat his lordschipe hap noon enemye but falsehede.  
[1563]  
And here suppose Crist pat he is trewpe, and pat pe feend is fadur of lesyngus, and pat his lordschipe hap noon enemye but falsehede.  
[1563]  
But men wolden holden hem eretykys, as þe feendis lymes dydon Crist, and so picke ben hise membris þat whoso hooldep wip Cristus lawys, he schal be schend manye weyes and algatis wip lesyngus.  
[1563]  
And by pis cause schulde men worschipe prechowrus, and dispuyson hem þat prechen fables or lesyngus, for þei comen in þe fendis name, as per werk schewep.  
[1563]  
Suche ben monye blasfeme lesyngus feynede of popis and opre prelatis;  
[1563]  
Somme prechen fables and somme veyne storyes, somme dockon hooly wryt and somme feynon lesyngus;  
[1563]  
and þus ben men hatede now by lesyngus of frerus for þei holden þe gospel and lawes of Crist.  
[1563]  
Wel I wot þat beggyng holdep hem vp, and opre lesyngus vpur Crist and his chirche.  
[1563]  
and þus schulde owre byleue be schewed, and roten heresye, hyd now, schulde come to proof wip false lesyngus.  
[1563]  
Suche ben monye blasfeme lesyngus feynede of popis and opre prelatis;  
[1563]  
and herfore hæ þe feend ordeyned to seende currowres of his lesyngus to dyuerse rewmys and men, and moue hem by hise tybingus;  
[1563]  
But þes men ly3cely ben oblischede vnto feendus, to þe feend þat is Mammon, and to þe fadur of lesyngus.  
[1563]  
and in rewele of þe fadur of lesyngus þei wolen drawe to þer deþday.  
[1563]  
for fadur of lesyngus may more in hem.  
[1563]  
and soo he taw3te apostJus to feede his schep in pasturis of holy wryt, and not in rotone pasturis, as þen fablis and lesyngus and lawis of men.  
[1563]  
He biddup not stable hem in worldly wordis, as ben fablis and feynede lesyngus, but in trewpe of Iesu Crist, whiche þei schuJdon trowe and teche.  
[1563]  
and þus seyen summe þat þese freris ha bitis to whiche freris ben þus oblishid, þat ben þus large and variaunt as weren habitis of pharisees, seruen þe fend to putte in lesyngus and to destrie pore mennus goodis.  
[1563]  
For before þat þe fende, fader of lesyngus, was lowside, was neuer pis gabbyng contryuede.  
[1563]  
lettre7  
LETERE.........1  
Thanne thoug the letere sleeth in maner beforseid, it sueth not therfore that the lettere is fals and harmful to men, as it suith not that God is fals and harmful in his kynde, thoug he sleeth iustli bi deeth of bodi and of soule hem that rebellen fynaly agens his lawe.  
[1563]  
LETTER............39  

7 14 variants; 327 occurrences.
For pat frere pat wolde for six pens bring letter of fraternite, & wil not for miche more good pus, his blyue is suspicte of heresie as anticrist clere.

and sih hit is als myche worthe by graunte as by letter, ben introduccioni of soche lettres serven of nocth bot if it be to bleere mennis eyne wip thred, & wip gaye wytryngye.

wolde God pat bes freris, pat ben so bolde to graunte by letter and comyne scele ping pat bei knownen not, dursten graunte hor byyleve, what is þo sacred oost.

For þes folis leeven þo letter of þo gospel, and seyn pat we schulde not aske what ping þat is, bot trowe þat here is verey Gods body.

Antecrist makeþ men to drede more his letter & his seele/ whenne þat it is sent/ penne þe kynges letter/ or þe brekyng of þese hestis of God:

þat is þus to vnderstond: as no man is worbi to opun þe priuete of his incarnacoun, ne to fynd þe resoun of al his warkis, so is no man worbi to mak a letter or title of his to go by vnfillid, ne to put more þer to, ne to draw þer fro, ne to chanue it, noþer to lowse þat he byndip, ne to bynd þat he lowsiþ, befor þat he 3euip þe key, and kenneþ to opun and to steyke;

bowe we, taking 3ed to þe ping, may after agre worschip such pingis wriþun, as men seeng þe letter or selle of a lord, may bow him, or do of his hod;

Wel I wot, he seide sum tymne, þat Holy Writ was false after þe letter;

If ony man betere interprete the mysteries of this letter, sue thou his sentence.

FERIA IIII XV SEPTIMANE POST TRINITATEM: Sermo 102: Factum est in vna dierum: Luce 20: Þis gospel is teld bifore fully to al þe letter.

Chaffure walkynge in derkeness is þe pruyi heresie of symonyans/ bi resoun of whiche þe pridde tribulacioun schal entre in Cristis Chirche/ þe whiche tribulacioun or angusch schal entre þe Chirche of Christ in þe tyme of þe

hundrid 3eer of þe letter/ whos ende we ben/ as I wele preue/ & þis myscheif schal be so heuy þat wel schal be to þat man of holy Chirche þat þanne schal noþt be on lyue.

Men of ebru tunge hauep xxii lettris/ and byngynnyng fro þe first of ebrew lettris/ & 3euyngne to every letter an hundrid 3eere/ þe oolde Testament was endid whanne þe noumbe 3euen to þe lettris was fullfillid.

But aftir Joachim & Bebe/ fro þe bygynnyngne of Latyn lettris to þe comynge of Crist weren seuene hundrid 3eer/ so þat Crist came in þe hondrid of þe letter/ Crist steye to heuene/ and aftir þat/ undir þe letter/ Crist delueryed his Chirche fro ny3tly drede/ þe whiche was þe firste drede þat Goddis Chirche was inne.

Aftir þat/ vndir þe letter/ Crist delueryed his Chirche from þe awre fleyngne in day/ þat was þe secounde tribulacioun of þe Chirche/ þat was demynge by Joachim & ðepere þat vndir þe letter schewed þe multitude of heretikis contraryngþe þe birpe of Crist his pascioun & his assencioun/ in þat þat þe letter most figured Crist.

And þes ben veerse of þe letter/ College clausiris exire solent patefacitis/ Una sed ex istis no egreditur nisi clausis/ Aftir þat/ vndir þe letter/ þat was þe pridde tribulacioun in Goddis Chirche/ þe whiche x·letter is last of Latyn lettris/ & þe pridde tribulacioun schal be schewid in þe hondrid 3eere of þe letter.

Petir þe Apostile þe whiche was in þe tyme of þe E· letter/ my3te not bttriþly distrie Symoun Magus/ but bi heip of Poul/ þe whiche was þe pritteneb Apostil. So 3if þe x·letter be þe prittenebe fro þe E· letter/ in þe tyme of þe x·letter Crist schal clanse his Chirche fro marchaundise walkynge in derkenessis.

Sibþe þanne þat we ben in þe x·letter/ as it is schewid/ þis tribulacioun schal come in þe x·letter oopere aftir/ but aftir þe x·letter/ þat is þe last of Latyn lettris/ schal be no tribulacioun in Goddis Chirche bothe þe fourþe & þe laste/ þe whiche schal be bi þe deuel of mydday/ þat is Antecrist/ þe whiche tribulacioun bi no Latyn letter may be certeified/ as þes pre bifore.

1564
Wherefore it folwip þat vnndiþ · x· letter schal be schewid þilke tribulaciuon þat schal be in Goddis Chirche/ by resoun of chaffare walkynge in derknessis. Pat we ben vnndiþ þe hundrid 3eere of · x· letter/ I schewe schortly by Bede vpon þe profetis of Sibbile/ and by Joachim in þe book of þe seedis of profetis/ & opere writeris of stories. <L 7, 12><T LAC><P 30>
or to haue feip in worde: wiþouten dede? or to haue þe letter: wiþouten vnndirstonding? or to haue a laump wiþouten oyle?
<L 5><T LL><P 109>
for 3iþ þe pope or bishop sende a letter for to rescueyue a pardoner to discyeue þe peple bi graunt of many thousand 3eer to pardon, he schul be sped algatis;
<L 30><T MTO7><P 149>
And herefor, wynynge þat his grete power and auctorite schuld be fulli knowe and magneﬁd, he sendep out into every kost of cristendom professours of his lawe in dyuers degreis, þe wiche opyn her owne fals and heresie, and þat hit killip þe peple, for þei seien aftur her owne fals menyng þat þe letter scleip, and þat Cristis law is not of none auctorite but in as meche as it is amittid bi heuene and lacken auctorite schuld be fulli knowe and magniﬁd, and seien we schulden haue to discyeue þe peple bi vnleeful oopis, for þei seien aftur þe letter and lettres of þe Archebischop, Ser, as meche as it is insuﬁciente to give the wordis of þis freris lesyng, syp Crist sente þese disciplis to preche comunli to þe peple wiþouten letter or axyng of leue of Petir.
<L 459><T OP-LT><P 77>
þis gospel tellip þe falsnesse of þis freris lesyng, syp Crist sente þese disciplis to preche comunli to þe peple wiþouten letter or axyng of leue of seynt Petir.
<L 16><T SEWW23><P 120>
And I seide to þe Archebischop, Ser, as touching 3our letter and þe lettres of opere bishopis, whiche þe seien we schulden haue to witnessse þat we weren able for to preche, we knowen wel, ser, þat neiþer 3e ne ony ope bishop of þis lond wol graunte to vs ony suche lettre of licence, but we schulden oblischen vs to 3ou and to ope bishopis bi vnleeþef oðis, for to not passe þe bondis or termes which 3e, ser, and ope bishopis wolen lymyten to vs.
<L 751><T Thp><P 46>
And I seide, Sere, bi þe sentence of dyuerse doctours expowynge þe salmes of Dauip þe musyk and þe mynstralcie þat Dauip and ope seynitis of þe olde lawe spoken of owen not now to be taken neiþer vaid after þe letter.
<L 1355><T Thp><P 65>
Roma· ii· And neyther it is circumsicion that is openly in the ﬂesh but þat he is circumcised of herte in spirite, not the letter whose perusynges is not of men, but of God.
<L 19><T WW><P 16>
LETTERE......17
þis gospel tellep aftur þe lettere a playn storie: how þat Jewes senten fro Jerusalem prestes and dekenes to John, for to axe of him what he was.
<L 2><T CG04><P 45>
Also to þat: þat God ofte tyymes schewep his priuetees of Scripture to semppe men and of esi lettere whiche belp meke, and hidep it fro grete clerkis and hi3e litterid men þat belp proude of her kunnynghe.
<L 336><T CG05><P 62>
Lat cristene men traualie feithfulli in thise vj weies, and be not to moche aferid of obiectiouns of enemies seyynge that the lettere sleeth. These enemies menyn thus: that the lettere of hooli writ is harmful to men, and fals and repreuable, sithen that it sleeth men by deeth of synne;  
<L 15><T Dea><P 452>
Thanne sithen the wordis of Crist ben wordis of euerlastyng liyf, that is, brynge trewe men to euerlastyng blisse, and sithen thise wordis schulyn sleeth the mysvndirstonders; that the lettere of hooli and ful migty and ful profitable to trewe men, But Pouil menyth thus by auctorite of the Hooly Goost, whanne heseyth, the lettere sleeth, that cerymonyes eithir sacrifices of the elde lawe sleeth men bi errour of mysbileue;  
<L 32><T Dea><P 452>
Therfore this lettere vnndirstonden thus fleischli sleeth the mysvdirstonden;  
<L 39><T Dea><P 452>
Also the lettere of the newe testament sleeth rebel men that lyuen ther agens custumabli withoutyn goostl vnndirstondynge of the newe lawe sleeth men bi error of mysbileue;
<L 32><T Dea><P 452>
Thanne thoug the lettere sleeth in maner beforiside, it sueth not thorefor that the lettere is fals and harmul to men, as it saith not that God is fals and harmful in his kynde, thoug he sleeth lustli bi deeth of bodi and of soule hem that rebellen fymaly agens his lawe. Also this sentence, the lettere sleeth, schulde more make aferid proude clerksis, that vnndirstonden the trewthe of Goddis lawe and lyuen custumabli ther agens, than symple men of witt that litil
Thus thought thei have not tyme and leiser to turne and turne ageth the bokis of Goddis lawe to cumne the lettere therof, thei han and kepyn the fruit and the veri sentence of all the lawe of God, thourg kepynge of duble charite, as seynt Austyn seith in a sermon of the presying of charite;

For no text of Goddis lawe nethir any doctyr of auctorite tellith this cause of lyynghe bi his wif, as seynt Jerom and Lire seyn on the same lettere;

And perfore seyb Poule heere pat preestis of the newe lawe wirchen now not bi lettere, but bi spiry3t pat God 3yueb.

Also bisilden rome frere menours bi false name pursuen trewe pore freris to dep, for as myche as pei wolde kepyn franseis reule to pei lettere in pouert and mekenesse and in grete penaunce, and perfore, heou3 pei haue name of franseis freris, pei ben enemys of crist and fraunseis and cruel manseleirs.

but faste pei techen pei nede and pei auuantage and trewe of here owen lawis, and seyn pat holy writt is hard, not so nedful as pei lettere of austyn.

and pei vnderstondynge is ful trewe and reasonable and accordanct to pei lettere of austyn.

aboute which thing it is to see, that the same lettere hath sum tyme double literal sense, in ensaumle in ij' book of Paralypomyon, xvij' c.', God seith to Salamon, "I schal be to him in to a fadir, and he schal be to "me into a sone," and this to the lettere is vndirstonden of Salomon, in as myche as he was the sone of God, bi grace in Sunghhe, wherfore Nathan the prophete clepid hym, "amayble to the Lord" in ij' book of Kings, xij' c.

LETTERES.......4 **

but freres seyn opunly by letteres of here fraternite pat pei 3yuen pei brebereen leue to haue part of pei blis;

Godys forbode quath his felawe: but ho forth pass Whil ho is in purpos, with vs to departen God let hit no lengere lyuen, for letteres ben

manye.

\[L 6\] <T PPC> <P 15>

\[L 10, 13\] <T Dea> <P 453>

\[L 23\] <T Dea> <P 453>

\[L 34\] <T Dea> <P 455>

\[L 44\] <T MT24> <P 353>

\[L 8\] <T MT24> <P 353>

\[L 8\] <T MT03> <P 51>

\[L 9\] <T MT04> <P 89>

\[L 10\] <T MT04> <P 91>

\[L 12\] <T MT03> <P 51>

\[L 14\] <T Pro> <P 54>

\[L 15\] <T A22> <P 308>

\[L 18\] <T A22> <P 337>

\[L 19\] <T CG10> <P 112>
in his letteris: it is not leueful to doute that it is soth;
<1L 31><T Dea2><P 459>

Frere, whi axe 3e not lettris of briered of oper
pore mennes preieris, good & cristen leuens, ne
of peoestis, ne of monis, ne of bishopis, as 3e
desire pat ooyer riche men axen 3ou letteris for a
certeyne summer bi 3eer?
<1L 189><T LU><P 62>

3if pei discyeuen men in feip bi fals pardons, bi
mannus preiere, bi letteris of fraternite and bi
here feyned roten abite;
<1L 21><T MT01><P 19>

for whanne pei han discyeued cristendom pis
hundrid 3eer and more bi ypocrisie and false
prechyngye of fablis and errorius and heresies,
magnifyinge synful menous ordenaunce abouen
goddis lawe and ordenaunce, and drawen pore
menus almes and liflode to proude beggeris to
make grete wast houses, and desceyuen men bi
fals assoilyng, bi fals pardon, bi veyne preiers and
synguler or special, and letteris of fratemite,
puttyngge open beggynge and clamours on ihu
and so
pei pat oper
pei
goddis lawe and ordenaunce, and drawen pore
menus preiere, bi letteris of fratemyte and bi
hys siker abit, and bi fals procon, bi fals pardon, and
bi fals procon, and do revere penance for here
snynte and not trusten unoermoche to false
pardon and cursed preieris, and to do
here almes to pore feble men crokid and blynde,
as crist seip him self;
<1L 4><T MT01><P 27>

and recke not pat pei ben vnkunnyngye to lerne
letteris, but vndistroynge pei pat aboue alle
thingis pei owen to desire to haue pe spirit of pe
lord and his holy werynge, and euere preie to
god with clene herte, and haue mekenesse and
paience in pursuyt and in infirmyte, and to louse
hem pei pusruen vs and reprouen and dispisen
vs.
<1L 25><T MT03><P 44>

for prelatis letten and forbeden prestitis to preche
pe gospel in here iurdiccion or bischopiche,
but 3if pei han leue and letteris of hem;
<1L 29><T MT04><P 57>

and so pei menen pat 3if his proude prest and
contrarie to crist and his lawe sende not a
cristene man bi witnesse of his bullis or letteris
of his lowere prelatis he may not fulfil pe hestis
of god ne werkis of mercy;
<1L 14><T MT04><P 90>

fer pe presence of pe ri3tful lord schulde more
distroe wrongis and euyl meyntenauence pe
man many letteris sent to euyl officeris, for pei charge
not to do ri3t after pe letteris, for per is no more
pursuet don af pe deed lettre.
<1L 10, 11><T MT15><P 240>

Also eche good day comynly pei smale curatis
shullen have letteris fro here ordynaries to
summonne and to curse pore men for nou3t but
for coueitise of antircristis cleriks;
<1L 5><T MT16><P 250>

and herebi and bi many moo disceitis schulden
cristene men knowe how pei newe religious ben
false prophethis and cursed sectis, of whiche crist
and his apostlis prophecened biffero, and taul3ten
men to knowe hem bi here weriks, pat ben
ypocrisie, coueitise and meynentyngye of synne
bi fals prechynghe, flatelynge, fals conceilnynghe
and saluandynghe of trewe men, and makynge
men siker of gostly helpe bi fals letteris of
fraternite and many opere noueltries brou3t vp bi
ypocrisie and coueitise, and as ion pe
 euangelistis commaundij, cristene men schulden
not rescuyte hem into here houses ne seie to
hem, heil.
<1L 1><T MT17><P 262>

Sum tymse whilis a clerk brou3t to lowis king pe
popis bulle, or prueleg, pat in euere cathedrale
chirch in his Reme, pe clerk schuld haue pe
fyrst chirch voide with frutis commyng in pe
mydylle tyme, anoone he bren pe, seyng pei
hadda leuer bren pe letteris pei soulle bren in
helle.
<1L 428><T Tal><P 189>

and after 3euyng studie to letteris and vertues,
and was made bisphe of albone, after vsing
legasye at Nowyn convertide pat prouncye to
soihepat pei last made pope, enterditi alle pe
Cite of Rome for woundyng of a Cardinal and
cursid willium king of Cecile and constrynye to
submtyng.
<1L 440><T Tal><P 189>

LETTERS.......5

Certis it seemith bi opin reesoun and werkis, at
the ighe, that as religiouse possessioneris
distrien knighitis and squieris bi amorteisinge of
seculer lordshipis, so freris distrien the comouns
and herebi and bi many moo disceiti schulden
not rescuey hem into here houses ne seie to
to helle, ne letters, for aile
<1L 1><T MT17><P 262>

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cursid willium king of Cecile and constrynye to
submtyng.
Lordis office to justifie mysoers in ward & to defende Goddis seruauntis from letters of her office.

Wherefore, ser, seip pis forside witnessynge of God and of dyuerse seyntis and doctouris and of alle þe peple, good and yule, suffisip to alle trewe prechoors, we demen þat we doon not þe office of preshood if we leeuene ooure prechinge, forþ þat we haue not ne moun not haue dewelwi bishopis letters to witnesse þat we ben sent of hem to preche.

LETTIR.........6
After þat/ vndir · m· letter Crist deluyered his Chirche fro þe awre sleynge in day/ þat was þe seconuande tribulacioun of þe Chirche/ & þat was demyngye by Joachim & etere þat vndir · m· lettre schewed þe multitude of heretikis contrarynge þe birpe of Crist his pascioun & his assenicioun/ in þat þat · m· letter most figured Crist.

þer schal no man in þat tyme bie ne selle be he boond be he free/ but if he haue of þe þe best/ eiper in his forhed in or his r13t hond or ellis in noumbe/ þat is to seie/ þer schal no man preche Goddis word in pou daies neiþer heere it/ but if he haue a special lettir of lisence þat is clepid þe mark of þis best anticeris/ or ellis þat þei maynten bi word or bi dede/ or in boþe þat his lawe & his ordinaunce is good & trewe & worþi to be holden of þe peple #

3he þou3 it were an angul of heuene/ but if þat prest schewe þe mark of þe þe best/ þe whiche is turned in to a newe name/ & clepid a special lettir of lisence: 

letters word or sillable/ & þei schal coorde in charite: 

þus men vnderstonden not þe gosspelle of ihesu crist but þei taken þe lettir herof, and aftur vnderstonden it vp þe grammer, and seyntes han tau3t þat þat furst witt is þe gospel. 

And þise redars reden digilenti þat þat is tretable and opunli in scripture, wipouten interrupcioun or ony foned intermyssyon, wipouten corrupting or ouerchipping of lettir, word or sillable;

LETTRE.........106

/Explicit dialogus fratrum/ Amen amen amen amen The Preface to a FifteenthCentury Concordance Preface, Prologue, or What You Will Manes mynde, þat is ofte robbid of þe tresour of kunnyng bi þe enemye of science, þat is, for3etyng, is greelie releeued bi tablis maad bi lettir aftar þe ordre of þe a, b, c.

Wherefore Aaron stondip bifoere Abba, fför þe seconde lettir of Aaron, which is a, stondip in þe a, b, c bifoere b, which is þe seconde lettir of Abba. And Abba stondip bifoere Abel, for þe pridded lettir of Abba, þat is b, stondip in þe a, b, c bifoere þe pridded lettir of Abel, which is e· þus conferme stondip bifoere confounde þis ðe ðe ðe lettir of his word conferme stondip in þe a, b, c bifoere þe ðe lettir of confounde, þat is o.

And sumtyyme suche wordis varyen or diuersen al oonly in oo lettre, as flax & flex, invie & envie, lomb & lamb. And oþirwhile hab þat oon a lettre more han þat oþir, as epistle & pistle.

pfors alle þe wordis of þis table þat biginnen wip þat carect ben set in zed, which is þis lasle lettre of þe a, b, c· Also, sum man writeþ sum word wip an h, which saame word anopir man wriþ wipouten an h.

þe cheef wordis of þis concordaunce I clepe alle þo wordis þat goen bi lettre aftar þe ordre of þe a, b, c in þis present table.

And Austyn and Cassiodre witnesseen pleynli on that lettre, that withouten knoulechinge of mouth God forgeuith synnis for the contricioun of herte.

þus schal þe lettre be joyned;

For hem nedeþ no lettre wip here seel bi Goddis lawe;

And stondip þe þat wriþ a lettre of dom wherof o þeþ is dammed to deiþ, or sittip in place as asociued wip þe domesman, moche more þes worldly prelatin þat sitten in Perleant, and conseilen þat ooure gentelmen schullen goo out of ooure lond to werre wip Cristene men, where many thousand ben slayn, ben irreguler bi Goddis lawe and mannis.

Ande if a symonyent bishop 3eyve hym not lettre of newe licence, for þo autorite of God...
ande charge taken of hym, by his grace dispending in charite, his cunning is ynogh3e for to do his office, pof a worldely preste cry oute a3eynes holy write ande charite, blasphemyng pat a trewe preste schal not do mercy ne charite to his broper wibouten his lettre and leeve, as if he were Goddis mayster, and pat men schulden more obeysche to hym and his cursid blasphemy, ben to God Almy3tty and his ri3ful commanadement of charite.  
L 18, 23><T A29><P 464>
Over pis we seyne, pat no man schuld bere fals wittenessynge ageynus his broper, seyynge hym cursid whom God and alle his aungellis blessen, by evyndence of man, for kepyng of his lawe, pof a synenful a prelate preche fables by evydence of man, for kepyng of his lawe, by his lettre cursynge hym.  
L 30><T A29><P 465>
pei seyen nou3t so hardy/ but pei wole pat men preche fables & lesyngis/ & perto graunte lettre/ & seel/ & many days of pardoune.  
L 17><T AM><P 387
Of pis seconde comynge spekep he lettre of he gospel of pis dai, and he prophete Zacharie, seyynge hus: /Ecce rex tuus venit, et cetera/.  
L 39><T CG01><P 02>
Pe firste comynge ande pe seconde of pis blessid Lord (pat is, firste into his world, and after to his passion) bep now passide, as pe lettre of pe firste gospel of Cristemasse Dai and pe lettre of pe gospel of pis dai openli makep mention, for whiche alle men bep bonden wiþ herte, mouh, and dede to 3heue him grete pankyngis wipoute any ceesynge.  
L 69><T CG01><P 02>
And herto nedep him non opur lettre, but oneli pe lettres of his orderes and true practisynge in pis werke.  
L 152><T CG01><P 04>
Pis was doun ones, after pe lettre, to fulle Zacharies prophecie, and eueri dai is doon gostli in dyuerse mennes soules, after pei haue receyued grace.  
L 340><T CG01><P 09>
Pis sentence tellep openli, after pe lettre pat is rad, how pe maner of peple diuerseli worshippeden God in here manere, summe wiþ clopes, and summe wiþ bowes, and summe wiþ cri of here moues, and pe nexte Fridai syynge after pei diden hym vileny in alle pes? tres.  
L 387><T CG01><P 10>
Oure Lord Jesus Crist (Goddis Sone of heune, pe seconde persone of pe Trinite, pe wisdom of pe Fadir) haþ expowned his gospel as is schewid in pe lettre, and he seip: 3he clepen me “Maister” and “Lord”, and 3he seyn wel, for so I am’ (Jr 13- 13).  
L 12><T CG09><P 93
Also in pis blyndenesse of mysbileue bep alle poo pat bileuen pat pei schulden no part haue of gode dedis pat been don in housis of religion but if pei ben recyeued of hym a broper bi lettre and bi seel, and eueri 3er 3eue hem a certeyn of rente.  
L 269><T CG10><P 113
But othere veyn men besie hem faste to studie to kunne the lettre of Goddis lawe and thei bisi hem nat treuli to kepe the sentence ther of.  
L 36><T Dea1><P 446
Pe firste vndyrstondynge is pleyn by lettre of pe stori, pe seconde vndyrstondynge is clepyd wit allegoric’ whan men vnderstonden by wit of pe lettre what ping schal fallen here before pe day of doome;  
L 18, 20><T EWS1-12><P 269
But here men dowten of pe lettre wheþpur prelatis may for3yue synne.  
L 48><T EWS1-19><P 298
And to pis entent spak God, bope in figure and in lettre, pat a child is born to us in whom we schulden haue pis ioye.  
L 3><T EWS1SE-05><P 497
Pis lettre seemep somewhat mysty, and þerfore men tellon dyuerse wittis of it.  
L 69><T EWS1SE-07><P 506
And þerfore seip Poul pat now prestis wirchen not bi lettre, but bi spiry3t.  
L 43><T EWS1SE-42><P 652
But Poul seyp to his entent pat lettre in pe tyme of grace pat is takun of pe oolde lawe, and holden pat it shulde euere laste, as it lasted for pat tyme, sleep men gostli;  
L 54><T EWS1SE-42><P 653
And so eche word of pe newe lawe pat souneþ to uertues of Crist and to charite of his chirche shulde be takun aftir pe lettre.  
L 68><T EWS1SE-42><P 653
Pis gospel telluþ pe falsenesse of þes feres lesynge, siþ Crist sente pise disciples to preche comunly to pe puple, wipowte lettre or axing of leue of seynte Petre;  
L 18><T EWS2-58><P 16
Pis lettre was verifed of martires of Crist, for alle þese fowre consentiden to deþ of þese martires, for pei bowton obesche to God in
And his word of Crist is a3enys lawe of anticrist, for Crist spekup here of ye olde lawe of God and wole þat, as long tyme as heuene goþ abowe, and puple dwelluþ here in erþe by chawngynge of men, þe leste mawndement of God, vndurstonede by þe leste lettre, ne þe leste counsell or wyt of cerymonye, schal not passe fro Godus lawe til þe day of doom come.  <L 146><T EWS2-80><P 147>

Bysde lettre of þis gospel may men moue doutus of scole;  
L 38><T EWS2-96><P 234>

Furst by þe lettre, þat þe kyngdam of heuene is þat hooly chirche þat now is in heuene;  
L 10><T EWS2-VO><P 366>

þes Iewis worshipen þer lawe more þan anticrist doþ now, but þey erriden in þe lettre, as Vry diðe þat þar his deþ in beryng of Daunypus lettre to foab, duk of his batele.  
L 27, 28><T EWS3-174><P 156>

And ech part of þis passioun tellþ by opere witt þan þe lettre hou men shulden lyue, and what shal falle boþe in þis world and þe toþer.  
L 390><T EWS3-179><P 187>

Aftir þat/ vndir ' m' lettre/ Crist deleyuered his Chirche fro þe awre fleynge in day/ þat was þe secounde tribulacioun of þe Chirche/ & þat was demyngye by Joachim & opere þat vndir ' m' lettre schewed þe multitude of heretics contrarype þe bирhe of Crist his pascioun & his assencion/ in þat þat ' m' letter most figured Crist.  
L 16><T LAC><P 27>

þerfor þis nakid lettre of coeucitouse prelatis is no sykynesse anemits god to pronoune a cristen man for cursed, and noon obedience schulde constryne a prest to wittenesse a falshede a3enst his broþer and a3enst his conscience but 3if it be anticristis obedience, for certis god wole not constryne a man to þis false obedience.  
L 13><T MT02><P 36>

I commaunde sadly to alle freris be obedience þat where so euere þei ben be þei not chargid to axe any lettre in þe court of rome, neber þe hem sel þe by mene persone put bitwyx, wip þe blissynge of god.  
L 36><T MT03><P 46>

and þus þei dreden more þe bishopis lettre þan þe gospel of crist, and so þe bishop more þan oure lord god almy3tty, and þis is foule blasphemye.  
L 17><T MT08><P 178>

fer þe presence of þe ri3tful lord schulde more distroie wrongis and eyul meynenaunce þan many letteris sent to eyul officiser, for þei charge not to do ri3t after þe letteris, for þer is no more pursuet don after þe deed lettre.  
L 12><T MT15><P 240>

as if þou haddist a lettre þat þi kyng sent þee seelid wip his priuey seele, and worchipid þee myche and h3t þe greet eritage to be at his retenu and serue hym treuly, þou woldest don of þin hooode and kisse his seel for hope of rewarde.  
L 6><T MT24><P 348>

he sent a lettre to man by moyses his messangere, þat is more worþ þan any pope or cardynal.  
L 11, 12><T MT24><P 240>

As touchinge þe abite of þe pharisees þe whiche Crist reprefude, as þe Maistir of Stories tellþ, þei hadden large and grete hemmes in her abite, and/perupon þei sowde brood scrowis wip þe comaundermentis writun perupon wip greet lettre, as who wolde seie We kepen þese comaundermentis';  
L 74><T OP-ES><P 06>

þese maistir liers and her sectis lien also to þe peple and confermen her lesyng wip her lettre and her general seel, in tokenynge þat þei ben alle liers in doyng or in consenting; and seien þat whosoeuer hap her lettre and her seel, and so is a broþer of her ordre, is partener of alle her meedful dedis, and þei specifien many of þese dedis boostinge of hem in her lettris.  
L 246, 248><T OP-ES><P 12>

And þus for faute of charite neþer þei ne her briperen ben parteners of her meedful werkus, alþou þei see þe contrarie and bleren her briperen i3en wip her gai peynid lettre to bigle hem of her worldly good and also of her soulis helpe.  
L 258><T OP-ES><P 12>

For, in as moche as þei ensuren þe peple bi word, lettre and seel þat þei ben parteners wip hem for þe good þat þei þeyuen of alle þe suffragiis þat þei specifien in her lettris, þei presumen and proudi demen wipouten any condicticoun þat þei and her priaters wip quir suffragiis ben worþi or acceptable in þe si3t of God.  
L 523><T OP-ES><P 21>
And for as moche as þou maist not vndo for euere suche textis 3it, ne þou wolt do aftir þe lettre of suche textis, þerfore þou seist þou most haue a gloos.

<1 L 1645><PT OP-ES><P 76>

The Preface to a FifteenthCentury Concordance Preface, Prologue, or What You Will Mannes mynde, þat is ofte robbid of þe tresour of kunnyng bi þe enemeye of science, þat is, for3etyng, is greety releueid bi tablis maad bi lettre aftir þe ordre of þe a, b, c.

<1 L 2><PT P15CC><P 270>

Wherf ore Aaron stondip bifore Abba, ffor þe secounde lettre of Aaron, which is a, stondip in þe a, b, c biore b, which is þe secounde lettre of Abba. And Abba stondip biore Abel, for þe þridde lettre of Abba, þat is b, stondip in þe a, b, c biore þe þridde lettre of Abel, which is e. þus conferme stondip biore confounde bi cause þe fifhe lettre of þis word conferme stondip in þe a, b, c biore þe fif þe lettre of confounde, þat is o.

<1 L 11, 12, 13, 14, 15><PT P15CC><P 271>

And sumtyme suche wordis varyen or diuersen al oonly in oo lettre, as flax & flex, invie & envie, lomb & lamb. And oibirwhile hap þat oon a lettre more ban þat ophir, as epistle & pistle.

<1 L 33, 34><PT P15CC><P 271>

þerfore alle þe wordis of þis table þat biginnen wiþ þat carect ben set in zed, which is þe laste lettre of þe a, b, c.

<1 L 52><PT P15CC><P 272>

þe cheef wordis of þis concordaunce I clepe alle þo wordis þat goen bi lettre aftir þe ordre of þe a, b, c in þis present table.

<1 L 95><PT P15CC><P 273>

Also the book of Baruc and the pistle of Jeremye ben not of the autorite of the bible anentis Ebreyes, ne the preyer of Manasses, as Jerom witnessith, and how mich of the book of Hester and of Daniel is of autorite anentis Ebreyes and in Ebrea lettre, it is told in the same bookis by Jerom hym self;

<1 L 24><PT P 1>

Noo book in the eld testament is hardere to vnvirdstonding to vs Latyns, for oure lettre discordith myche fro the Ebreu, and many docturis taken litet heede to the lettre, but al to the goostly vnvirdstonding.

<1 L 4, 5><PT P 38>

It is to be war in the bigynnymg, that we take not to the lettre a figuratif speche, for thanne, as Poul seith, the lettre sleeth, but the spirit, that is, goostly vnvirdstonding, qwynkeneth;

<1 L 4><PT P 44>

is maad soget to the fleisch in suynge the lettre.

<1 L 8><PT P 44>

this reule may be seid also of the spirit and lettre:

<1 L 11><PT P 47>

Isidre, in the j: book of Souereyn Good, touchith these reulis schortliere, but I haue hym not now, and Lyre, in the bigynnymg of the bible, touchith more opinly these reulis, but I haue him not now, and Lyre, in the bigynnymg of his book (de Questionibus Armenorum), 3eueth many goode groundis to vnvirdstond holy scripture to the lettre, and goostly vnvirdstonding also, but I haue him not now.

<1 L 25><PT P 48>

first, we owen vnvirdstonde it bi the "lettre, and do alle thingis that ben comauindid to vs therinne;

<1 L 22><PT P 52>

and in the j: prologe he declarith iii: vnvirdstondingis of hooly writ in this manere, "Holy writ hath this specialte, that vndir oo lettre it "conteyneth many vnvirdstondingis, for the principal autour of hooly writ is God himself, "in whos power it is, not oonly to vse word is to singnifie a thing as men don, but also he "vith thingis singnefied bi wordis to singnefie other things;

<1 L 30><PT P 52>

The lettre techith what is doon;

<1 L 41><PT P 52>

The iiij: reule is of the spirit and of the lettre: this reule is expounned thus comunely, that the historial, either literal sense, and the mystik, either goostly sense, is taken vndir the same lettre, for whi the treuthe of the stone schal be holden, and natheles it schal be referid to the goostly vnvirdstonding.

<1 L 7, 8><PT P 54>

Also the forseid autorite, "I schal "be to hym in to a faidir," etc: is brou3t in of Poul in j: c<sup>3</sup> to Ebrei, as seid to the lettre of Crist himself, and this is opyn bi this, that Poul bringith it in to preue, that Crist is more than anguels;

<1 L 17><PT P 54>

forsothe the forseid autorite was fillid to the lettre in Salomon, natheles lesse parfitly, for he was the sone of God oonly bi grace, but it was fillid parfitly in Crist, that was the sone of God bi kinde;

<1 L 20><PT P 54>

First it is to knowe, that the best translating is out of Latyn into English, to translate aftir the sentence, and not oneli aftir the wordis, so that
the sentence be as opin, either openere, in English as in Latyn, and go not fer fro the lettre; and if the lettre mai not be suid in the translating, let the sentence euere be hool and open, for the wordis owen to serue to the entent and sentence, and ellis the wordis ben superflu either false.

First bi pe lettre, pat pe kingdom of heuene is pat hooli chirche pat now is in heuene;

And I seide to pe Archebishop, Ser, as touchinge 3oure lettre and pe lettres of opere bischopis, which pe seien we schulden haue to witnesse pat we weren able for to preche, we knowen wel, ser, pat neiphe 3e ne ony oper bishop of pis lond wol graunte to vs ony suche lettre of licence, but we schulden oblischen vs to 3ou and to oper bishopis bi vnleeuful offis, for to not passe pe bondis or termes which 3e, ser, and oper bishopis wolen lymyten to vs.

And herfore, thou3e we haue not 3oure lettre neiphe lettris of oiphir bischopis wiriten wip enke vpon parchemyne, we dur not herfore leeeue pe office of prechynge, to whiche prechynge alle prestis aftir her kunnynghe and her power ben bounden bi dyuere witnessingsis of Goddis lawe and of greeet docourts, wipouent ony mencioun makynge of bischopis lettres.

In the sentence be as opin, either openere, in English as in Latyn, and go not fer fro the lettre; and if the lettre mai not be suid in the translating, let the sentence euere be hool and open, for the wordis owen to serue to the entent and sentence, and ellis the wordis ben superflu either false.

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And I seide, 'Ser, bi autorite of seint Ierom, pe gospel is not pe gospel for redyng of pe lettre, but for pe bileeue pat men haue in pe word of Crist—pat is pe gospel pat we billeue, not pe lettre pat we reden. Forbi pe lettre pat is touchid wip mannes honde is not pe gospel, but pe sentence pat is verily bileeued in mannes herte pat is pe gospel.

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of noght bot if it be to bleere mennis eyne wip threde, and wip gaye wryntyngne.

ffor ha faw skil to selle bo lettres pat ne by bo same skil pei shulde begge soche letrres of oper men, whom pei schulde suppose to be better ben pei.

For popis graunten no pardoun to men bot if pei be byfore verrelty contritte, bot pe sefris in hor letrres speken of no contricoun.

As anentis hor chaffere by letrres of fratermyte, schulden myghty men aske hom groundynge of hor sentense;

or pei pat seek bi noumbrre of letrres, or of pe men moon?,

And hereto nedep him non opur lettre, but oneli pe letrres of his orderes and true practisyngne in pis werke.

Wel l wot pe chiche profy3ted byfor pe frerys comen in, and syhen han be sowen manye false loorus, bolpe in pe religioun and presyngyn of scribes, as we seen of pe sacred hoost, of beggyng of Crist, of letrres of pe brepurhede, and opur worldly lyuyng.

And he bad hym taken hise letrres, by whiche he was bownden, and write fowre skore.

But man may spendon al pat he haf abowten opur fysysyens and geten hym absolucion, 3e, after pe day of doom, and manye indulgenses wip letrres of fratermyte, pei heeton hym to come to heuene as sone as he is deede;

Feyned letrres of fratermyte wolten pei 3yue to symple men; but to lordis and to men pat pei seyn pei loue more wole pei not profre siche letrres, lest pe falschede be persyeyed. For syche letrres or chartres profy3te not to men, but opur to maken hem haue ri3t or elles to defende her ri3t; siche letrres maken no ri3t, 3e by mannys lawe, and his ri3t is not enpechid byfor pe day of doom. And 3if men schewen panne pele trres opur to God or his lawe, pei profi3te noeing to hem, ne defenden hem a3en God. And so pele trres ben superflew, as ben pe ordres pat maken hem.

And so, 3if we hadden pe letrres brent, or eton wip muys, or destroyed, we schulden wante pe profi3t of peis letrris 3e, 3if we weron panne bettre wip God.

And I seide to pe Archebischop, Ser, as touching 3oure letter and pe letrres of opere bispohips, whiche pe seien we schulden haue to witness pe we weren able for to preche, we knowen wel, ser, pat neijer 3e ne ony opor bispoh of pis lond wol graunte to vs ony suche lettre of licence, but we schulden oblishen vs to 3ou and to oper bispohips bi vnleeful oopis, for to not passe pe bondis or termes which 3e, ser, and oper bispohips wolten lymyten to vs.

And herfore, pou3 we haue not 3oure lettre neijer letrris of opir bispohips writun wip enke ypon parchemyne, we dur not herfore leeue pe office of preechyng, to whiche preechinge alle prestis aftir her kunynge and her power ben bounden bi dyuere witnesses of Goddis lawe and of greyt doctours, wibouten any mencioun makynge of bispohips letrres.

For, lo, seint Ierom seip pe gospel pat is vertu of Goddis word is not in pe leues of a book but it is in pe roote of resoun, neiper pe gospel, he seip, is in pe wryntyng aloone of letrres but pe gospel is in pe marw3 of pe sentence of scripturis.

LETTRIS......95 Therfore \De eleccionibus\, c\* \Cum in cunctis\, it is write thus, "Sithen ripeness of age and sadness of vertuis, and kunnyng of letrris othew to be sought in alle holi ordis and servisis of holi chiche, moche stronglie it behovith that these things be sought in a bishop which is set to the cure of othere men, and owith to shewe in himsilf hou it behoveth othere men to lyve in the hous of God".

Prelatis and lordis, beholde ye these gryvous pereils, and make ye none evele curatis in the chirche, neithir suffre ye that siche be maad of othere men, and, ye clerksis that ben unable and vnkunninge to suche curis, preece not forth you silt bi preieris and lettris of lordis.

LUCIFER Jou spekist a3eyn pe court of Rome & so a3eyns Crist & his lawe, for if men schuld not trowe but pat pat is seide in hooly writt, men schuld not trowe pat pat he pope seip in hise bulbis, ne many lettris of true men.

Lordes senden lettris for soche vaunsementis, pei spoken by mouthe for doying of his synne, and mayntenen in hor servise clerkes ful of symonye;

For certis a prest may be sent of his worldly prelatis wip here lettris and selis, and 3it be an heretik, bi symonye, bi lesyngis put on God to meytene his ypoprisie, and robbynge of pe comyns, bi flateryng and beggynge and opere discycestis, and not sent of God but bi pe fend, whois werkis he prechip and dop, and perfore cursed of God and alle his trewe servauntis.

For ri3t as a myche bok is maad oflettris as ensamplid of Crist ne his apostils, and 3itte pei loved best mennis soulsis.

LUCIFER And pei disseyven po puple in byleve, and robben hom of temporal godis, and maken to recke lesse of hor owne gode lyvyngye, for trist of pese fals lettris.

And puse pei disseyven po puple in byleve, and robben hom of temporal godis, and maken to recke lesse of hor owne gode lyvyngye, for trist of pese fals lettris.

A liiti byfore in the same chapitre Austyn seith: We ben amonge hem of whiche the postle seith: and if ye understonden in other maner ony thing, also God schal schewe it to you, whiche kynde of lettris, that is of latere seyntis is to be red, not with rede of byleuye, but with fredom of deniyyngye; and in the secunde book, xii c, many men han writun manye thynge of the lettris of holy chirche that is not writ not by autorite of reule, but by sum studie of helpyng or lernynge.

And puse seip Poul aftir pat, 3if seruyse of deep wrytyng in lettris was foul to wrytyng in mennus soulis. And heere ye shewe pat his seip of lettris was to be read, not with rede of byleuye, but with fredom of deniyyngye; and in the secunde book, xii c, many men han writun manye thynge of the lettris of holy chirche that is not writ not by autorite of reule, but by sum studie of helpyng or lernynge.

For ri3t as a myche bok is maad of lettris as elementis, so pe lore of pe chyrche is maad of customys pat it kepup.

A comun heresy pat now reigne in pe chyrche is lettris of fraternite, generally among pese ordres. And herfore se we how pese lettris stonden wip Godis lawe. Heryng and kepyng of Godis word is bettur pe pewe of Crist; pese burpe is bettere pe pewe of Crist, and so heresy
and kepyng of Godus word is algatis bettrre þan þes letrris. But Cristus word in no place techeþ þat men schulden haue þes letrris: and perfore schulde men reste in þes wordis, and trauyle not abowte þes letrris.

<1 39, 40, 44, 45, 46><T EWS2-112><P 286>

and so his lawe ys ynow to here his word and to kepe it, for to come to blisse of heuene wipouton ony suche letrris. And þ þing may be conferred. For 3iþ a man haue a bowysynede of suche letrris, but 3iþ he kepe Godis word he schal be damnyd in helle. And 3iþ he kepe we Godus word wipouton hauynge of suche letrris, he schal be sauyd in heuene as owre byluece techuþ us. And so hauynge of syche letrris is opur inpertyntment to blisse, or ellis it is harmful, lettinge men to come to blisse. Also by syche letrris is not sybbrede geton of Crist;

<1 L 49, 51, 53, 54, 56><T EWS2-112><P 287>

Also 3iþ suche letrris dydon pis good vnto men, breynyng or destryng of hem schulde prye þes men from such good, opur in body or in soule. And so, 3iþ we hadden þes lettres brent, or eton wiþ muys, or destryed, we schulden wante þe profiþt of þes letrris 3e, 3iþ we weron þanne bettre wiþ God.

<1 L 60, 64><T EWS2-112><P 287>

sib partyng of merius of men hanguþ only in Godus wylle, and not in schewyng of suche letrris, neibyr to God ne to man, sip we oblishe not us by hem to þing þat is not in our power.

<1 L 73><T EWS2-112><P 287>

And þes letrris helpe not þerto, but raþer letton for blasfemye.

<1 L 76><T EWS2-112><P 288>

And 3ee trenou not to his letrris, hou shal 3ee lowe to my wordis?

<1 L 49><T EWS3-156><P 96>

And þe lewys hadden wondir and seyden Hou kan he þis letrris, sip he haþ lerud noone?'

<1 L 7><T EWS3-166><P 131>

And to the last reson we seym, that peinture 3iþ it be verry withoute mengyng of lesyngis, and not to curius to myche fedynge mennus wittis and not ocasion of nauemetre to the puple, thei ben but as nakyd lettris to a clerk to riden the treuth; 3eere, 3eere, 3eere, 3eere, 3eere, 3eere.

Frere, whi axe 3e not letrris of briþered of oper pore mennes preieris, good & cristien leuens, ne of preestis, ne of monkis, ne of bispis, as 3e desire þat oper riche men axen 3ou letters for a certeyne summer bi 3eer? Frere, if 3e presume þat 3e haue most holiness aboue al oper lyuers, & þat 3e most stonde in most perfiþt loue, whi

graunte 3e not to alle men 3oure letrris & preiers for charite, & nameli to pore cristen puple? Frere, may 3e make only man more perfiþte bi 3oure feyned letrris eþer 3oure soold preiers þan God haf bi bileeue of baptem & his owne grante?

<1 L 187, 193, 196><T JU><P 62>

Frere, whi ben 3e so foole hardi to graunte to eche man þat wolde waie 3ou perfore, bi letrris of fraternythe, part & meryt of alle 3oure massis & opere good dedis?

<1 L 336><T JU><P 68>

Men of ebrun tunge haueþ xxii letrris/ and bynmynynge fro þe firste of ebrun letrris/ & þeunye to eueri letter an hundrid 3eer/ þe oolde Testament was endid whanne þe noumbrre 3euen to þe letrris was fulfiillé. So fro þe bygymynge of ebrun letrris is to Crist/ i þe whiche þe oolde Testament was endid/ weren two andtwenty hundriddis of 3eeris.

<1 L 3, 4, 6, 8><T LAC><P 26>

So Cristen men hauen xxii letrris/ & bybymynge fro þe firste of Latyn letrris/ & þeunye to eche · c· þe newe Testament was endid whanne þe noumbrre of þes assigned letrris was fulfilled.

<1 L 14, 15><T LAC><P 26><L I><T LAC><P 27>

But aftir Joachim & Bebe/ fro þe bygymynge of Latyn letrris to þe comynge of Crist weren seueu hundrid 3eer/ so þat Crist came in þe hundrid of þ· letter/ Crist steye to heuene/ and aftir þat/ undir · k· / letter/ Crist delyuered his Chirche fro ny3ly drede/ þe whiche was þe firste drede þat Goddis Chirche was inne.

<1 L 5><T LAC><P 27>

Aftir þat/ undir · x· lettre/ was þe þridde tribulacioun in Goddis Chirche/ þe whiche · x· letter is last of Latyn lettres/ & þe þridde tribulacioun schal be schewid in þe hundrid 3eer of · x· lettre.

<1 L 13><T LAC><P 28>

Siphe þanne þat we ben in · x· lettre/ as it is schewid/ þis tribulacioun schal come in · x· lettre opere aftir/ but aftir · x· lettre/ þat is þe last of Latyn lettrsis/ schal be no tribulacioun in Goddis Chirche bote þe fourþe & þe laste/ þe whiche schal be bi þe deuel of midday/ þat is Antecrist/ þe whiche tribulacioun bi no Latyn letter may be certyfied/ as þes þre before.

<1 L 16><T LAC><P 29>

Fro þe bygymynge of Latyn letrris to Crist Ihu/ were seuen hundrid 3eer/ and fro Crist til now/ britten hundrid 3eer and sixe & fifti/ so þat þere ben to come of our abee but fourþ & fourty 3eer/ & bi pis of þe hundrid 3eer of · x· hep passed sixe & fifti 3eer.

<1 L 16><T LAC><P 30>
Summe maken lettris: for soliter ypocrisie/ to selle alle her suffragis:
<L 3><T LL><P 60>

grounden hem on Iesabel/ III Re xxvi* for sche sent lettris:
<L 3><T LL><P 112>

3if pei maken hem self in si3te of peple more holî pan opere men and bosten þereof in owtward signes or wordes, as mornyngye abite, lettris of fraternite, þat crien here holynesse and synguler deuocions bifor men, and bihynde ceesen of;
<L 18><T MT01><P 04>

3if pei ordeyneyn ydiotis to ben lymytours þat best kunnyng begge, and holde goode men and kunnyng in holy writt fro prechynge, and discyeuen men bi pardons, lettris of fraternite and priuau preieris for to geten worldely myk more þan soule helpe, þanne be þei fals ycprisis and worschipen false maummetis.
<L 34><T MT01><P 05>

3if pei maken wyues and øper wymmen hure sustris bi lettris of fraternite or øpere iapes, and geten children upon hem to make hem freris or nunnes to holde vp here yeun sectis bi lordechipe, þei coueiten euyle here neie3bores wyues and wenchis;
<L 24><T MT01><P 12>

Lord, whi schulde curatis pronounsen here brepere a cursed for nakid lettris of syche coueitus prelatis, enemies of crist and his seruauntes, when þei knowe no cause bifor god wherefor þei be cursed of hym but hau euydence bi spekynge and open lif of here neie3boris þat þei ben in good lif and in charite.
<L 32><T MT02><P 35>

For whanne þei ben vnable bi ignoraunce and wickid lif to teche cristene peple goddis lawe, þei wollen not suffre trewe men teche frely cristis gospel wipouten here leue and lettris, þou3 trewe men ben neuere so mochil charged and stired of god to preche his gospel. but þei don þis for þei wolde haune money for here lettris and swerynge þat men not preche a3enst here synnes, þou3 þei ben neuere so opyn cursed traitours of god and his peple;
<L 23, 26><T MT04><P 105>

for whanne þer is a vicious curat of lecherie or of vknunynge he wolde haue lettris of kyng and lordis to dwelle in here courts in worldly offices and be absent fro his cure;
<L 20><T MT07><P 155>

for þei doren not telle þe soþe kou nedis þei mosten forsake alle falsnesse in craftis, in opis, and alle synne vp here kunynge and power, and for no good in erpe wityngly and wilfully do a3enst goddis hestis, neiþer for luce ne drede ne bodily deþ, and ellis it is not verrey contricion, and ellis god wolde not asoile hem for no confession of moueþ, ne for assoilynge of prestis, ne bullis of pardon, ne lettris of fraternyte, ne massis, ne preieris of ony creatur in erpe or in þe blis of heuene;
<L 2><T MT07><P 160>

and what lettris and preieris þei maken for to ben ordrid prestis whanne þei ben vnable bope of lif and kunnyngye men may knownen openly, and þis is styngynge heresie of symonye; and 3it þei 3eu3uen a gret raunson to bischopis officers for lettris and yeun custumes or þei may be ordrid and do execucion of here office;
<L 12, 16><T MT08><P 166>

and siþ crist had trowe to his werkis and 3af neber bullis ne lettris selid, men shulden more trowe hooly werkis þan popis bullis or bishops lettris.
<L 26, 27><T MT28><P 479>

And in euidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synnys, as of her wordli lordschip þat þei occupie so euyn a3enst God and his aue, of her vngounded custumable begging, ne of þe sclaundre þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of þe disceite þat þei don bi her lettris of fraternite and vngounded absuclucions, or of symonye, most abominable lecherie, heresie a3enst þe sacrif oost and many seche opur poynits of iuel maneres and mysbelue.
<L 2137><T OBL><P 211>

And according to þis seint Austen wriþþ þus /De ciuitate Dei i: 20 ca: 30/: No man demeþ or douþþ þe last dome to be comyng, þe wiche is before seide bi Iesu Crist in holi scripturis, saue seche oon þat bi an vnlefful boldnes or blindnesse beleueþ not to þe same lettris, þe wiche han now schewid her truþe to alle þe world'.
<L 3274><T OBL><P 240>

And we seien þe bodi of Crist and þe blode to be neiþur þe tung of Poule, neiþur parchemy, neiþur þe betokenyng soumnes made wiþ þe tung of Poule, neiþur signes of lettris wretan in þe skynnes.
<L 3669><T OBL><P 250>

and seien þat whosoeuer hþp her lettre and her seel, and so is a broþer of her ordre, is partener of alle her heedful dedis, and þei specifien many
of þese dedis boostinge of hem in her letris.
<L 250><T OP-ES><P 12>

For if þei feelde mekeli of hemsilf, þei wolde be as redy, and her letris of fraternyte weren ou3t worp, to purchase suche letris of oþir men, supposede mekeli oþer mennes priyers to be better þan hers, as þei ben now redi to proffre for worldli good suche letris to oþir men, to be parteners of her priyers and meritis or meedful dedis.
<L 493, 494, 496><T OP-ES><P 20>

And, but if þei hadde ou3t to 3yue for suche letris, þei wolde labore for to haue sum þing to 3yue for suche letris, as hem semþ þat þe comoun peple shulde do now for to haue wherwip to purchase her letris.
<L 497, 498, 500><T OP-ES><P 21>

For, in as moche as þei ensuren þe peple bi word, lettre and seel hem for word, lettre and seel hem for þe good þei þat 3yuen of alle þe suffragiis þat þei specifien in her letris, þei presumen and proudli demean wiþbouten ony condicion þat þei and her priyers wiþ oþir suffragiis ben worþi or acceptable in þe si3t of God.
<L 524><T OP-ES><P 21>

þis concordaunce suæt not oonly þe ordre of þe a, b, c in þe fiørste letris of wordis but also in þe seconde, in þe priddle, in þe fourþe, & so forþ. 
<L 9><T P15CC><P 271>

ffor in þe fiørste foure letris of þese two wordis, whiche ben c, o, n, & f, in no þing þei discorden.
<L 16><T P15CC><P 271>

Whanne the king of Sirie sente letris to the king of Israel, that he schulde cure Naaman of his lepere, and the king of Israel torente his cloþis, for he was rude of letris, ordeyned an ofþer pope to fille þe office of þe chirch, and whan þis displesede mone men, þe iij was brouþt yn, which schulde perfore of twayne.
<L 246><T TaI><P 183>

But I sent þe neuere to preche, for þi venymous doctrine is so knoen þor3out al Yngelonde þat no bishop wol admitte or graunte þe for to preche bi witnesse of her letris. 
<L 746><T Thp><P 46>

And herfore, þou3 we haue not 3oure lettre neiper letris of oþir bishopis writun wiþ enke upon parchymenye, we dur not herfore leue þe office of preychyng, to whiche preychinge alle prestis affir her kunnyngge and her powere ben bounden bi dyuerse witnessings of Goddis lawe and of greet doctours, wiþbouten ony menciou makyngge of bishopis letris.
<L 762><T Thp><P 47>
As it is spedeful to a cristene but not seint Grumbold, monk, wyse in lettrure, and lettrus may do good for to couere mustardpottus. This king alrede, 3euer of almesse, heerer of John,

By suche resonys henkon monye men þat þes letrus may do good for to couere mustardpottus but þus for to wynne men blisse; sip sych men þat graunte þes letrus wyte not wher þei ben feendid lymes, or þat her preyer schal owt auayle to himself or to opre.

LETTURER.......I
if a preest of lytle letturet had wille to teche Goddis lawe truly, & nedid for wantyng of scharpnesse of witt to bisi him euerich werkday aboute þe telling of Goddis lawe þe of þe gospel on þe haliday, for siche goostly trauel pat sounep to þe comon profit, sicy a prest my3t leufully of sich a man þat my3t bere it take his sustynaunce in mesure.

LETTYR.......1
And sone aftur þei went to scoole and began to savor of our lernying, and than þei preachyd because men schuld haue þem in more fauor, and þis lykyd us well because they folowid our cowncell, We, seyng pat by suche good seruys oure lordschipe schuld increase, wrot to your predecessors a lettrv of cowncell þat thi schuld contynew furth in our seruys, and kepe no pouerte nor lowlynes of hart, but alonly in coestinence and faynyng words and colour.

LETTYR. .....6
The ix' Article- As it is spedeful to a cristene man verili contryst to knowleche his synnis to a feifthfull preest of good lyuynge and kunnynge to bynde and assoile, so it is perilous to an unkunnynge man, either synple þeirid man, to knowleche his synnis and priuy worchingis of God in his soule to a preest vnfeithful of lyuynge, vnkunnynge of Goddis lawe, and a couetuous preest, and proud and contrarye to Jesu Crist.

LETTYR. .....5
Napeles because þat am a litil lettrid & vnderstonde somdele holi writt, I drede me þat I mi3t trist to mich to myne own witt in þis mateire, & so offend & gilty to God. In þis blyndenesse ben preestis and letrid men þat lyuen in dedli synne and 3et

1 2 variants; 7 occurrences.
Though images may be variants; 5 occurrences.

LEWIDESTE......2
For pou3 men breken pe hieste commandements of God, pe lewidenste parishe prest shal assiole anoon, but of pe founed vowis maad of oure owene heeed, manye time a3enus Goddis wille, noman schal assiole but grete worldly bishopis, or pe most worldly prest of Rome, pe emperouers maister and Goddis felawe, or God of pe erbe.

LEWIDESTE......1
Pis is pe lewiderste fendis skile pat euere cam out of his leesingis;

LEWIDERST......1
But certis pe lewiderst man in pis world my3te shame of siche a resoun.

LEWIDERSTE......1

leued10
LEEWDI........5
2· Corollary: Though ymagies moun be worshipid in a manere, as for signis of seyntis, or as bokis of leewid men, or as a wyf kepith cherli the ryng of her weddinge for loute of her husbone;

And yit the feith of holi chirche mai reste in symple leewid men and meke prestis and deuout that louen and travailen feruentli to magnifie holi scripture and the truthe and the fredom of the gospel of Jhesu Crist.

Furthermore the bishop of Rome makith nunnis personis, that moun not preche generali, neihtir mynistre sacramentis to the sik parishis, as Poul witnessith in the j· pistil to Cor: the xiiiij· c10·, and in the j· pistil to Tymothe, ij· c· It were moche lasse agens scripture and reessoun, that leewid men hadden parish chirchis appropried to hem, for thei myghten preche and mynistre sacramentis and become prestis, which thynge nunnes moun not do bi Goddis lawe ne mannis.

The xxix: Article: Freris departed in foure ordris that ben clepid in Ingelond religiouse mendycants or beggeris, oven to lyve sympliere and streiilere thene religiouse, and furthere fro the world in wilful and excellent povert, so that thei be a mirour of leewid men in povert, so that thei be a mirour of leewid men in
LEUDE.........2
also, pat bileue in raunes gredynge, pies chiterynge, oules whulynge, and manye suche opere fantasies vngroundid whiche pe leudpe plepe han amongis hem, and eke many lewde clerks, for blyndenesse of vnkunnynge, consentep to his blyndenesse of old misbileue.

Hir 1yf shuld be as a mirrour Bothe to lered and to leude also,

LEWD.........9
Bot ri3t als Iak Roker or a lewd presteshire, ri3t so dostow.

but antecrist & hise seyne nowe pat men owen not to commyn wip trewe prechours/ ne for to speke wip hem/ & it is vnleful to lewd men to speke of Goddis lawe;

Pryncis, prelates, prestis, lerid and lewd, and 3et religious amonere ober prestis, gon to pis scole for to lerne of pis curside lore.

For they chrgen more mennes tradition thyn commaundements And lorde/ we lewd men han a belefe that thy goodnes is endles/ & yef we kepen thy hestes / than ben we thy trewe seruntes / & though we pryen the but a lytell & shortlych thou wyt thynken on vs / & graunth vs tht vs nedeth / for so thou beheighten vs somtyyme: & lord I trow / that pray man neuer so shortch thou wylt thynken on vs / & graunt eth a gode ende'.

And therfore he charghe lewd men in payne of cursyng / to gringe to his prestes tithinges and offerynge to fynde his prestes / and he clepeth that goodes parte / nd dewe to prestes tht seruen him in churche.

And servē god, and I wist how; But we lewd men ben fully blynd.

He schal forsope preche his one lawe, and he schal ordene prechours vnder hym pat schal preche errors and herisies, despisynge holy writte and pei schul preche fabeles, dremes, poeses, & pei schul sey pat it is no3t leeful to a lewd man for to entremete of holy scripture, notwipstandingy pat eueri man is holden vnder peyne of aylastyng dampnacion for to life rewilly after it.

And then schuld men knowe the lyvys of your prelatis and your clerkis, and of all your religious, and specially of yow, for yf men do aftur pes Lollers pei schuld gyve yow no allmes aftur your great ned, for then, seyng yow lusty and strong to labour and gett your luuyng, pei will mak yow werk wip your hands, as pes lewd Lollers Petur and Poule and ojer disciples of Crist dyd.

LEWDE.........49
But pis cause is to lewde, syhen Crist died in Jerusalem pat was more pan Peter, & as wicked men han ben bischoppis of Rome as was in Jerusalem syhen Crist died.

sijen Crist was almi3thi & berto al witty, & was pained of tuelue & on Scarioth, it seym ep freres pat passen Crist in pis blasfemen in God be lewde presumpcioun.

For it es pe maner of all sich lewde iauels, when pai ne conne no forber, pan pai conclude all hair mater wip God leue it wele be' & God 3eue grace to make a gode ende'.

Saynte Mari', said pe Knīt, it es litel wonder pat 3e ouerlede pe comone lewde pepil wip sich fals exposiciones of holi writte Parde, pou wost wele pat when pat Crist schuld be take, Peter drowe his swerde for to fi3t, & smote of Malkus here.

Whi mai not freres loue per reule, as lewde men louen per wives & ojer craft?

Ande sithen comynly alle grete prelats been ful of symony and covetes, wrong westynge of pore mennes lyveld, ande cursid manquellers for defaute of trewe prechynge, sehynge pei worldly glory more pei salvacion of Cristen soulis, pat is ful perilouse to constrayne lewde men to sewe pei counseile, and leewe cunnyng prestis and clene of lyf, doyng pei office aftur bo heste of Crist als ter as mannes dome stretchis;

be ojer men neuer so hoolely & kepem Goddis lawe/ lewde ydiotis pei ben clepyn/ & lityl pei
And god of his endles mercy yeue vs grace & connyng trulych to tellyn which is Christes lawe in helpynge of mennes soules / for we beth lewde men and synfull men and vnconnyng / and if he wol be our helpe and our soucre / we shullen well perfore our purpose.

And we lewde men beleuen / that there nys no man of so great power / & yef any man maketh him self of so gret power / he heighteth him selfe above god.

And lorde I trowe / thou ne grauntest nat o man more connyng than an other all for him self / and I wote well that lewde men that ben labourers ne traueyle nat alonlych for hem self.

than a lewde man maye serue god as well as man of relygion.

A lorde / he that clepeth him selfe thy vyker vpon erth hath yordened n ordre of prestes to do thy seruyce in church to for thy lewde / people in syngyng matens / euensong / & masse.

But lorde / in the olde law the tithinges of the lewde peple ne were nat due to prestes but to that other childer of leyuy that serueden the in the temple / & the prestes hadden her part of sacrificyes / & the first bygoten bestes / & other thinges as the law telleth.

for yef a lewde man wolde tech thy people truth of thy wordes/ as he is yholde by thy commaundement of charytel he shalbe forboden & yput in prison/ yef he do it.

But Christ made and ende of this lawel that oe brother shuld nat desire wrake of an other/ but nat that he wolde that syn shulde ben vupunysshed/ for therto hath he yordened n ordre to do his workes in church to for thy lewde / people in euensong / whylke as s.

And lorde what maye be to cursen a lewde man yef he smyte a preestl and nat cursen a prest that therof he smyte a lewde man and Ieseth his charyte.

But lorde / in the olde law the tithinges of the tempel shullen well parfore our purpose.

Lorde/ what dome is it to cursen a lewde man yef he smyte a preestl and nat cursen a prest that smyteth a lewde man and leseth his charyte.

Lorde/ what dome is it to cursen the lewde people for techynges/ and nat curse the parsonew that robbeth the peple of tithynges/ & ne techeth hem nat god lawe/ but fedeth hem with payntyng of stenen walles/ and songs of laten that the people knownen nat.
Lorde/ what dome is it to slene an vnkoonyng lewde man for his synne/ & suffren a preest other a clerke that doth the same synne scapen alyue? Lord/ the syn of the preest or of the clerke is gretter trespasse/ than it is of a lewde vnkoonyng man/ & gretter ensemple of wyckednesse to the commune people.

But lorde/ our prestes nowe have great lordship/ and putten her brethren in gretter thraldome than lewde men that ben lordes.

He appreueth hem/ & maketh hem masters to many/ that techen thy peple her owne techenge/ & leuen thy techenge that is medeful/ & hyden it by quaynte gloses from thy lewde people/ & feden thy people with sweuenesse that they meten/ & tales that doth lytel profyte but moch harme to the people.

But lorde/ we lewde men knowen no god but the/ & we with thyne helpe and thy grace!

For ayens goddes ordynaunce he robbeth poore men of a porcyon of her sustyuaunce and selleth it by quaynte gloses from thy lewde people. And therefore we lewde men knowen no god but the Jesu Christ/ beleuen in the that art our god and our kyng/ and our Christ/ and thy lawes.

And therefore we lewde men that knowen no god but the Jesu Christ/ beleuen in the that art our god and our kyng/ and our Christ/ and thy lawes.

For ayens goddes ordynaunce he robbeth poore men of a porcyon of her sustyuaunce and selleth it by quaynte gloses from thy lewde people. And therefore we lewde men knowen no god but the Jesu Christ/ beleuen in the that art our god and our kyng/ and our Christ/ and thy lawes.

Therefore we lewde men preyen the that thou wolte sende vs shepherdes of thyne owne that wolen feden thy flocke in thy lesewe & gon before hem self & so written thy lawe in our hertes/ that from the lest to the mest all they mayen knowen the. 

Cyuyle lordeschip is lordeschein ordeyned of man for occasion of synne, no3t conuainable of euenhede to many lordes togedere, but ri3tunese ykepe abidicable or forfitable: and so many lewde men lefefully haue lordeschefe, but not purely clerkes, seiant Criste, Lu 22: , "Kynges of folkes hape lordeschip of pam, & hei þat hopower of pam ar calde benefici.

Seculer possession is forbede or intirdicte to clerkez, werfore prestez, dekenez and curatis owe no3t for to haue in possesion seculer lordesheppez of lewde men for þair sustenynge or for pore mennez, in vnderstanynge be seculer lordeschefe temperale pings, after reson be wiche pam owe to be of þe lawe of God necessaryy stypide or sowde to lewde men to do & perfourme þe seculer office of pam þat hop lordeshepze.

Hec ibi: ) Bot note þou for þe vnderstanynge of þis decretele þat some bene sent of God only, as Moisez, som of God and man, as Isoue and prestez dewly amitted of prelati or curatis, and þed, some bene sent of men only, as false pardoners and breþer or frieres, wiche bene bro3t in wipout gronde of þe gospell, and þe 4 , som vsurpeþ to þam þis office wipout sendyng of God or man, as lewde men and false propheteis.

þe lewde men forsoþ depenteþ þus þe Trinite as if God was one old husbondeman haungyn in his kneez God his Son crucified, & God þe Holy Goste a dowfe desendynge to bope, & so of many likenes of wich no3t only lewde men bot soueraynez of holy chirche eren þe feip, trowyng þe Fader or þe Holy Goste or angelles to be bodily.

/Sequitur/: "perfor licence of ordinyng ymagez wipout autorite of scripture is ful bisiIy to be expouned to lewde men, no3t only in seying þat þaþ maye be wele made, but it behoueþ bisiIy for to expovne in particular periple & þe profeteis.

And þou3 lewde men ben good lyueris and wise men, 3it ben þei not prestes of office, ne þei be not bounden to preche of office, al be it þat þei be prestes spirituali, as seip Crisostom and Lyncolne, and so þei may teche þei peper, þer children and þer seuantsis to be of good maners.

For it es þe maner of all sich lewde iauels, when þai ne conne no forber, þan þai concluden all þair mater wip God leue it wel ne þe', and God þeue grace to make a gode ende'; And þe lordeschip of lewde men for þair suspenstion or for þe pore mennez, in vnderstanynge be seculer lordeschezp temperale pings, after reson be wiche pam owe to be of þe lawe of God necessary spude or sowde to lewde men to do & perfourme þe seculer office of pam þat hâp lordeshepze.

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tyme of doctouris and now bi ypocrisie.

But þe keruyng, þe 3etyng, neiþer þe peyntyng of ymagerie wip mannu hond, al be it þat þís doyng be acket of men of hí3este astaat and dignite, and ordeyned of hem to be a kalender to lewed men þat neiþer kunnen, ne wolen be leerned to knowe God bi his word, ne bi his creaturis, neiþer bi his wondifull and divuerse worchyngis, 3iþ þís ymagerie owip not to be worchipid in þíþ foorme ne in liknesse of mannes craffe, al be it þat euery mater þat peyntours peynten wip sip it is Godydis creature, owip to be worchipid in þíþ kynde, and to eende þat God made it, and ordeyned it to serue man".

Lewed Dawe, whi laist þou forþe so many blunt resones, For Salomon spekíþ not of silence propirde to an house, Bot of silence in iche place, in tyme & in reson.

Dawe, þou laborist fast to lede hi self to helle, & byldnest many lewed foles wip þi stynkyng brepe;

L 218><T UR><P 107>

Dawe, I saide first to þee oon of þi groundes was cursyng, Whare autorisist þou þís lewed saw, answere none;

L 243><T UR><P 109>

LEWED...........20

Makyng of gostil chiches falleþ to Crist, & making of bodíli chiches to lewed rewde men, so þat if chois of þese too were putte in a man, he schulde a þousandfolde more chese gostilí chiches, for bodíli chiches profirth not but in as myche as it serueþ & profirþ to gostilí chichre.

L 796><T 4LD><P 271>

for, as þis Seynt bot Jon seïþ, treuþe in lif, þat a man drede God, makíþ a man a lewed man;

L 35><T A22><P 279>

Ande al þo court of heven has abhomynacion of oure lewed halowynge;

L 28><T A29><P 481>

or ellis wille þai charge hem wip so myche chauntyng ande so mony caymeronys, þat prestis mowe not fulfille þo charge and office of Crist, þat is beste, moste esye, ande moste siker for prestis and alle lewed peple?

L 27><T A29><P 482>

Men proposen not þo lewed pepul schulde be chargid wip moo haliadays, ne wip alle peþe, but for to schewe þat muche of þís halowynge gose aftur luste and accepting of persons, and nouper aftur resoun ne charite.

L 29><T A29><P 490>

clerks schulden seie here officis aftir clerks, but lewed freris schulde seie þe pater noster.

L 21><T MT03><P 46>

Þat þei haunten strif and plee and gendren enuye and hait among lewed men for types, whanne þei don not here office a3enward;

L 2><T MT07><P 146>

þerforþe þei fallen to nyse pleies, at tables, chees and hasard, and beten þe streti, and sitten at þe_taureme til þei han lost here witt, and þan chiden and struyen and f33ten sumtyne, and sumtyne neiþer han eiþe ne tounge ne head ne foot to helpe hem self for dronkenesse, and þis ensaumple þe lewed peple wenep;

L 9><T MT07><P 152>

and lewed men þat weren bettur my3ten þus assoyle bettur þenne wickid prestis.

L 3><T MT23><P 333>

And also Jesu hymselfe, to the Jewes he saide, He that leeweth nought on me, he leeseth the blisse: Therfor lerne the byleue leuest me were, Gif any wordly wight wil me couthe, Other lewed or lered, that lyuethe thereafter And fulliche folweth the feith and feyneth non other That no worldeliche were wilneþ no tyme, But lueth in louyng of God, and his lawe holdeþ, And for no getting of good, neuer his God greueþ, But folweth hym the full way, as he the folke taughte, But to manye maner of men, this matter is asked, Both to lered and to lewed, that seyn that they liueden Hollic on the grete God, and holden al his hestes, But by a fraynyng for than, faileþ ther manye For first I frayned the freres, and they me fulle tolden, That al the fruyt of the faythe, was in her foure orders.

L 18, 25><T PPC><P 02>

And also Christ him self seide to swyich ypcrrites, He loueth in marketes ben met, wit gretynges of pouere And lowynge of lewed men, in lentenes tyme For thei han of Bichopes ypocrites, He loueth in marketes ben met, wit gretynges of pouere And lowynge of lewed men, in lentenes tyme For thei han of Bichopes vouþought with her proper siluere And purchased of penaunce the puple to asoyle: But money may maken mesure of the peyne.

L 29><T PPC><P 02>

And for amending of thise men, is most that I write God wolde hy wolden ben war, and werchen the beters, But for I am a lewed man, paraunter I myghte Passen par aduenture, and in some point erren I wil nought this matere maistrely avowen.

L 14><T PPC><P 28>

With money filleth many a male, And chaffren churches when they fall, And telleth the people a
That lewed people see it mow, Thou, Mary, worchest wonder things;

Hir dedes shuld be as bright as sterre, Hir living, lewed mannes light;

Also þat þe pope of Roome is fadir antecrist, and fals in all hys werkynge, and hath no poar of God more þan any oper lewed man, but if he be more holy in lyvyng;

And þe Archebishop seide to me, Lewed losel!

Topias, pou writist me to be a lewed man, Bot lewed men prechen not, as þou canst saye bot if þe list lye;

For whanne þei bryngen up newe slei3tis of covetise and jobbyngye of lewed mennyis goodis, þei seyen þat alle þis is for honour and devocion of God and holy Chyrche;

LEWED........8

And syppe þe treuve of God stondeþ nou3t in one langage more þan in anoper, bot whomever lyueþ best, techeþ best, pleseþ most God, of what langage evere he be, þerfore þis prayere, declared en Englyssche, may edifiye þe lewedede peple, as it dop clerkes in Latyn.

But þis evidence is to lewedede:

For anticristus lawis ben rewlis to þe styward of þe chyrche, to make officeris þeyrne and to deme lewedede men, anticrist chalangeþ here to be fully Gods felow;

And herfore o greet buschof of Englonde, as men seym, is yuel payed þat Godis lawe is wryton in Englisch to lewedede men;

And þe pryde cawtel of þe fend, in whiche he trauaylip most, is to uarye þe bylue þat God hymself haþ ordeyned, as we may see oponly of þe sacred hoost, þat is, þe whyte þing and rownd þat þe preest haþ sacred, and is parcyued monye weyes wiþ bodily wyttis, þat Cristen men seyn is Gods body in forme of breed, as trewe clerksis and lewedede men han byleued siþ God wente to heuene.

Here I touch this two, thynnen hem I thence, Who wilneth be wiser of lawe, then lewedede freres And in multitude of men, ben manistes ycallled.

Lat the losels alone, and leue thou the trowthe For these maystees of dyuynite manye als I trowe folwen nought fully the feith, as fele of the lewedede.

LEWID..........108

The x: Article: Though ymagis maad truli that representen verilli the pouert and the passioun of Jhesu Crist and other seyntis ben leful, and the bokis of lewedened men, bi Gregori and other doctouris, netheles false ymagis that representen worldi glorie and pride of the world as if Crist and other seyntis hadden lyuid thus and deseruid blisse bi glorie and pomp of the world, ben fals bokis and worthi to be amendid or to be brest, as bokis of opin errore or of opin eresie agens cristene feith.

This sentence is opin bi this, that as thei passen the comouns othir lewid men in ordre and gostli office, so thei owen to passe the comouns in holi conversacioun and opin vertuouse werkis to the techinge and to ensaumple of hem.

Also a lewid man and a womman mai cristene in nede, as Austin and othere popis witnessen there in c* /Constat/, with two suinge.

And perfore þe pupplican þat wolde not heue vp his i3en bep as þe lewid peple þat holden hem not worp to þe office of presthode, and perfore trauaylip wip here hondis knowlechinge here synnes & biddinge mercy, passen iustyfied fro þes beggeris þat ben as wolues 30llynge a3ens þe pouert and the passioun of Gods heuene and lyuynge in raveyne of symple bestis. 

Hit were better þat lewid men diden to lordeþ þis offis, and al þo lordschip of prestis were purgid fro hom;

And in þis same consence ben lerid and lewid, þat reproven not þis synne, bot helpen berto, bishops and prechouris, confessoures and counselylours, þat schulden crye aeyeyne þis, and deffende Gods cause.

And that his dedes ben so rightful, that no man schal blame hem whan resoun, but jet opyn dedis be a trewe book to alle sogettis and lewde men, to serve God and do his hestis therbi.

For he avaunsieth many lewid men, sumtyme techerers and disciplis of his owene lawe, not of je gospel, sumtyme penne clerks, that kunnen not good in regard of curatis, and taketh of men moche gold for leed and pe friste fruytis, and forbarren clerks of Goddis lawe, kunnyngge and wellyvynge men, lest they aspiere his heresie and ypocrisie, and warne Cristene men therof.

And so fast the cleven heronone, that unneapes is ony lewid wrecche putt abak, 3if he wol lese moche dritt;

But whi that pore prestis and lewde men, in tyme of neede, may lawelly baptise children, and not conferme hem, is gotten wonder among men of resoun;

And seke wisely in alle here de dis, and schalt fynde that pei lawes be ri3tful,

For in his techen lewid man and comyns of pe lond, bope in words and lawis and opyn dede, to be fals and rebel a3enis pe kyng and opere lordis.

Ffor lewid men wot wel, that hit sues not, theo Lord asketh of his owene pinge that hym nedes, then he mooste begge that ping of his servaunt.

Bot if these freirs with hor preyers decevene theo Chyrique, and maken that puple to trouwe that one masse of hor is better to God then oher of comyne prestis, and herof serven hor synges, and hor feyned varyaunce, to schewe hor ypocrisye to theo lewid folke;

Sipen mony of these newe lawis of worldly prestis bene contrary to Gods wille, and lewid men witten not whiche that bene, ande also that done away his fredame of Cristis gospel, ande oppressen Cristen men wrongefullly, hit nedis that Cristen men entermete hem not of hem, for dred of gystly veneme, til that bene fully declarid, but holde hem to his gospel and Goddis commandements, to werkis of mercy, and iche man do treu and charite iche one til oher.

Ande sithen these new lawus of confessioun done away his liberte of Cristis gospel and resoun, and been horde of synne, and mayntenynge of alle pride and cursidnes bope of clerks and ane lewid men, hit is nede that men do verrey penaunce for her synnes, and triste to Cristis presthode that never may faile, and seke trewe prestis ane witty of Gods will, and do aftur hem in als muche as they teche Goddis dome, and no ferper for no creature.

Here Cristen men seyne, theo ymagis my3tten be sufferid for lewid men, in defaute of prechyng that prestis schulden done, no pooles ymagis that representen pompe and glorie of the world, as if Criste hade bene crucified with gold clopis ande golden schone, and as his pore apostlis hade lyved in worldely glory, and oher seintes also, and herinne haden pleisid God, bene false ymagys and bokis of heresye worpi to be destroyed, nomly whene theo lewid pepul honouris hem for God and seynsis, and done more honour to hem then to God and Cristis body.

Certis, theo lewid men ande symple resten in theo crede, ande knowen nouper one ne oher wer-than these late men ben seintus, hit is none heresie, so that that kepe Goddis hestis.

What have alle these douctouris of holy Chyrche trespassid, at thei alle haven not one haliday amonge these lewid men, as wele as mony confessoursus of synghere bishoperiches?

Also, putting to ouer for these men, hit can not quis orioun, thei schal haue as mikil or more indulgencis for the pr nes as oft as thei sey it, and as gret charite and mekenes deseruing indulgences.

A 3e vniust prestis borow 3or bidding the prest of God stintip the office of blessing, a bowt these lewid men and women;
And it semil bat lewid men hiring prestis, in bat entent, deming to by the goostly pingis so, or bat thei eke riches to hem, or by oper pingis befors seynd, are greuid in the same synne.

If ani clerk vse thei pingis be he degradid, and be lewid man bat vse thei pingis be cursed.

The firste cause were ouer lewid:

Suche bat stonde in bat caas moun preche to her propur parishyns bat ben not perfite and perceyuing (as thei pore comyn peple) but, for to be a comoun prechoure, thei ben to lewid wip al pis.

The lewidest knaue of the kychyn here shal be here clerke, and take dignite of degree in dyuinite at the first lesson bat he lokip in his boke, when alle deyynous doctouris shullen drawer here abacke, bat now letten suche lewid men to lerne here Lordis lawe.

The secunde obiectioun is this: proude clerks seyn that lewid men schulden not entirmente of hooli wriht, for in the xii: c: of Exodi God comaundith vndir peyne of deth that heith beeste neither man, outtakyn Moyses and Aaron, stie into the hille where God apperid, and be this hille thei vndirstonde hooli writ, which no man schulde toche but onli clerks that ben lewid obieccion lettith as weI prestis as lewid regnep among mankynde in lewid or in lerned: for he wise man seleb Ecc:ri: (’Qui non timet non poterit iustificari’) #

for be more blynnyng of be lewid peple #

Pere ben virgines in bodi & in soule/ bat kepten her clennes front lust of fleische/ & to his blisse ben taken bope lered & lewid:

a3ens her God & holi seintis/ & telle the pe pleple bat is lewid:

or on lewid ianging/ & wittis oueresett:

of mannis lewid presisyng/ neipir lookip aftir fauour?

treeten hem vnworref/ & alle suche bope lerned & lewid:

Se now pane bope lewid & lerned:

as lewid mennes bookis #

if thei ben lewid or pore/ and it longip to hisse parentes to gouerne wel her children/ & ordeyn oonli not for hem:

enfectid in leccherie/ fro the lewid man to be clerk:

but late lewid freris seie four and twenti pater nostris for matynes, for laudis fyue, for prime, tierce, vndren and noon, for eche of hem seuen pater nostris, and for euensong twelue, and for compleyn seuen.

And I comaundde bi obedience to alle my breperen, bope clerks and lewid, bat thei putte not glossis vnto the reule, ne seyne wip thes

lewid men, and therefore 3if thei ben quike bookis, thei ben quike bookis to schrewidenesse more than to godenesse.

For he 3euep leue to preestis of parischis bope hi3e & lowe to leve prechinge and to do lewid memes office;

pat regnep among mankynde in lewid or in lerned: for he wise man seleb Esec: r: (’Qui non timet non poterit iustificari’) #

for be more blynnyng of be lewid peple #

or on lewid ianging/ & wittis oueresett:

of mannis lewid presisyng/ neipir lookip aftir fauour?

for be more blynnyng of be lewid peple #

Pere ben virgines in bodi & in soule/ bat kepten her clennes front lust of fleische/ & to his blisse ben taken bope lered & lewid:

a3ens her God & holi seintis/ & telle the pe peple bat is lewid:

or on lewid ianging/ & wittis oueresett:

of mannis lewid presisyng/ neipir lookip aftir fauour?

for be more blynnyng of be lewid peple #

Pere ben virgines in bodi & in soule/ bat kepten her clennes front lust of fleische/ & to his blisse ben taken bope lered & lewid:

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or on lewid ianging/ & wittis oueresett:

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for be more blynnyng of be lewid peple #

Pere ben virgines in bodi & in soule/ bat kepten her clennes front lust of fleische/ & to his blisse ben taken bope lered & lewid:

a3ens her God & holi seintis/ & telle the pe peple bat is lewid:

or on lewid ianging/ & wittis oueresett:

of mannis lewid presisyng/ neipir lookip aftir fauour?
wordis: so pei wilen be vndirstonden,' but as pe
lord 3afto me sympliche and pureliche to seie
and to write pe reule;
<L 20><T MT03><P 47>

office but pei and wolen not suffre hem goo
<L 1><T MTl5><P 242>
and pus schulde symonye, coueitise and
ydelnesse of worldly c1erkis be leid doun, and
holynesse and trewe techynge and kuowynge of
goddis lawe be brou3t in, bope in c1erkis and
lewid men. Also pus schulde stryuynge,
pledynge and cursynge for dymes and offryngis
and hate and discord among prestis and lewid
men be endid, and vnyte, peas and charite
meyntened and kept.
<L 25, 26><T MTl6><P 252>

for a lewid mannus preiere pat schal be sauyd is
wipouten mesure betre pan pat prelat pat schal
be dampnyd, and sip no prelat whot where he
schal be dampnyd, whi silIip he his cursed
preiere to pe lewid man so dere?
<L 9, 12><T MT04><P 77>
for 3if a lord or a laborer loue betere god pan pes
veyn religious and proude and lecherous
possessioneris, pe lewid manys preiere is betere
pan aIle here criynge and knackynge;
<L 35><T MT06><P 117>

and pes newe religious and principaly freis
prechen pes euydences and sowen hem among
lewid men in contres to stoppe pore prestis and
lewid men, pat pei ben not hardy to speke of pe
gospel and holy writt and goddis
comaundementis and ioies of heuene and of
synnes and peynes ofpurgatorie and of helle,
lest pei stiren men to rise out of synnys for drede
of peynes, and to Iyfe in vertuous lif for to haue
pe blisse ofheuene.
<L 20, 21><T MT17><P 255>

pat pei haunten tauemes out of mesure and stiren
lewid men to dronkenesse, ydelnesse and cursed
swerynge and chydynge and fi3ttynge;
<L 2><T MT07><P 152>
For god comaundip generaly to eche lewid man
pat he schal haue goddis hestis bifore hym and
teche hem to his children and also to hise meyne,
and pe wise man biddip euery cristene man pat
aIle his tellynge be in pe hestis of god
altherhi3est, and pat he haue euere more in
mynde pe comaundementis of god.
<L 7><T MT07><P 159>

ffor trewe men ben certeyn pat crist bad hem
n03t juge of him but 3if it were leeful to lewid
men to iuge of c1erkis;
-<L l><T MT21><P 292>
But comunly pes prelatis synnen a3ens lewid
men; panne lewid men by here feip schul de
vndimyme pes prelatis, And so it is al on to
outetake pes prelatis fro suche snybbinge ofpe
peple and make hem more pan crist;
<L 17><T MT21><P 292>

he3ere scole of anticrist to distroie cristene
mennys bileue and charite herde neuere creature
fro makyng ofpe world pan is pis blasphemye
heresie, pat lewid men schulden not entirmeten
hem ofpe gospe\.
<L 24><T MT07><P 159>

pus regneth chaffaryng of prestis and lewid men
byauarice.
<L 11><T MT22><P 303>

for who is in most charite is beste herde of god,
be he schepeherde or lewid man, or in pe chirche
or in pe feld;
<L 21><T MTl5><P 238>

And 3if freris departen heere duellyng fro opere
men, bope ferid and lewid, and wandren not as
crist or hise apostIis, more to edifie pe peple pen
for lust or worldliche wynnyng, penne god spak
here of hem.
<L 23><T MT22><P 309>

but pe synne of c1erkis is more pan pe synne of
opere lewid men, !lanne lordis owen more to
ponysche synne of c1erkis panne pe synne of
opermen.
<L 9><T MTl5><P 241>
and 3it lordis don gret wrong and giie, for pei
auaunsen Jewid men of kunnynge and Jyuynge to
benefices wip care of many souJis, and taken to
hem selfpeprofit ofpe grete benefices for many
3eris, and holden many benefyced men in here
chapel is for nouelrie of newe song, and maken
summe prestis stiwardis of here housholde, and
summe prestis c1erkis of here kechene, and
summe prestis here auditours, and summe prestis
tresoreris, and summe aumeneris, and summe
stiwardis of here courtis, and summe conseileris
and reuleris of here worldly plees, arraies and
worldly dedes, as pou3 no man coude worldly

what fewid skile shulde moue of pis pat prestis
shulden be seculer lordis, or haue worldly godis
in propre, sipen apostIis kepten hem fro pes two.
<L 13><T MT27><P 413>
men shulden seke ground of siche coUegies,
wheper god hap ordeyned hem to be, and pe floc
fed bi hem pat ben so fer and so lewid.
<L 17><T MT27><P 420>
for hou shulde a lewid man do but as his prelat
techip hym?
<L 21><T MT27><P 422>

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heere seyen trewe men in god more hardily þan þey weren wont þat þis is a lewid skile, 3if þe pope approue þis þing panne þis þing mut nedis be trewe, for herby þe contrarye is þe more licly.

Capitulum 15m ant heere þe þeris wip þe sajautours seyn þat it is heresy se to write þus goddis lawe in english, and make it knowun to lewid men.

specialy sipen alle cristemen, lerid and lewid, þat shulen be saundy, moten algatis sue crist and knowe his lore and his lif.

for þey synned in mannes seed, but þes synnen in seed of god, þat is goddis word, þat prestis shulden preche to turne þe lewid puple pope to god.

Capitulum 27m of þis may wise men see þat þes foure sectis newe brouȝt in, as emperour clerkis and lewid fooȝis, puttun it fro munkis and chanouns and freris, disturblen moyst foure sectis newe brouȝt in, as emperour clerkis and lewid prestis, or doren not speke in goddis cause, nurshen þem, as worldly lordis and fonnyd perof. This replicacioun is so lewid, that it nedith noon answer, no but stillnesse, eithir curteys scorn; þis replicacioun is so lewid, that it nedith noon answer, no but stillnesse, eithir curteys scorn.

Capitulum 27m: of þis may wise men see þat þes foure sectis newe brouȝt in, as emperour clerkis and lewid fooȝis, puttun it fro munkis and chanouns and freris, disturblen moyst foure sectis newe brouȝt in, as lewis, interpretide knouleching, signifen clerkis þat shulden knouleche to God bi repentauce of synnes and bi vois of Goddis heritynge, so oure lewid men, suynge þe cornerston Crist, moun be signified bi stoonis þat þen harde and abidinge in þe foundement.

And, as lewis, interpretide knouleching, signifen clerkis þat shulden knouleche to God bi repentauce of synnes and bi vois of Goddis heritynge, so oure lewid men, suynge þe cornerston Crist, moun be signified bi stoonis þat þen harde and abidinge in þe foundement.

For, þouȝ coueteous clerkis ben wode bi symonie, eresis and manie opere synnes, and dispisen and stoppen holî writ as myche as þei moun, 3it þe lewid puple criep aftur holî writ to kunne it and kepe it wip greet cost and peril of here lif.

This replicacioun is so lewid, that it nedith noon answer, no but stillnesse, eithir curteys scorn;

And þow þis forbodin ymagerie be a bok of error to þe lewid puple, 3et þe ymage usuel of Trinite is most abhominable.

For þese ypocrisis persen housis of lewid men and eten good mete þat þer meyne saulde ets; and suche lewid men ben widowois fro þe lawe of Crist, sip þi þe first cautel þei priuen men fro Goddis lawe, and þi þis lawe saulden þei be weddid to Crist her saucour.

As we mai se opunli of þe sacrid oost, þat is þe white þing and round þat þe prest haþ sacrid, and is perseuyed many weies wip bodili wittis, þat cristen men seyen is Goddis bodi in foorme of breed, as trewe clerkis and lewid men han bileued sib God wente to heuene.

But þyen Crist was makid man, it is suifrid for lewid men to haue a pore crusifix, by þe cause to haue mynde on þe harde passion and bittere deþ þat Crist suifrid wilfully for þe synne of man.

The iiiij. book clepid Numeri tellith the noumber of peple led out of Egipt, both of lewid men and of prestis and of dekenys;

for thouȝ coueteous clerkis ben woode by simonie, eresis, and manye othere synnes, and dispisen and stoppen holî writ, as myche as thei moun, 3it the lewid puple criep aftur holî writ, to kunne it, and kepe it, with greet cost and peril of here lif.

How shul þes prowde and coueytous clerkis, and oþer religious of anticerist scote, answer to oure dere lord Iesu at domes day, þat nowe leuen in
Pompe and gloterie and in vanite of his fals world, wastynghe þes pore menuus godis, and disseweyng he lewedi puple of her almes by fenynd pardouns to gyte siche riche clerkis, where no nede is, and by leesynge of myraclis þat siche ymagis don?

For summe lewedi fole wenen þat þe ymagis doun verreyly þe myraclis of hemsilf, and þat þis ymage of þe crucifix be Crist hymself, or þe seynt þat þe ymage is pere set for lickenesse.

And euer, as þe world requirethe, so kepe yow that ye be not borne down by þes lewedi Lollers, but bere them down by your my3t and let þem not arysse, for, if þei may per purpose, the will mak God lawe to be known and to increase to moche to þe comon pepil.

But so ben not myraclis pleyinge þat ben made more to deliten men bodily than to ben bokis to lewedi men.

Pope Bonefas þe ij ordeyned þat clerkis be departid fro lewedi men in singing of masse.

Pope constantynye þe ij was almost a lewedi man and ravischer of þe popehede and {Abata Ramit}, whos successoure Stephan ij, a syne gaderid to gedur, made voide alle dedis and degradid ordynauncis of his predecessour, as it schewid in cronyclys.

After hem pope John viij: was next pope and he dredyng formosus lest he schuld do wyth him as with his predecessour, degradid formosus and mad him a lewedi man and mad him for to forswery Rome and alle degres of þe chirch.

Afterward formosus diede and Stephen 6 pope was his successour, which sipen gaderid to gider and dampped and reprevid alle þe dedis of formosus and demedde formosus to be draw out of his sepultur and to be clopid with lewedi menis cloping and þe fingris kutte offe with which he sacrifide and to be cast into Tibre.

at þe last, commyng to pope John, was degradid in to lewedi degre and mor ouer he was constreined to swere þat he schuld neuer turne a3en to his bischoprich, neþer to þe cite of Rome.

But after whan he was come to þe popehede, so muche he pursued pope formosus þat note oonly he reuokid his dedis but also he mad þe bodi of formosus, latte dedede, to be takun out of þe erpe and broe3 in pleyn consistore, vnclopid him of popis clothis and clopid him in lewedi clothis and ij fyngeres of þe ry3t hond cut of and cast þe bodi in to Tibre.

But I seeie to þee, lewedi losel, eipir now anoon consente to myn ordynaunce and submytte þee to stonde to myn decere, or bi seint Tomas þou schalt be schauen and sue þi felow into Smepefelde!

Whi þanne, lewedi ydeot, wolte þou presume to preche sipe þou art not sent neiper licensid of þi souereynes to preche?

And þe Archebischop seide to me, Lewid losel, in þe olde lawe, biore þat Crist toke mankynde, was no liknesse of ony persone of þe Trinite neiper schewid to man ne knowen of dedli man, but now siþ Crist bicam man it is leful to haue ymagis to schewe his manhood.

But, ser, þis þing I wolde lerne of 3ou: siþ þe Fadir of heuene, þe, and euer persone of þe Trinite was wiþouten biginnynge God almy3ti Fadir of heuene, 3he, and euery persone of Trinite was wipallicensid to make an image of þe Trinite was wipouten biginnynge God almy3ti.

And þe Archebischop seide to me, Lewid losel, þou seest not fer inowþ in grete traueile of pilgrymes, and also manye men and wymmen dieode pan holi confessouris, whi was it not þanne as leeful and nessesaries as now to haue mad an image of þe Fadir of heuene, and to haue hadde oþer imagis of martrid profetis and of holi confessouris to haue hen kalenderis to lewedi men, moynuge hem to deuocioun, as þe seien þat imagis now done?

And þe Archebischop seide to me, Lewid losel, þou seest not fer inowþ in grete traueile of pilgrymes, and herfore þou blamest þis þing þat pat is presiabe.

But after whan he was come to þe popehede, so muche he pursued pope formosus þat note oonly he reuokid his dedis but also he mad þe bodi of formosus, latte dedede, to be takun out of þe erpe and broe3 in pleyn consistore, vnclopid him of popis clothis and clopid him in lewedi clothis and ij fyngeres of þe ry3t hond cut of and cast þe bodi in to Tibre.

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frendischipe, rennen in pis same curs;
<L 32><T A22><P 307>

summe bi lewilde vowes of hire fayne
<pilgrimagis;
<L 89><T CG02><P 15>

For manie of hem seyn pat it is no3t lefful
lewilde men to knowe pe blesside lawe of pe
gospel of oure Lord Jesus Crist, but onei prestus
and clerkus, but it sufficep too hem to kunne her
Pater Noster, and to bileue ne.
<L 323><T CG02><P 21>

also, pat bileuep in rauenes gredynge, pies
chteryng, oules whulynge, and manye suche
opere fantasies vngroundid whiche pe leude
peple han amongis hem, and eke many lewilde
clerkis, for blyndenesse of old misbileue.
<L 264><T CG1O><P 112>

Therfore not withstondynge thise lewilde
obieccions, as Crist strecchid forth hise annes
and hise hondes to be nailid on the cros, and hise
leggis and hise feet also, and bowide doun the
heed to schewe what lowe he hadde to
mankynde, so Alle cristene peple schulde
strechyn forth here annes and hondis and aUe
here menbris to enbrace to hem selfthe lawe of
God thourg veri bileue and trewe obedience
thero, and trewe mayntenaunce therof to here
lyues ende.
<L 1><T Deal><P 456>

And by pe same skile hem were betere to be
lewilde men in greet trauele pan pus
to sclaundere pe comune pup Ie, and make hem be
a3enus God in bileue and opere uertues, as pey
bigilen hem ofte for wynnyng.
<L 34><T EWS3-214><P 264>

And we Englishe men ben comen of hethen
men, therfore we ben vndirstonden bi thes
stonis, that schulden crie hooly writ, and as
Jewis, interpretid knowlechinge, singnefien
clerkis, that schulden knouleche to Godis
repentaunce of synnes, and bi vois of Goddis
heriyng, so oure lewilde men, suynge the comer
ston Crist, mowen be singnefied bi stonis, that
ben harde and abydinge in the foundement;
<L 1><T Pro><P 57>

Forwhy, if alle apostles chosen of Crist, 3he
wipoute mene persones, failiden in feip for drede
of deep in tyme of Cristis passioun and panne
feip of holy chirche duellide in pe blessid
virgyne as doctours heulden comunely, how
muche more may al pe chirche of Rome, as to pe
fle3sly cumpany of cardynals and of wordly
prestis wip proude and auerous religious ful of
envie and malice, faile in feip and charite, and
3t pe feip of holy chirche may rest in symple
lewilde men, and make prestis and deuoute, pat
louen and trauelen fervently to magnifie holy
scripture, and pe trupe and fredom of pe gospel
of Ihesu Crist.
<L 136><T SEW24><P 126>

LEWYDE........6
Sum tyme monys wren leywyde men, as
seynetes in Ierusaleem, and panne pei kepton
hemself fro synne, as seynt Bernard berup
witnessse.
<L 74><T EWS1-16><P 286>

and pus flockis of scheep maade of leywyde
men, and flockys of wolysen ben maade of
preestis.
<L 118><T EWS2-64><P 52>

In oper poyn tus of pis mater e ben an hundred
opynyones among clerkyds and leywyde men, and
alle ben of bataylus.
<L 30><T EWS2-75><P 112>

Also pe more part of pe chyrche bope lerude men
and leywyde, wolen assente to pis sentence;
<L 610><T EWS2-MC><P 350>

furst to 3yue benefices and make suget to hym
lerude and leywyde.
<L 874><T EWS2-MC><P 360>

pe doctours of pis lawe ben auaunsude to grete
benefices, al 3ifpei conne nowt on Godus lawe
more ben somme leywyde men.
<L 904><T EWS2-MC><P 361>

leuwednesse11
LEWDNES........1
Me meruelip of bi lewednes Dawe or of wilful
lesynges For Poule laborid with his hndes, 
oper postiIIes alse 3ee, oure gentil Iesu, as it is
opunly knowe.
<L 31><T UR><P 103>

LEWIDNES........1
And pis roten resoun of men pat foolis maken
wipouten witt, is not worpi to be teeld for pe
lewidnes berof;
<L 22><T A01><P 76>

LEWIDNESSE....2
and se pis lewidnesse of his resoun, pat pes
lawis han no strengpe for hei ben of pe oolde lawe, pat
myche is went awey.
<L 1><T MT21><P 285>

LEWIDNESSE.....2
but lewidnesse of pe puple maki3p hem nusrhe
per mooste enemies.
<L 17><T MT27><P 446>

librate12

11 3 variants; 4 occurrences.
And as at to bygynnynge þei feynten hom moste pore of alle clerkis, bot at þo last þei passen alle ðeþ in grete housis, and costily libraries, in grete feestis, and mony ðeþ prides and covetis.

Capitulum 18m: 3yt þes possessioners ben þeues and so striers of clergye and of good lif in the people, for þei han manie bokes, and namely of holy writ, Summe by bygging and some by 3ifte and testamentis and some bi ðeþ disciæs and sultetees, and hyden hem from seculer clerkis and suffren þes noble bokes were roten in here libraries, and neþer wolen silled hem ne lenen hem to ðeþ clerkis þat wolden profiten bi studyng in hem and techen cristene peple þe weie to heuene.

A SERMON AGAINST MIRACLEPLAYS· Here bigynnis a tretise of miraclis pleyinge: From a MS· volume of English Sermons, written at the latter end of the fourteenth century, and now preserved in the library of St MartininsætheFields, London: Here bigynnis a tretise of miraclis pleyinge: Here bigynnis a tretise of miraclis pleyinge.

Also if bishops with here mynistris seyn, that symple prestis shulen not preche withouten licence of hem, lat hem sceie a sufficient cause, whi a prest or a noþer man shal do bodli alymes withouten licence of the bishopp and not gostli alymes which is bettre and nedefulere and mai be do esiliere.

As it were a greet madnesse, whanne my brothir ligge in a deep dich and is in poynyt of drenchinge; to suffre him ligge stille and go to the bishopp and axe him licence to drawe out my brothir, and most if the bishoppes were his capital enemy, so it is ouir greet foli, whanne oure cristene britheren liggen in the depe dich of orrible synne for brekinge of Goddis heestis and in poynyt of drenchinge into helle, to suffre hem ligge stille therynne, and renne to a worldli bishopp, enemy of Cristis lawe and of cristene souls, to axe him licence to save here souls bi Goddis word.

If worldli bishopis myghten stabliche seyn this poynyt, that prestis shulden not preche withouten here licence, thanne they myghten soone stoppe men to preche truþ holi writ agens opin synnis of clerkis, as hem likith.

so þat 3if worldly prelatis wolen þat þei prechen not þe gospel wipouten her licence, þe shullen not speke þe treuple þe gospel to save Cristene souls, pou3 God stire hem nevere so moche þerto, bi wynnyng of hevenely blisse 3if þei don it wel, and bi everelastynge payne 3if þei don it not treuely and wilfully and frely, as Crist bad his disciplis.

Ande if a symonyent bishopp 3eyve hym not lettre of newe licence, for þo autorite of God ande charge taken of hym, by his grace dispensyng in charite, his cunning is ynoch3e for to do his office, þoþ a worldly preste cry oute aþeynes holi writte ande charite, blasphemyng þat a trewe prest schal not do mercy ne charite to his borpe wipouþ his lettre and leve, as if he were Goddis mayster, and þat men schulden more obeschys to hym and his cursid blasphemy, þen to God Almyþty and his riþeful commandement of charite.

Of ech sich privat secte, by licence of þe pope, ben maad, some chapeleyns of houshold, summe chapeleyns of honour, summe bishoppis dowid wip seculer lordshipes, summe bishoppis among hepene men, and doe not come to her children, But what professioun a frere be of, anon, 3if he be chosen perto, he acceptip þe office of þe pope or cardinal, of patriark, of erchebissopp, of þe bishopp, and forsakip his owne staet.

sip oonly feip to ministres, and non ðeþere, is licence grauntid to rescyeve freris to privat sectis, nowtþstandinge þat everemore freris don contrarie.

But men of þe Chirche had fre licence to trespace, 3if þe king miþte not bireve heþe temporaleþes whanne þei synned grevously.

Pat freris entre not into abbiees of nunnes: Capitulum 11m: 1 commaunde stably to freris þat þei haue not suspect companyes or conseilis of wymmen, and þat þei entren not þe abbiees of
null

null
as it was boden in þe olde lawe, but þise prestis in þe oolde lawe assoileden not ro wynyngly, as we don nowe, but bi signes of goddis lawe þei shewed wenche men weren leprouse, and which weren not leprouse, and to her iugement shulden men stonde.  

< L 1, 2 > < T MT23 > < P 343 >

*literal*, allegorik, moral, and analogik.  

< L 22 > < T Pro > < P 43 >

The *literal* vndirstonding teechith the thing don in deede;  

< L 23 > < T Pro > < P 43 >

and *literal* vndirstonding is ground and foundament of thrë goostly vndirstondings, in so myche as Austyn, in his pistle to Vincent, and othere doctouris seyn, oonly bi the *literal* vndirstonding a man may argue a3ens an aduersarie.  

< L 23, 25 > < T Pro > < P 43 >

for whi to the *literal* vndirstonding it singnifieth an ethly citee, as Louondoun, eithir such another;  

< L 31 > < T Pro > < P 43 >

this book is holy scripture, "which is seid writen without forth, as to the *literal* vndirstonding, and withinne, as to "the preuy and goostly vndirstonding;"  

< L 28 > < T Pro > < P 52 >

therefore bi the singnyfying "bi wordis is taken the *literal* vndirstonding, either historial, of holy scripture, and bi the "singnyfying which is maad bi thingis is taken the preuy, either goostly vndirstonding, "which is thrë maneres, allegorik, moral, either tropologik, and anogogik.  

< L 34 > < T Pro > < P 52 >

for bi the *literal* vndirstonding Jerusalem singnifieth a cyte, that was "sumtyme the cheef citee in the rewme of Jude, and Jerusalem was foundid first of Mel’chisedech, and aftward it was alargid, and maad strong bi Salomon;  

< L 44 > < T Pro > < P 52 >

CAP: XIV- Nathelas alle goostly vndirstondinges setten bifoere, ethir requyren, the *literal* vndirstonding, as the foundement; wherfore as a bylding bowing awy fro the foundement is disposed to falling, so a goostly exposcisoun, that discordith fro the *literal* sense, owith to be aretid vnseemly and vncoenabule, either lesse seemly, and lesse couenabule; and therefore it is nedful to hem, that wolwen profile in the studie of holy scripture, to bigyme at the vndirstonding of *literal* sense, moost sithen bi the *literal* sense aloone, and not bi goostly sencis may be maad an argument, either preef, to the preuyng, either declaring, of a doute, as Austin seith in his Pistle to Vincent Donatiste.  

< L 10, 12, 15 > < T Pro > < P 53 >

this reule is expounned thus comunly, that the historial, either *literal* sense, and the mystik, either goostly sense, is taken vndir the same lettre, for whi the treuth of the stone schal be holden, and natheles it schal be referred to the goostly vndirstonding. This reule may be expounned also in another manere, that it be referred oonly to the *literal* sense, as othere reulis ben; aboute which thing it is to see, that the same lettere hath sum tyme double *literal* sense, in ensaumle in j’ book of Paraslyponymon, xvij c-  , God seith to Salamon, “I schal be to him in to a fadir, and he schal be to "me into a sone;"  

< L 8, 11, 12 > < T Pro > < P 54 >

but natheles euer either expocisscioun is *literal* outtirly.  

< L 22 > < T Pro > < P 54 >

But þis eldir sone, whanne þe fadir and þe 3onger sone eeten þus, was in þe feeld of *literal* witt þat þei 3yuen to Goddis lawe: and lewis han 3it dedeyn of cristen men as Poul seip.  

< L 121 > < T SEWW10 > < P 55 >

LITTERAL.......3  

For þe *literal* witt of þis gospel, 3e schulleþ vndirstounde firste þe cause whi þat Johan was in boundes of prisoun.  

< L 5 > < T CG06 > < P 31 >

Seþe þe Pope prechen no3t þat is Goddes viker, ne none bischopes but selden, ne oþer grete prelatis for ðere þei mi3te ly3tly brynge men into herisie, and oþer curatus mou3 fowl wel þou3 þei prechen no3t, but þis office is oneli committed to þe ordres of freis, whiche ben clerkis apreued and kunne wel Goddes lawe, and bi her prechynghe as foure postis beren vp Cristis deedeyn of cristen men as Poul seip.  

< L 22 > < T CG04 > < P 51 >

Pis gospel telleþ aftur *literal* wyt þe byrpe of oure Lord Jesus Crist, and comprehendeþ principalli fylye þynges: first, þe tyme of his birpe;  

< L 2 > < T CG05 > < P 54 >

Lollard18  

LOLLARD.......1

18 3 variants; 13 occurrences.
for a cursed Lollard/ & pursued as an heretik:
<L 8><T LL><P 100>

LOLLARDIS.......4
to sclandir for Lollardis þat spoken of God/ &
dryven þe people from þe feip:
<L 11><T LL><P 10>

But God woot þis is not sope, for 3it knewe I
neure prest þat goip aboute and freli prechip þe
gospel, as doen many of þese þat ben callid
Lollardis, þat þat he desirip wip al his herte for
to come into opun and indifferent audience, þere
to declare al þat he holdep or techip opun or
priue;
<L 1164><T OP-ES><P 50>

and to absteyne fro oothis needeles and
vnceleful, and to eschewe pride, and speke
onour of God and of his lawe, and repreue synne
bi weie of charite, is matir and cause now whi
þat þe sclaundren men, and
clepen hem lollardis, eretikis, and riseris of
bi weie of charite, is matir and cause now whi
vnleeueful, and to eschewe pride, and speke
onour of God and of his lawe, and repreue synne

And then schuld men knowe the lyvys of your
prelatis and your clarkis, and of all your
religious, and specially of yow, for yf men do
aftur þes Lollers þei schuld gyve yow no almes
aftur your great ned, for then, seyng yow lusty
and strong to labour and gett your lyuyng, þei
will mak yow werk wip your handis, as þes lewd
Lollers Petur and Poule and oher disciples of
Crist dyd.
<L 150, 152><T SEWW17><P 92>

And þe Archbishop seide to me, I wole
schortli þat þou swere now here to me þat þou
schalt forsake alle þe opynynous whiche þe sect
of Lollers holdep and is sclandrid wip, so þat
aftir þis tyme neiþir priuyli ne apeentli þou holde
noon opynynous whiche I schal, aftir þat þou hast
sworun, reheure here to þee.
<L 351><T Thp><P 34>

And oon of þe Archebishopis clerkis seide þan
þere þat he hadde herde Nicol Herforde sceie þat,
þip he forsokc and reuokide alle þe Lollers
opynynous, he hæp had greter saouure and more
delite to holde a3ens hem þan euer he hadde to
holde wip hem whilis þat he heeld wip hem.
<L 2096><T Thp><P 88>

lordshiphe16
LORCHIP........1
Men may 3yue siche men good by opere title
þan title of almes, as by felouchip or lorship, as
many taken ofte mete wel.
<L 22><T EWS3-225><P 286>

LORDCHIP.......43
and maynteyne trelwi, up þi kunnyng and mi3t,
Goddis lawe and trewe prechours hero, and
Goddis servantis in rest and pes, for bi þis reson
þou holdest þi lorship of God. And if þou
foayest of þis, þou forciest agens God in al þi
lorship, in bodi and sowle;
<L 30, 32><T A15><P 206>

And heere tellip Crist, as in gospel of Matheu,
hou he was pore man as anentis worldly
lorship;
<L 17><T EWS3-137><P 36>

And so don vikeres of Crist today, for harde
penaunsis þei putten on men which soumen þer
lorship;
<L 27><T EWS3-154><P 89>

But who reuersip more þis word þan don prestit
nouadayes, bope in worldly lorship and
worldy worship þat þei taken?
<L 30><T EWS3-155><P 93>

And þus prestit feynen falsly þat þis lorship
and glorie of þis world longip to þe patrymonyne
of Crist þat was don upon cross;
<L 67><T EWS3-165><P 130>

þey dredden hem of Crist, 3if his wordis wenten
forþ, þat Romayns shulden come and fordo
prestit and pharisees, for in hem two stood

16 46 variants; 743 occurrences.
And worldly riches, and by the men of the world, who are blind and deaf, as the Lord prophesied. But here the anticrist was a man of wealth and power, as the disciples of God had foretold. Capitulum 4m: But here the anticrist was a man of wealth and power, as the disciples of God had foretold. And not these men shudden shad and shakespeare power in his godhead.

Capitulum 10m: And thus we see that the anticrist was a man of wealth and power, as the disciples of God had foretold. And not these men shudden shad and shakespeare power in his godhead.
by hym.
\(<L\) 11.\(<T\) MT28.\(<P\) 461.\>

Capitulum 5tum but heere grucchib anticrist and
dredib pat manye of his clerkis shulen wonte per
worldly worship, and hys hordchip shal be
lesse.
\(<L\) 20.\(<T\) MT28.\(<P\) 466.\>
crist axide noon erply hordchip ne erply godis,
but 3af heunesely, and whanne he tok his one
 godis he tok hem for help of his tenuantis,
and algatis in sicha a mesure pat he was not charious
to hem.
\(<L\) 10.\(<T\) MT28.\(<P\) 470.\>

and bi his vse men shuldne haue goostly
hordchip of alle pes godis, and bi pe fruyt of
vertues haue delit in her god.
\(<L\) 2.\(<T\) MT28.\(<P\) 473.\>

and his shulden pey do bi meke wille, and leecue
hordchip and austermeth et.
\(<L\) 11.\(<T\) MT28.\(<P\) 473.\>
crist 3af hem not worldly godis to charge his
prestis wip his hordchip, ne to stire hem to
flesly synnes, as ben gloterye and lecherye;
\(<L\) 36.\(<T\) MT28.\(<P\) 473.\>

We graunten pat prestis ben of mannus kynde, as
ben lordis and weddid men, but 3it pey shulden
not haue his hordchip ne kyndely geurdure of
children, but 3if pey wolden leecue his staat and
become weddid men, for we bileuen pe
maydynhot and goostly gendrure is betere han
his.
\(<L\) 11.\(<T\) MT28.\(<P\) 474.\>

but his may not prestis do bi robbing of lordis
and of comyns of her hordchip and erply godis;
\(<L\) 19.\(<T\) MT28.\(<P\) 474.\>

his emperour dide many godis, but 3it men
dursten neuere hidirto charge pe chirche to holde
his day, and trowe pat he were seynt in heuene.
and so men seyen of seynt siluestre, pat 3if god
wole he be blissid, but panne he hadde myche
sorowe affir for his hordchip pat he toke, as seynt
petre synnedo orfe and bi oure feip he is nou
seynt, but we han no siche feip pat siluestre is
hus in blis.
\(<L\) 24.\(<T\) MT28.\(<P\) 475.\>

so bynde hou hordchip of his world to seculer
men pat han wit and vertu to worche aftir his
hordchip, aftir pe lawe pat crist ha[3] synyn, and it
may do myche good, goddis worship and his
chirchis profit, but knyte his hordchip to cristis
prest and it wolde lette hym to speke pe lawe of
god and soulis heelp, and strangle hym and
many obere.
\(<L\) 6, 8, 10.\(<T\) MT28.\(<P\) 476.\>

anticrist seib pat al his hordchip felde to hym bi
title of crist, and so pes lordis Jauen a[s]en godis
pat pey hadden vniustly holdun, and so pei han
no more meede but maken aseep for formere
synne; and 3it pey dwellen ay in synne pe while
pei holden ony hordchip fro pe chirche.
\(<L\) 25, 29.\(<T\) MT28.\(<P\) 477.\>

who dare take fro hym his hordchip?
\(<L\) 12.\(<T\) MT28.\(<P\) 478.\>

LORDCHIPE......4
And his seruyse is vnpropre as is pe feendis
lordchipe, si[p] he serui[p] not to God to his owne
mede but a3eynes his wille he profi3tep to
Cristes cherche.
\(<L\) 17.\(<T\) EWS1-15.\(<P\) 279.\>

And bus for generale of lordchip of Crist, he
seib who is not wi[p] hym is a3eynes hym'.
\(<L\) 19.\(<T\) EWS1-15.\(<P\) 280.\>

For pey han lernyd pat Crist is lord of pe lond
pat pey walken yyne, and Crist bad his prestis
preche pe gospel to alle men for his grete
lordchip.
\(<L\) 25.\(<T\) EWS3-208.\(<P\) 252.\>

And no drede Crist wolde pat his lordchip were
heere shewd, and busespe heere as a lord;
\(<L\) 37.\(<T\) EWS3-230.\(<P\) 297.\>

LORDCHIPS....8
pey dredden hem of Crist, 3if his wordis wenten
for, pat Romayns shulden come and fordo
prestis and pharisees, for in hem two stand
myche pe lordchip of lewis, as 3ifbischopis and
abbatis spaken today toigidere Hide we Goddis
lawe, last pes secular lordis come and take our
lordchipis and fordo our staits'.
\(<L\) 22.\(<T\) EWS3-175.\(<P\) 158.\>

and no drede pey faylen foule in bileue of his
gospel, for ellis pey wolden fayen be deluyerid of
lordchipis pat pey ben dowid yyne.
\(<L\) 24.\(<T\) EWS3-216.\(<P\) 269.\>

and bi his cause ben lordchipis chaungid, nouencressid and nou destried.
\(<L\) 8.\(<T\) MT27.\(<P\) 408.\>

clerkis shulden shame of siche resouns, and
algatis hou pey passen crist in taking of worldly
lordship is and hauyng of erpely tresour, þat shulden be proper to worldly men. Crist wolde not in his persone ne in his apostlis hauye siche richesson, but kepeth lordshipis and worldly godis to kyngis and lordis of þis world;

and as anentis heresyes of þis pope and his clerkis supposen many trewe men þat he and hise ben heretikis, for þei holden aþenus goddis lawe worldly lordship in prestis hondis, and þis is aþenus crist and his lawe, and maynteynen wrong aþenus crist and worldly lordis.

þe fend hadde enuye to crist and opere men þat syden hym, and temptyde prestis to worldly lordshipis as he temptide crist in his persone and, as he li3ede in þis tempting and seyde þat he wolde 3yue to crist alle þe reumes of þe world so þat he wolde loute hym, so bi craft of his lesinges he hâp getun lordship to clerkis.

welgrave þat erpely godis and worldly lordshipis ben gode, for þei ben goddis creaturis and shapun of god for good ende.

lordshipis......1 and somme men loun worldly worschipis, and worldly lordshipis þat brygon hem in;

lordship is ordeyned of God, fonded in pure titel of ry3twisenes, sufferyng togeder of euenhede many lordes, but sufferyng not alienacion, þe rî3twisnes ykepte: and in sic lordeschep euerych rî3twis man is lorde ouer al þing.

lordshipis......1 What almes þan, I pray þe, was it to vndo þe state of þe emperoure, and make þe clerkis riche wip his lordshipis?

lordship is ordeyned of man for occasion of synne, no3t conuainable of euenhede to many lordes togedre, but rî3twisnes ykepe abdicable or forfitabele: and so many lewde men lefefully hauye lordeshepe, but not worldly lordeschep, seian and Criste, Lu' 22', "Xynges of folkes hape lordeship of þam, & þei þat hâp pouer of þam ar calde benefi. 3e forsoke no3t so", þat is to sey hauye no3t lordeschep. Iterum 1. Pe. 5., "No3t as hauyne lordeschipe in clergy." Pretended lordeschep is wen a man lifte þ synfully & pretended hym for to hauye lordeschep.

lordeschep......7 þis is signe of lordeschepe, siþen þe lorde of alle lordys may not take seruice of man but if he be holden aþene, & do þe man more good þan he mai do to God.

lordeschep......1 Lordeschep is lordeschep ordeyned of God, fonded in pure titel of ry3twiseneses, sufferyng togeder of euenhede many lordes, but sufferyng not alienacion, þe rî3twisnes ykepte: and in sic lordeschep euerych rî3twis man is lorde ouer al þing.

lordeschep......5 Natural lordeschep is lordeschep ordeyned of God, fonded in pure titel of ry3twiseneses, sufferyng togeder of euenhede many lordes, but sufferyng not alienacion, þe rî3twisnes ykepte: and in sic lordeschep euerych rî3twis man is lorde ouer al þing.

lordeschep......1 lordeschep is lordeschep ordeyned of man for occasion of synne, no3t conuainable of euenhede to many lordes togedre, but rî3twisnes ykepe abdicable or forfitabele: and so many lewde men lefefully hauye lordeshepe, but not worldly lordeschep, seian and Criste, Lu' 22', "Xynges of folkes hape lordeship of þam, & þei þat hâp pouer of þam ar calde benefi. 3e forsoke no3t so", þat is to sey hauye no3t lordeschep. Iterum 1. Pe. 5., "No3t as hauyne lordeschipe in clergy." Pretended lordeschep is wen a man lifte þ synfully & pretended hym for to hauye lordeschep.

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lordeschep......5 lordeschep is lordeschep ordeyned of man for occasion of synne, no3t conuainable of euenhede to many lordes togedre, but rî3twisnes ykepe abdicable or forfitabele: and so many lewde men lefefully hauye lordeshepe, but not worldly lordeschep, seian and Criste, Lu' 22', "Xynges of folkes hape lordeship of þam, & þei þat hâp pouer of þam ar calde benefi. 3e forsoke no3t so", þat is to sey hauye no3t lordeschep. Iterum 1. Pe. 5., "No3t as hauyne lordeschipe in clergy." Pretended lordeschep is wen a man lifte þ synfully & pretended hym for to hauye lordeschep.

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Capitulum iii Moreouer we may se how euem a3ens Cristis wordis in pe gospell preistis ben þus lordis, wher Criste saþ þus: {Reges gencium dominantur eorum, vos autem non sic,} þe kyngys of hepen han lordeschip on hem, but 3e not so'.

And also a3ens his ensaumple þai ben lordis, for whan he was sow3te to be made a kyngge, and so to take on hym worldly lordeschip, he fledde into þe hill and prayde, in tôkyngge þat siche lordeschip was contrarie to þe state of þe clergi, þat schuld lyue in contemplacyon.

And by þis lawe þat þai han made sum of hem han saide þat þai schuld gote owte of þe seculer hondis alle the temporal lordeschip þat þai may, and in no caase delyuer noone a3en.

And as þe peple of Israel wern werste gouernyvd vndir her prestis, when þe governance was commen holy into her hondis, and vndir þat governance come in her mooste confusion, and losten þe holy londe for euer, so ben now cristen rewmys foule confoundid by worldly gouernaunce and lordeschip þat prestis han take vpon hem;

And in full witnes þat þis lordeschip is damnable in þe state of presthode, Crist, in whom is full ensaumple and lore of perfecceyon of presthode, fles all þes pinges, for he auoidid þis swerde in seculer office, and tau3te his apostles, and in hem alle oper prestis, to do þe same whan he fledd fro þe peple þat wolde han set hym in þe office of a kyngge.

And, as touchynge þis seculer lordeschip, saynt Petir tretch how per schulde be no lordis in þe clergi; and þis wordes most nedis be vndirstonden of seculer lordeschip, þe whiche Criste his maister before forfendid to alle his clergi.

Sip þan þat þis lordeschip of þe clerks is so openli a3ens þe will of God schewid in bope his lawis, and so þai offendi God deedly and euer schulcen while it durip in hem, it wer tyme þat Cristis chirche toke fede to Cristis wordis, þe whiche he spak to Petir tigureyne þis chirche, and saide Turne þe swerde into his place';

And well I wote þat þer is no lorde here of þe erpe, but if he hold of hym as chefe lorde, and haue his lordeschip and hold it by autorie of þis
And certis I drede not þat he had neuer better cause of martirdome, þan þat he haue wipstondre þis foli of þis emperour, in case þat he wolde by violence haue enforsid hym to þis lordeþchip.

For þis sinne in hem may not be vndo till þe temperall lordeþchip in hem be distried, whiche hæp envenemyd alle þe clergi.

And herfore Criste, þat was in liike case wip þes two prestis Helize and Siluestre, in damnyng of þis wicked dede þat hæp so myche harmyd and envenemyd his chyrche, left þe way of Siluestre, þat toke þis worldly lordeþchip, and chose þe way of Helize þe prophethe, þat forsoke þo 3iftis þat Naaman proferid hym, and fæd bope symony and heresye.

þan may we be þe same skile medefulli taake vpon vs þis temporal lordeþchip and sue hem in þis'.

And so musten oure clerkis argue whan þai aleggen for her lordeþchip he lyuynge of her patrons and santys, and seynt þus: Seynt Thomas, and seynt Hwe and seynt Swithune wer þus lordis, and in þis þai suyd Cristis lyuynge and his lere;

And, notwipstondynge þat seynt Petir was so pore þat he had neuer golde ne siluer, as he saip in þe Dedis of þe Apostles, and his oper worldly gode he lefte whan he began to sue Criste, and as tochinge þe tytle of worldly lawe þat he had to þat gode, he made neuer clayme ne neuer resseyuyd aftir worldly lordeþchip, and 3it þai callen alle her hoole lordeþchip seynt Petirs grounde' or lordeþchip'.

Wherþe he saue lordeþchip, here what he saip: "Be 3e not lordis in þe clergi, but be 3e made fourme or ensemple of Cristis flokke". And, lest þu тrow þis to be saide not of trowhe, take kepe what Criste saip in þe gospell: "Pe kyngis of hepen han lordeþchip vpon hem, forsope þe she not so". Se heow pleynly lordeþchip is forbodyn to alle apostles.

or if þu be a bischop, how darst þu take vpon þe lordeþchip?

þis is þe forme of þe apostles liife: lordeþchip is forbodyn and seruye is boden.'
And over all his pai saien more sutilly pat pai occupie not his bi title of seculer lordeschip, but be title of perpetual almes.

For in sum place in priuate persone, and in sum place in comunte or persone aggregate, whiche is alle onne as saynt Austin saith vp pe Sawter, pe clergi occupie pe seculer lordeschip seculerli and so in propre. For in pe same wise as pe baron or pe kny3te occupie and gouernep his baronrye or his kny3te, so after pe amor tresyne occupie pe clereke, pe monke or chanon, pe colage or pe couente pe same lordeschip, and gouernep it by pe same lawis, in iugement and ponsychinge, as prysimonye and hangyngye wip siche oper worldly turmynyte, pe whiche sum tymes bylongyd only to pe seculer arme of pe chichre.

namely, sip Criste confermyd to pe emperour his state wip po jings pat longyd perto, notwipstondyngye pat pe emperoure pat tymes was hechen, and he haþ forfendit expressly his clergy in worde and in ensaumple siche lordeschip.

Sip þan, as it is sayde bifoire, it is noone almes to releue oo wreche and make anoper or mo, and to make hem riche wip temperall lordeschip, pe whiche ben forfendit to siche peple, and namely if siche almes3evynge be distroynge or apleyrynge of eny state aprevyd of God in his chichre, it will sue pat he endowynge of pe clergy wip worldly lordehisp ou3t not to be callid almes, but raper allamyse, or wastynge of Goddis goodes, or distroynge of his ordenance, for as myche as pe clergi was sufficiently ordeynyd by Criste.

Capitulum x And þerfore men demen it a grete synne to 3eue lande entaylyd by mannys lawe fro pe persons, or pe kny3te pat it is entaylyd to, 3he, allbou3 it he not so 3ouen for euer but for a litill tymes, and pou3 it be so þat pe persone or kny3ted pat siche londe is 3eue to be nedy, and haue leue by Goddis lawe to occupie siche maner lande or lordeschip.

Nepelles I wote well þat þe clergie will sai here þat all her bißynes, þat þai han in þis wolrde abowte siche lordehisp, as in stryuyngge, pleyngge, chydynge and ry3teynge, is for þe ry3te of holy chichre.

Sip þan, as it is sayde bifoire, it is noone almes to releue oo wreche and make anoper or mo, and to make hem riche wip temperall lordeschip, pe whiche ben forfendit to siche peple, and namely if siche almes3evynge be distroynge or apleyrynge of eny state aprevyd of God in his chichre, it will sue þat þe endowynge of þe
For londis, wher clerkis han fully ordeyned. I haue ordeyned'.

And wete lordis well þat, if þe clerger gete þis swerde oony fully in her power, þe secular party may go pipe wip an yuy lefe for eny lordeschipis þat þe clerkis will 3eue hem a3en! For it wer a3ens þe lawe þat þai han made as touchynge siche lordeþchipis, bi þe whiche lawe þai ben bonden to gete into þe clegier als myche of þe possessions as þai may, and in no caas to 3eue eny siche lordeþchipis a3en into þe secular honde;

For all day it is seen þat secular men 3euen her temperall possessions to þe clegier, but cowde I neuer seen ne here þat eny siche lordeþchipis wern 3eueen a3en to þe secular party.

And notwilþstondynghe alle þes autorites þat ben heresid afore a3en þe lordeþchipis þat þe clerkis occupien expressly a3ens Goddis lawe, as it schal be pleynly prouded herafter wip Goddis help, 3it þai sayen þat Criste forfendip hem not siche worldly lordeschip saaf þat þai schuld not be lordis aftar þe pompe and pride of þis worlde.

But vp hap þu art a clereke, or a religeous man endowid wip many worldly lordeþchipis, and art wo þat euer Crist was so yuel avised to say, or þe evangelist to write, þes wordis þe kyngis of hepen han lordeþship vpon hem, but 3e not so!'

But Siluestre in þe same case toke þat þe emperoure proferid hym, boþe þe grete worldly aray and þe wondyr grete lordeþchipis.

And so, as Helize left þe grete richesse þat Naaman wold haue 3yue hym, and tooke worþili þe pore ordenance and fyndynge þat a goode man and his wyfe proferid to hym, þat is to say a lyttel soler, a bedde, a horde, a chaire and a kandlistek, þe whiche ben acountryne to a studier or a contemplatyfe man, so Criste forsoke secular lordeþchipis and held hym payde wip þe pore liffode þat deuote peple ministries to hym to his nedefull sustenance in his laboure, and þus didden alþe þe apostles, as a man may conceyue of þe gospell and in many oþer placis of her lifis.

Capitulum viii But 3it I wote well þat, and clerkis and religious folke þat lauen wynkyndely þes lordlynes willen glose here, and say þat þai occupien not siche lordeþchipis in propir as secular lordis done but in comoun, like as þe apostles and þe perfite peple diden in þe
begynnynge of Cristis chirche, þe whiche hadden alle þinge in comoun, like as suche clerks and religious saien þai han nowe. <L 672><T OP-LT><P 93>

And, as for þat oper glose þat clerkis han here, where þai saien þat þai holden þes lordeschipis by title of perpetual almes, but here 3e schul vndirstonde þat mercy or almes is a will of relevynge of a wreche oute of his mysese, as Lyncolynynce saiþ in þe bygynnynge of his /Dictis/. <L 721><T OP-LT><P 99>

And in þe tyme of þe new lawe Criste assignyd þe secular lordeschipis to temperall lordes, as it is tau3te byfore, and alowid þe comonte her liflode goten bi þe true merchandise and hosbondrie and oper craftis. <L 781><T OP-LT><P 103>

For by amortesynge of lordeschipis þe lordis hen vnndo in grete party, and þo þat hem ben lefte, bycause þat hem lakkip her owne party porow folly 3ifte of her aunncyterin ben full nedi. <L 837><T OP-LT><P 107>

Ferþirmore it may be vndirstonde of þis processe þat wipdrawynge of þis lordeschipis from þe clergi, and restorynge of hem to þe statis þat God haf assignyd hem to, schuld not be callid robbery of holy chirche, as oure clerkis sayen, but raper ri3twise restituicioun of goode wrongfully and þeowly wipholde. <L 841><T OP-LT><P 111>

Hou myche raper þen is it an hidous and a dampnable synne to 3eue or to take away þe secular lordeschipis fró þe state of secular lordis, þe whiche God had 3eue and entaylid to hem bi þe same laue and ri3te by þe whiche he had 3ouen þe tipis to þe prestis in þe olde lawe? <L 904><T OP-LT><P 119>

Of þis processe þen, if a man take hede, he schal perceyue þe falsnes of þis glose, when oure clerkis and religious folke saien þat þai holden þes lordeschipis onely by tyttl of perpetual almes. For, certis, siþ þes tipis and þis offryngis (þe whiche as I suppose cowntirvaylen þe secular lordis rentis of þe rewmse, or ellis passen as it is full likly, for þou3 þai he lesse in oo chirche, þai passen in anoþer), ben sufficient for alle þe prestis in cristiendome, and þai wer even delyd, þen it wer no nede to amortise secular lordeschipis to þe state of þe clergi, þe whiche amortesynge is yndoynge of lordis and apostasie of þe clerisy; <L 944, 950><T OP-LT><P 123>

LORDESCHIPPIS...3

And so bi þis sentence prestis schulden not haue worldly lordeschipis, siþ Criste and his apostles han vttirly forfendid hem boþe in her lyuynge and techynge, as it suip playnly heraftir. <L 56><T OP-LT><P 05>

As if bishoppis and abbotis spaken today togedre Hyde we Goddis lawe, lest þe secular lordis comme and take oure lordeschipis and fordo oure statis. <L 227><T OP-LT><P 49>

hou myche more þan schuld not a secular lorde or a lay man a liene fro hym and his issue or fro þe state of secular lordis þe secular lordeschipis, þe whiche God haf lymytyd to þat state? <L 937><T OP-LT><P 121>

LORDESCHIPPS.....3

For, siþ þai han now þe more part of þe temporal lordeschipis, and wiþ þat þe spiritualtees and þe greete mouable tresouris of þe rewmse, þai may lightly make a conquest vpon þat oþh party, namely siþ þe temporal lordis ben not in noumbr and in ryches lyke as þai wer sum tyne. <L 211><T OP-LT><P 47>

And so, as no man schuld presume to wipdrawe, wipholde or turne þe tipis fro þe state of presthode, as þai sayne, so myche raper schuld no man presume bi 3euynge or takynge to a liene þe temporal lordeschipis fro þe state of secular lordis. <L 914><T OP-LT><P 119>

and if any siche lordeschipis be wipdrawe, alienyd or take fro hem by rechelesnes of her predecessouris, þai ow3ten on alle wise, 3he, into þe depe, labore to gete þo possessions into her hondis a3en, as þai saien; <L 932><T OP-LT><P 121>

LORDISCHIP......10

þe fourbe tyme summe comen to holy ordis, not for devocion and love of God, but for to lyve in worldly lordischip, and have warfare of mete and drynk, and gay clopis, and ese, and rejoischen hem perinne, and bisien hem not aboute Goddis lawe ne holy lif, but in lecherie and vanyte and ydelnesses and worldly myrþe. <L 23><T A22><P 279>

Pan it is putt on him for malice, and covetise of worldly clerks, and for to colour here owene raveyne, bi whiche þei stelen fro lordis and comyns here temporal lordischip and goodis; <L 20><T A22><P 292>

for þei holden hem out bi ple, bi cavyllacions and false questis, hitid for money and frendischip, and dryven to forswere hem for drede of here lordischip and tirauntrie. <L 12><T A22><P 302>
But certis Crist, lord of treupe and ri3twinisesse, is not ground ne autour of his wynnynge, but Sathanas fadir of lesyngis, to whom þe maken sacrifice and omage for þis falsly geten lordischipe.

And bi þis amortisyng þei wolen nevere cesse, til alle þe secular lordischipe of oure lond be in here hondis, elene awy fro secular lordis.

and no man may take ou3t from hem, ne þei geve ne selle ony lordischipe out of here hondis.

Moche more þei ben cursed þat falsen þe chartre of alle kyngis, þat is, holy writ, in whiche God chargip alle his preists to lyve in honest povert, and forsake secular lordischipe, and bisie him in spiritual office, as Crist and his apostlis diden.

For þanne alle preists and dekenes and officeris of þe temple weren susteyned bi tipes and offrynge, and hadden noon opere lordischipe.

Also lordis holdynge grete lovedaies, and bi here lordischip meyntenenge þe fals pert, for money fredischip or favour, fallen openly in his curs, and so don men of lawe, wip alle false witnesses þat meyntenen falsenessa a3enst treupe, wityngly or unwityngly.

Also þei distroien knythod bi wiles of þe fend, for þei han grete lordischipe is amortised to hem;

LORDISCHIPE....34
But Poul seip, I suffre not a womman to teche, þat is, openly in churche, as Poul seip, in a pistel to Corinthis, and I suffre not a womman to have lordischip in here housbonde, but to be in silence or stillnesse.

in glotonye, drounkenesse, lecherie, and grete festis wasten per goodis, where þei schulden lyve in abstinence and penance, and devoute preierys for here goode doeris and comynte of Cristene men, And where þei schulden fynde many pore men in mete and drynk and herborfe, and sumtyne clopis, þei wasten pore mennus lifode in grete festis of riche men, and robis and fees of men of lawe, and herborbye of riche lordis, not for charite, but in hope of more wynnynge of worldly goodis at þe laste in here dep, and graunte of apropynge of parische churichis, and amortisyng of temporal lordischipe more þan nedip.

what charite is it for hem þat schulden be most gostly preists to make werre in alle Cristendom for here worldly cause and stynkyng lordischipe, a3enst Cristis biddyng and lif, and graunte ful absolucion and relessyng of alle peynes in purgatory, for to slee eche Cristene man oper, as don þes proude preists of Rome and Avynoun, wip here worldly clerks on bope sidis.

For þei may no lordischipe have of hem, for here heie perfit povert, and of þis false makynge of lord and eier þei han bullis as privlegies.

Bi þis it semeþ, pat alle þes worldly clerkis havyng secular lordischipe, wip aray of worldly vanye, ben hugely cursed of God and man, for þei douþ a3enst þe ri3twiful testament of Crist and his postis.

3if þei maken wyues and oper wymmen hure sustras bi lettris of fraternite or opere iapes, and geten children upon hem to make hem freris or nunnes to holde vp here vegn sectis bi lordischipe, þei coueiten euyre here nei3bores wyues and wenchis;

but for to meyntene goddis lawe and stond for his worschipe, þat þei ben holden to vp peyne of lesyng of here lordischipe and anemtis god, and lesyng of bodi and soule and helfe wiþputen hende, who is þat lord þat wolle treuli speke, coste, trauelle, and suffre mekely dispit, pursyungpe and dep in tympe of nede, þes lordis owen to quake a3enst domes day and tympe of here dep, þat more bisili trauelien to meyntenen here litil worldly lordishepe and to seke here owen worschipe and drit of þis world þanne þei trauelie to meyntenene þe most ri3tful lawe and ordenaunce of ihu crist in his churche, and to procure, norische and meyntene cristen soulis in good gournaile and holy lif

but the moost tratourie of alle stondip in fals confessouris, þat schulden telle þe treupe of goddis lawe and don not for lesyng of worldly lordischipe, frendeschipe, favoure or worldly wynnyng, bope of þe lord and his meyne and of
false curat herto;
<L 29><T MT04><P 65>
gret falsnesse is his to magnyfie he popis power so mychil in purgatorie pat no man here can teche bi holy writt ne reson, sip we seen in his world pat a litel harlot dispisehe pope and stroieh his lordischiphe, and 3it he dop al his my3t, alle his witt, and alle his wille, to be vengid vpon siche a pore harlot.
<L 6><T MT04><P 83>
for oure lord ihu crist was suget to he hepane emperour and paide him tribute for hym and his chirche, and 3it he hadde no seculer lordischipe ne plente of dymes, moche more schulden hes riche prestis, pat han seculer lordischipe a3enst goddis lawe and grete iuelis and plente of worldly goodis, helpe he kyng and he lord to meyntenene pore men in reste and charite.
<L 15, 16><T MT04><P 86>
perfore it is heresie to putten his seculer lordischipe on crist, and herbi discyeuen cristene men in feip and worldly goodis, and maken hem to meyntenen clerkis in here heresie.
<L 21><T MT06><P 121>
and bi his feyned obedience is strif and enuye broi3t in and pride and worldly lordischipe meyntenene in dede men; and pus heis risen fro vertue to sryn, fro mekenes to pride, fro wilful pouert to coueitise and lordischipe, fro grete penaunce and gostly traueile to glotonye and ydelnesse.
<L 8, 11><T MT06><P 122>
and siip heis meyntenene so harde his wickid peefte, and robben holy chirche fro his noble tresor of pouert and mekenesse, and defoulen it wip drit of worldly lordischipe a3enst hes wille of ihu crist here spouse, hei ben cursed heretikis and here meyntenours also, and pus hei ben anticristis peruerptyng cristendom.
<L 5><T MT06><P 137>
but as he iewis diden crist to dop for drede of lesyng of here lordischipe and worldly name and honour, so hes possessioners hon here power to do alle trewe men to dop pat techen cristis gospel and mekenesse and pouert a3enst here false newe lawis and pride and coueitise, and hou hei enuemyng cristendom bi word and dede.
<L 13><T MT06><P 139>
for hei han almost he tresor of he lond and worldly lordischipe, a3enst goddis lawe;
<L 20><T MT06><P 139>
but 3it iurouris in questis wolen forsweren hem wittyngly for hero dyner and a noble, and pat so custumable pat pou3 a man haue neure so opyn ri3t to a lordischipe anemptis mannys lawe and also goddis, pat many questis wolen wittyngly swore pat it is not his for a litel money;
<L 20><T MT09><P 183>
and bi his falsnesse a fewe pore wrecchis my3ten conqueren into here owene hondis in schort tymne almost al he lordischipe pat may be sold on ony resoneable manere. and pou3 it be bou3t opynly a3enst he lawe, 3it bi cauellacions hes lawieris holden it forp, pat he ri3ftful heir may as wel bien a straunge lordischipe as geten his owene.
<L 32, 35><T MT09><P 183>
pe nyne and twentipe, pat hei procurent not children to here religion bi sikynesse of worldly lordischipe and wombe ioe and ydelnesse, and panno make hem bi profession bynde hem to grett pouert and to be dede to worldly myrpe and likyngye;
<L 13><T MT14><P 223>
pat is, god sparet not for richesse ne lordischipe ne worldly frendischipe to ponsyche synnes, and sparet not for pouert to rewarde good iuyynge of pore seruauntis.
<L 17><T MT15><P 232>
and summe lordis, seme hei neuere so holy and deuout in here preieres, wolen to meyntenene name of here lordischipe beten men of contre, and meyntenen opere mysdoeris herto, pou3 men pursuen ri3t and reson in good manere, and his is for falsnesse of a liere and coueitise and worldly pride.
<L 3><T MT15><P 233>
and lordis schulden warne here officeris pat 3if hei don wrong to here pore tenauntis hei schulden be put out of here offices and lese here frendischipe and lordischipe, and panno wolden officeris of lordis ben war of extorsions and wrong meyntenance.
<L 2><T MT15><P 240>
for 3if lordis wolden dispise he pride of coueitouse clerkis and not conferme hem ne meyntenene here worldly lordischipe and symonye, pat is opynly dampaund bi holy writt and cristis iuyynge, pes proude worldly clerkis ful of coueitise and lecherie and opere synnes schulden sone ben abatid, and holy lif and trewe techynge schulde be brou3t a3en.
<L 27><T MT15><P 245>
but most traiterie of god and his peple is in fals confessouris pat schulden telle lordis he greedy peril of his is synne and opere, and wolden not for drede of loos of worldly frendischipe and lordischipe and worldly worchiphe and wynnynge;
<L 22><T MT15><P 242>
3it more traieter is in false curatitis þat 3euen me de or hire to kommen into siche worldly offices, for to spare here muke and ioie in tresor, and to gete lordischipe and mauntenaunce a3enst ordinarie, þat þei doren not clepen hem to residence and sauve hero souls, but couchen in lordis courtis, in lustis and aise of here flech for to gete moo fatte benefices, and purposen not spedly to do hero gostly offece, woo is to þo lordis þat ben leed wiþ suche cursed heretikis and anticristis, traitours of god and his peple, and namely traitours to lordis hem self.

for þei don not þis last þei losen lordischipe and frendischipe and 3iftis and welfare of here stynkyng bely;

First þes fercastryne heretikis vnderstonde bi þe chirche þe pope of rome and his cardynalis, and þe multitude of worldly clerkis assentynge to his symonye and worldly lordischipe aboue alle kyngis and emperours of þis world;

hou meyntenen lordis þe treuve of þe gospel and holy writt, siþ þei meyntenen siche blaspheme heretikis to be dowid in seculer lordischipe a3enst goddis comauement and ensaumple of cristiis lif and his apostlis?

Also it is a cursed lesyng to drawe children, þat han but litle discretion, to þes newe fyned religions bi 3esfis and bi behesis of worldly lordischipe, hononr and sikernesse of bodily welfare, more þan þo holde wilful pouert and penance and dispit and forsakynge of alle worldly ping, for al þis is symonye and heresie 3if it be wel souȝt;

Pat meyntenen of false causes bi strenghe or lordischipe or bi solel cauallations fyned on þe lawe, be wisly refreyned and scharply ponyschid in oure lond;

Pat þe kyng and lordis gourenee hem self in here astaat as god ordeyned it, in gret wisdom, myȝt of men and sufficient riches to aȝenstoned wrong and mysdoeris, and helpe pore men, fadirles and modirles and widewes and aliens in here lordischipe and worschipe, and rewarde trewe men, to reule clerkis in mekenesse, wilful pouert and bisynesse of gostly traveile for helpe of mannys soule, as crist and his apostlis diden, and suffre hem not to haunten anticristis ypocrisie and tirauuntrie of þe comones bi fyned censureis, iurisdiction and power of prisonynge.

LORDISCHIPES...3
And þus Anticristis clerkis feren þe kyng lordis and comynys, þat þei dar not mende þe open þe hefe of cursed clerkis, myspendyne þe almes of lordis and temperaltees in symonlye glotonye and wrong purchas of secular lordischipes, aȝenst Goddis lawe, notwipstondynge þat þe kyng is Goddis viker, to venge synne and wrongis don in þis rewme generaly of mysdoeris.

for þei komen bi false mensys as ypocrisie and lesyngis to þes grete lordischipes and bi colour to spende hem in almes of pore men, but þei wasten hem in glotonye and pompe and pride and worldly gaynnesse, as pelure and costelewe cloþis and proude slitterede squireys and haukis and hondis and mynstralis and ryche men;

and principally þes ypocrisie þat han rentes and worldly lordischipes and parische churcis appropriad to hem, aȝenst holy writt bope old and newe by symonye and lesyngis on crist and his apostelles for stynkyng gronyngys and abite of holynesse and for distroiyng of goddis ordynaunce and for singuler profession maade to foolish and in cas to fendis of helle, þes foolish schullen lerne what is activ lif and contemplatif bi goddis lawe, and þanne þe myȝtynen wite þat þe han neiber þo ton ne þo toijer, siþ þei chargen more vejn statutis of synful men, and in cas of deuelys, þan þei chargen þe heste of god and werkis

LORDISCHIPIS....57
Parne, siþ prestis leven mekenesse, and taken worldly pride and bost, and forsaken wilful povert of þe gospel, and taken worldly lordischipis bi ypocrisie of vejn preiereis, wiþ brenynge coveitise, wrongis,extorsions, and sillyngye of sacraments, and leven discret penance and gostly traveile, and lyven in glotonye, wastyng pe pore meynis goodis, and in ydeleness and vanye of þis world, lordis, ben in dette to amende þes synnes.

For lordis han here lordischipis bi God to distroie synne, and meytene riȝtwisnesse and holy lif;

For nowe prelatis and grete religious possessioners ben so occupied aboute worldly lordischipis and plea andbyssinesse in herte, þat þei may not be in devocion of preiynge, and pouȝt of hevenely hingis, and of here owene synyns and opere meynis, and studie and prechynge of þe gospel, and visitynge and confortynge of þe pore men in here diocisis and
And he goddis þat ben overe here owene sustenaunce and necessaries, þat schulde be departid among pore men most nedii, ben now wastid in festis of lordis and riche men, in festis and robis and 3ifis of men of lawe, in alle contrees where here lordischipis ben, and in riche clerks of þe Chauncerie, of þe Comyn Benche and Kyngis Benche, and in þe Checher, and of justiciis and schereres and stwardis and bailifis, þat litle or nou3t comeþ to hem, or here chrichis and coventis, but name of þe world, and þou3t and bisynesse and care and sorowe. And þus is trewe technyge of Goddis lawe, and ensaumle of holy lif, wïdrawen fro lordis and comyns for þes worldly lordischipis of clerkís, and symonye, pride, extensions, and alle manere synne and meyntenynge of synne is brou3t in.  

And þus þei han worldly lordischipis, and reulen not þe peple ne meynten þe lond as lordis.  

Þis covetise, symonye, and moo synyns, schulden goo awey fro clerkís 3if þei hadden no secular lordischipis; 

And secular lordischipis, þat clerkís han ful falsly a3enst Goddis lawe, and spende hem so wickedly, schulden be 3oven wisli þi þe kyng and witti lordis to pore gentilmen, þat wolden justi governe þe peple, and meynten þe lond a3enst enemies; 

And þus bi restorynge of lordischipis to secular men, as þei duwe bi holí writt, and bi bryngynge of clerkís to mekenesse and wïful povert and bisy gostly traveile, as Ilyveden Crist and his apostlis, schulden synne be distried in ech degree of þe Chirche, and holy lif brou3t in, and secular lordis moche strengpid, and þe pore comyns relevyd, and good governaile, bothe gostly and worldly, come a3en, and ri3twisnesse and treupe, and reste and pees and charite.  

And þou3 clerkís my3tten lawefully have secular lordischipis, 3i þei han justly forfetid hem alle, sippen bi comyn assent þei han conspired þus a3enst Goddis magese, ye kyngis regalie, wel groundid in holy writt, and a3enst here owene sompnce op.  

But wite lordis wel, þou3 alle clerkís in erpe cursen hem, for as moche as þei traveilen wip clene conseince to brynge clerkís to þis holy lif, ensaumplid and comanduid of Crist, and to restore secular lordischipis to secular men as þei schulden bi Goddis lawe, þat God and alle angelis and seyntis blisse hem for þis ri3twisnesse;  

And raper þei wolun rere baner a3enst þe kyng and his lordis and comyns, þan temperal lordischipis shulden turne to þe kyng and lordis, and þei on spiritualte, as God ordeneþ.  

For where þei han manþ rentis and lordischipis for to fynde certeyn nouombre of prestis and bedrede men in hospitalite, þei han unneþe half, or þe priddle part, þe nouombre of prestis, and lyven lustful lif in costi metis and wyn; 

And 3iþ it be reasonable þat a man schal be hangid for stelyng of fourtene pens, moche more schulden þes blasphemeris of God, þat stelen so many lordischipis and temperal goodis from comynte of secularis, and wasten hem in synne. 

Also clerkís, þat purchasen hem lordischipis, and putten out lordis sones and cosyns and ny3 blood, rennen in þe same curs; 

Also þes feyned religious, and opere worldly clerkís, amortisen many grete lordischipis bi fals title and gret yporcisie. For þei feynen to lordis þat Crist is maad eir of alle here goodis, and he forbedip clerkís to have siche lordischipis, and in his owne persone wolde noow have, ne his aposthis, but fledon it as venym, as al his lawe and here lif schewen. 

Trewely Crist haj alle þes lordischipis wel, whanne secular men han hem and spenden hem wel, moche betere þan whanne Luciferis heretikis wasten hem in glotonye, lecherie, and worldly vanyte. And þei drawen þes lordischipis fro þe comynete of Cristene men, þat is holy Chirche, and murþerent hem in a litel covent of Sathanas synagoge, þat ben moche worse þan heþene myscreeantis. 

And þou3 clerkís my3tten lawefully have secular lordischipis, 3i þei han justly forfetid hem alle, sippen bi comyn assent þei han conspired þus a3enst Goddis magese, ye kyngis regalie, wel groundid in holy writt, and a3enst here owene sompnce op.  

and 3iþ þei taken þe office to meynten goddis lawe and techeris þerof, and vpon þis seruyces þei han þes heii3e statis and lordischipis.  

sip he seip nay hymself bi þe prophete: foule ben oure lordis blent to meynten open traitours of god, bi gret cost of rentis and lordischipis and 3ifte of grete benefices, for here stynkyng and abhomynable blastis and lowd criyn ge;
And his is don for drede al loos of bere worldly pride and coueitise, and of worldly lordischipis þat þe iauu aþenst cristis lawe and his techynge and his owen lif and his apostlis;
<LI 24><T MT04><P 85>
for þe iesecuyen and purchasen bi gret ypocrisie seculer lordischipis, aþenst goddis lawe olde and newe and ensaumle of cristis lif and his apostlis, as lefful, profytable and nedeful;
<LI 15><T MT04><P 100>
but of sclaundre anempptis god and his angelis reken þe i not, but alle here care is last here ypocrisie bi known to lordis and my3tty men, for drede of takynge aweye of here temporal lordischipis þat ben cause of here synful lyf.
<LI 22><T MT04><P 101>
and þus whanne þe i han robbe lordis bi ypocrisie of here temporal lordischipis sotylly and wrongfully þe iauysche þe goodis of pore prestis vnder hem;
<LI 16><T MT04><P 103>
and bi þes seculer lordischipis þat þe i han be ypocrisie þe i ben emperours and tirauntis of opere prestis.
<LI 19><T MT04><P 103>
but alle þes gostly goodis ben rauysched and stolen from holy chirche, and contrarie synnes brou3t in in stede of hem bi þís dowynge of prestis wiþ seculer lordischipis;
<LI 26><T MT04><P 103>
But bi þes worldly possessions and lordischipis þei ben turned to pompe and pride and coueitise and grete bisynesse of worldly plees and worldly festis and seculer lawis, þat deuocion and holy meditacion and studyynge and techynge of cristis holy gospel is for3teten, and discencion among cristene men brou3t in, and meynetenynge of wrongis and oppresyng of pore men bi here worldly power and cautelis holden vp.
<LI 7><T MT06><P 116>
and þanne sib god commaundip so often in his lawe bope olde and newe þat clerkis ne schulden haue non seculer lordischipis and þe iauen so many, and so faste meyneten hem, here preynge is cursed and abhominable.
<LI 26><T MT06><P 117>
And perfore seynt ierom cryede and wrot to his dep þat clerkis schulden lyue on dymes and offrynges þat is goddis part and not haue seculer lordischipis ne worldly richesses, but in pouert sue cristis cros: and seynt bede wrot to þe erchebishop of 3ork þat 3ifte of kynges whanne þei 3auen temporales to clerkis was most fool 3euynge, and tellip many harms comyng
and here the eulogies above and also his apostles he has almost all lordschips amorteised to him, 3it he given not pained tribute to be kyng fer meynentanche of he rewe me and sauing of pore mensus lif;  
< L 29 > < T MT06 > < P 139 >

and herfore ben many proude and lecherous lorelis founden and dowid wip temporal and worldly lordschips and gret cost.  
< L 30 > < T MT10 > < P 191 >

Also whanne men seen lordschips of his world and precious iuelis and gold and siluer, faire hors and scheep and opere goodis, pe fend stireb hem to desire hem vnskilfully and sette more here herte on hem than on vertues and blisse of heuene;  
< L 8 > < T MT13 > < P 216 >

pe twentye, hat he suffre not pore men to be oppressid bi taxis and opere charges more than he may wel bere, pe while hat he han plente of richesess and wast iuelis to purchase londis and lordschips and bilde grete waste houses, sip alle here goodis ben pore mensus goodis, and hei hen but spenderis or keperis of pe goodis and procuratouris of pore men, as seynt ierom and he lawe of pe chichre witnessen.  
< L 7 > < T MT14 > < P 222 >

first, pei schulden knowe goddis lawe and studie it and meyntene it, and distrofe wrong and meytene pore men in here ri3t to lyue in reste, pees and charite, and suffre no men vnder colour of hem to do extorcions, bete men, and holde pore men out of ri3t bi strengpe of lordschips.  
< L 20 > < T MT15 > < P 230 >

Sip his is be office of kyngis and lordis, to venge hus synnsys and to preise and rewarde goode dedis, 3if lords euhen his office, and meyntene synful men and wrong doeris, and helpen not pore men in here ri3t, pei may drede hat here kyngdom and lordschips schullen be translated into anoper folk, as he wyse man seip: "a kyngdom is translated from o peple into anoper for vnr3twinnesse, and injuries or wrongis, and kontekis or debateis, and for dyuerse giles or discetitis".  
< L 23 > < T MT15 > < P 232 >

Also men euhen more to venge wrongis and dispite don to here owene personys or lordschips han to venge wronggis or dispitis don a3enst he maesteg of god almy3tty;  
< L 6 > < T MT15 > < P 233 >

Trew clerisseyn also hat cristis liyngen and his apostis in wilful pouert, wipouent fals and nedeles beggyng and whipouent worldly lordschips, is most perfit in itself and best for alle cleriks, sip crist god and man chees his lif for he beste;  
< L 33 > < T MT15 > < P 235 >

opere ypocrisys seyn in dede hat it is betre for clerisks to haue worldly rentis and lordschips dowid to hem and parische chichris appropird to hem bi symonye and lesygis than to lyue in wilful and honest pouert as crist and his apostis diden, and 3it pei reulen not wele the peple, as lordis schulden, but seyn pat hei ben dede to pe world;  
< L 14 > < T MT15 > < P 236 >

for hei han here heise statis in pe chichre and lordschips for to pursue treue curatis to pe peple, and to meyntene hem in goddis lawe and ponsycken hem 3if pei fallen in here gostly cure, and bi his hei holden here lordschips of god.  
< L 4, 7 > < T MT16 > < P 247 >

first hei seyn and meyntenen hat cleriks may letfully haue seculer lordschips and lyue in pompe and worldly welfare as lordis.  
< L 28 > < T MT18 > < P 265 >

for prelatis comen in he staat of cristis apostis to lyue in pouert, mekenesse and trauelye of pe gospel as pei deden, but pei ben turned to couertis, worldly lordschips, pride, ydelnesse and vanye, and turnen cristis lif and techynge vpsodom.  
< L 13 > < T MT18 > < P 268 >

3if it be charite to crie hus a3enst synnys of worldly prelatis and veyn religious, sip many of hem ben kunnynghe and reulen lordis and prelatis and my3tty men in confession, hei mosten warne hem hat cleris schulden lyue in pouert and mekenesse, and not in worldly lordschips ne in pompe and vanye as hei now don;  
< L 27 > < T MT18 > < P 273 >

and hat alle seculer lordschips turne clene to seculer lordis, as god biddih in pe olde testament and newe, and hat hei don ri3twinnesse, mercy and pite, and ri3tly gouerne pe comouns in reste, pees and charite, iuste costomes, and resonable rentis to here lordis and maistris;  
< L 15 > < T MT19 > < P 276 >

Pat hei solit amorsasyng of seculer lordschips pat is don bi menene hondis in fraude of pe kyngis statute be visely enquyred, and pe goodis turned in helpe of pe rewe in sparynge of pe pore comouns of taxes.  
< L 35 > < T MT19 > < P 278 >

LORDSCHEP ....3 pat he prede cause pat is feyned: it is pe wille of pe emperour pat, as he is lorde or his emere, so his prest schulde rewele in God, al pe same lordschen, and perfore he dowed pe chichre pat
was worbi made.

and lest be coucited of his world, bof of hienes of lif, coueitise of flesche, lest of lordscheip, lest of honour worldly, or worldly serueye.

DOMINACION Dominacion or lordechesipe is seid one 3· maners: pat is to sey natural or of pe gospel, lordscheip cyuyle & lordechip pretend.

LORDSCHIEPPES .2 perch for dar pou surupe ouper lordscheppes of apostolice or apostolice of lordscheppes?

LORDSCHIP.......104

And as it seuep & sohe it es, pat it ne strecchepe no3t bot all oneli to spiritualte & to no maner lordschip o be world, bot all to Goddes seruaundes, to dele pe sacramentes of holi chirche & techen & prechen to pe pupil, 3euynge & delinge seuen dedes of merci to Goddes pupil to help & help & to mannes soule, as it es openlich scwhed in pat pe said to Moyses, when he botike him pe teche hem & to tell hem forpe to Goddes pepil.

And as it seumep & scohe it es, pat it ne strecchepe no3t bot all oneli to spiritualte & to no maner lordschip o be world, bot all to Goddes seruaundes, to dele pe sacramentes of holi chirche & techen & prechen to pe pupil, 3euynge & delinge seuen dedes of merci to Goddes pupil to help & help & to mannes soule, as it es openlich scwhed in pat pe said to Moyses, when he botike him pe teche hem & to tell hem forpe to Goddes pepil.

& Crist himself, in pe gospele of Saynt Mathewe & in pe gospele of Saynt Luke, forbet to all prestes all maner lordschip, & said pat pei schuld be seruaundes & ministres to Goddes pepel in spiritualte.

Pe emperoure Constantyne 3aue to Saynt Silueter when he was pope, & to his successors after him, half his empyre wip all pe worship & lordschip pat longeþ perto, as it es wele knawen to hem pat han sene or red pe charter peorof. Perbi 3e move witt pat pe pope hap grete & mich lordschip ouer pe emperoure himself & oure all oper kings & all Cristen men'. Sir Clerk', said pe kni3t ðan, me wondreþ gretelich þat pou mi3t for scheme alege for pe pope þat his lordschip schuld come of pe emperoure, for all þe lordschip he schuld haue schuld come of God, be þin awen tale. & parde as it es openlich scwhed tofore, pe pope ne no3t able to take non siche lordschip vpon him', bot all as Goddes minister in spiritualte. And þof it were so þat he mi3t & were able to haue siche lordschip. 3it it semep bi all þe wordes of þe charter þat Constantyne 3aue to Saint Silueter þat he ne ment neuer þat þe pope schuld haue temperalle lordschip.

& þof þat it were so þat þe pope had siche lordschip bi þe emperours 3eþ, 3et ne had he no ferþer lordschip þat þe emperoure powere strecchepe. & parde þan schuld he haue no power ne no lordschip in Yngeland, for Yngland was neuer soget to be emperoure, bot euer it haf bene led bi himself & vsed his owen lawes, & no man habe bene abouen him in temperalte.

Also, 3eue þat noþinge þat es ones in þe clergerie hondeþ 3euen to holi chirch, als þou saist, mi3t neuer be affter in temperall mannes powere, ne no temperall man haue powere ne lordschip, how schuld þan oni clerk bi him mete or drink or ony oper þinge þat him nedede, or sell to oni temperall oni maner gode þat þai had?

And by þis seruis þei hold of me & han lordschip of þis world.

Pe secound part of my church þat ben lordis schulun haue worldly goodis & hool lordschip, for þat is nedful to her office þat I haue lymyt to her state.

And so men schuld not þus sue Crist to gete hem here richessis & lordschip. Summe ben lordis as foulis of heuen, & han myche lordschip of þis erpe.

Pe secounde wrou3ten a3eyne þe Godhed & hadden miche more worldly lordschip & ricches to her state þenne prestis before Cristis birpe.

In blisse men han none siche lordschip, as Crist had not ne hise apostlis.
"The bowe of the stawe is the trist of riche men and covetous, pat he beenden to wyne to the honour and lordsip of his world, and pat is overcomun, for Crist hath damppyd it, and schal breken it, and casten it into the fier of helle.

"The sones of Basan ben lovers of his world which oftesiphe han lordsip overe gode men here to her owne dampaunoun, for the mysuse þerof, lyvynge aftir þe fleisch, not after þe spirit."

"And first þei feelen his lordsip and aftirward his godheid."

"And if one true byschope or moo, if God haves writen lordsip, ande all grete synnus by whiche seculere lordsip and powere annexid to Cristen men, and aþens Cristis lif and his apostils, and freris seyn þat þis is heresie, þei damppen openly holy writ."
blyndiden þo pepul, as holy writte dos of errour of Seint Petur and of al þo apostlyys, and of þo open heresie of Seint Poule, wip David, Mauleyne, and mony moo, hit were no grete heresie, for to brenne pore prestis þerfore.

<1 L 21><T A29><P 495>

And þus Crist putte fro hym al maner of worldly lordschip.
<1 L 10><T A32><P 505>

Off þis I take as holsome counseil, þat þo pope leeve his worldly lordschip to worldly lordis, as Crist gaf hom,— and move spedly alle his clerksis to do so.
<1 L 20><T A32><P 505>

Crist wold not worldly lordschip/ & þeroken fast to hem.
<1 L 4><T AM><P 126>

Crist fleed from seculer lordschip & office;
<1 L 4><T AM><P 127>

first bi þis þat he was made man wip outun synne þat was cursid of God, and iustli put out of lordschip and comyn for a tyme.
<1 L 10><T APO><P 27>

and he þat is vnable of vertues to gouerne o lordschip schal haue leue to fi3te for tweyne.
<1 L 37><T JU><P 55>

þat is to seie: as seynt Austin declaripl þat he hap lordschip;
<1 L 2><T LL><P 20>

wrape is his lordschip/ þe fourpe is clepid Abadon:
<1 L 5><T LL><P 59>

schal be to hem pat lorden/ or þat holden lordschip:
<1 L 23><T LL><P 69>

bisines vpon chirchis/ No wheþir seculere lordschip?
<1 L 4><T LL><P 96>

It is pleyn to þe apostlis þis lordschip is entirdi3tid/ hou darst þou ðanne take þis lordschip vpon þee/ eþib þording apostilhed- eþib apostilhed to lordschip?
<1 L 9, 10><T LL><P 96>

þou schalt leese bope/ þat is to seie: þi presthod & þi lordschip/ or ellis þou schalt not be except of þis noumbr:
<1 L 12><T LL><P 96>

be he mad as þe mynystir/ þis is þe forme of þe apostlis lyuyng/ seculere lordschip is forbidden:
<1 L 20><T LL><P 96>

þat lordis my3t haue her lordschip a3en #
<1 L 26><T LL><P 96>

to take temperel lordschip/ bi tempting of þe devel:
<1 L 23><T LL><P 119>

3if þe taken þe charge to ben trewe vikeris or seruauntis of crist and þerwip taken vpon hem falsly þat ping þat is reserued to god only, as to make men partyners of here medeful dedis, and to graunte hem þe blisse of heuene and pardon to slee cristen men for to meytene worldly lordschip and couetisde of þat þat schulde be most meke, most pore, most redy to dye for cristen mens soulsis;
<1 L 9><T MT01><P 08>

First we mai se at i3e hou3 contrarious þis foresidente persone þat þus sittip in þe temple is to Crist, for Crist was wilfulli pore in wille and dede, and forsoke al maner of wordli lordschip, and þei don euyn þe contrarie;
<1 L 126><T OBL><P 160>

For Crist techip þis conclusion in word and dede, þat whosoeuer wol kepe þe souerente of perfeccioun of þe gospel, as dede nameli þe men in þe biginning of Cristis chirche, þei schuld noo lordschip or wordli possession haue, as we mai perceyue in dyuerse placis of þe gospel.
<1 L 192><T OBL><P 161>

Hou3, I prai the, þat þe anticrist peruerdid þe gospel bi þis proude, presumpitous, fals and contrarie glossis to þe gospel in þe matir of þe wordli lordschip of þe clerchie?
<1 L 270><T OBL><P 163>

And nameli þei lopen þo blastis of Crist wiche ben euyn a3en her wordli lordschip and glorie and wordli besynesse, as is þis worde of Crist iseide to aIle the cIerge and byndep hem for euer: þe kinggis of hefmen haue lordschip upon hem, but 3e not so'.
<1 L 915, 917><T OBL><P 180>

And herefore þei forsaken to su3e Crist and his brethe þat þei lopen so meche, and so þei turnen hem auou3tou3li to anopur spoue or raph auou3tou3, of anopur breþe þat þap a smaeehe of wordli lordschip, pompe and pride and wordli wynnyng and glorie as ben comynli her statutis, determinyngs and constituencis, þe wiche þe spirit of lesing þat euer desirid to do avou3tou3 wip Cristis spoue, þap blowen upon hem.
<1 L 944><T OBL><P 181>

And þou schalt vn wurstonde here þat euer man ou3t to be Goddis seruant, for þe hap lordschip bi kinde upon eche creature. But specialli cristen men ou3t to serue God mekeli, for upon hem
God hæf lordschip and regale bi þre maner of title: first bi kinde he hæf lordschip upon cristen men, for he is aboue hem alle in kynde and made hem of nouȝt;
<L 1059, 1061, 1062>\(<T\) \(<\text{OBL}\) >\(<P\> 184\)

For, if he had þis mynde effectualli, he wold not continue alle his hiȝe obstinatli in hereisie of his wordli lordschip, of synonye and of þe sacrif oste, and many ouþer heresius and blasfemye þat ben ryue in þis renegat, þat lyueþ ever in seche a plite þat he most nedes be damyped 3if he diȝe so and, if he trist meche of fructeful penance or repentance when he seëp þat he mai lyue no lenger, him is good to beware, for he mai liȝtli be disceyued so!
<L 1112>\(<T\) \(<\text{OBL}\) >\(<P\> 185\)

And it is amusingen of Goddis lawe, for it performeþ not but wiȝdrawþ þat God biddiþ to be do as anempest the forsaking of al seche lordschip.
<L 1217>\(<T\) \(<\text{OBL}\) >\(<P\> 188\)

And wel we wete þat þis renegat þat sittþiþ in þe temple sittþiþ effectualli upon al þe wordli lordschip of þis world, boþ upon men and wordli lordschippis and possessions;
<L 1235>\(<T\) \(<\text{OBL}\) >\(<P\> 188\)

Naþleþ, if þis fende were not inwisered wiþ coutesse þat is þe rote of malice and blyndeþ him, he schold move se in þe gospel houȝ Crist for al his hiȝe here renounsdis effectualli to alle wordli possessions and lordschip and wordli title, and made his disciplis of office þat were prestis to do þe same; And so miȝt þis hore receyue al maner of men to þe feþ and suffre hem to wilde her owne goddis, nere þe coutesse of wordli lordschip þat sche hæþ upon alle the world.
<L 1247, 1251>\(<T\) \(<\text{OBL}\) >\(<P\> 189\)

And þis þei schewen wel in þis poynþ of wordli lordschip of the clerge.
<L 1276>\(<T\) \(<\text{OBL}\) >\(<P\> 189\)

For, alþouȝ þei se wel, or mai if þei be not dampnable recheles, þat þis lordschip in the clerge is openli damyped in holi wrйт, boþ in þe olde lawe and in þe newe, as euer was manscleyng, auouȝtrie, tresoun or þeft, and notwiþþstonþþ þat þe clerge in immesurable numbre is purued of liȝflode and heling in ful grete habundaunce bi þiþis, offringgis and ouþr deuociouns of þe peple, and notwiþþstonþþ into mentenaunce of her owne astate þei ben nedid to pele and spoile þe pore commyns bi dyuere mens, 3it þe astate of þe seклer lordis, from the king vnto þe lowist squyar, as for þe more partie is so bedoitid upon þis strong ladi þat þei ben redi to swere to menteyne hir in þis coutetus lust þat sche hæþ to þis lordschip, and also to diȝe in þat cause, and to scle ouþr sobre folk þat kepem hem vnder þe mesure of Goddis law, and grucchen aȝenst þe vnruþli rauyng of þis drenken hore þat þristþ aftur innocent blode, and, as seint Ioun seip, is drenken þerof.
<L 1277>\(<T\) \(<\text{OBL}\) >\(<P\> 189\)<L 1287>\(<T\) \(<\text{OBL}\) >\(<P\> 190\)

For, certis, þe strong ladi þat Heraude held in auouȝtrie was neuer more aþrist aftur þe blode of seint Ioun þe Baptist þan þis lecherous fende, þat þap sett hir see of þir affeccon vpon alle þe seclere lordschip of alle þe wide world, þristþ aftur þe blode of feiful peple þat grucchip, nameli in þis poynþ aȝenst þe fornycioun þat sche dòpe aȝen Crist and his blesid lawe.
<L 1299>\(<T\) \(<\text{OBL}\) >\(<P\> 190\)

Naþleþ þis newe besynes is in grete parti brouȝt into þe chirche, as I seide riȝt nouȝ, bi occasioun of þe drenkennesse of þis yuel seruant and drunken strumpet, taking falsiþ, and euen aȝenst Goddis lawe, wordli lordschip wiþ many ouþr wordli besynesses upon hir, þe wiche ben not leefful to hir.
<L 1358>\(<T\) \(<\text{OBL}\) >\(<P\> 191\)

And prestis schuld norishe þis fervent fire of contriscion, bi holi en sample and bi ful trewe preching, and bi ueri forsaking of þe lordschip of þis world wiþ alle þe liking þat súeþ þerof.
<L 1446>\(<T\) \(<\text{OBL}\) >\(<P\> 194\)

for no wondur alle þouȝ þei be þan ordeyned undur þe goeneuance of him, the wiche were iknow before þe world worþi his lordschip’.
<L 1609>\(<T\) \(<\text{OBL}\) >\(<P\> 198\)

For þei enforcen hemselfe to iustefiȝe in worde and dede her wordli lordschip, her wordli lawis, iuemenis, office and custumable begging, damped expresseli bi Crist and his apostlis and ouþr feiful prestis and peple in þe begynnynge of Cristis chirche, and þat in worde and dede and writing left in holi scripture into perpetual memorie to alle þe world.
<L 1647>\(<T\) \(<\text{OBL}\) >\(<P\> 199\)

Þis renegat usþ þis owne determynaciouþ as a stublyng stoele while þei candil is out, and besiþþ himself to make men fal þer that grucchen aȝenst his wordli lordschip and vngrounded begging. For no douȝte dreed of lesing of wordli possessions is chiff cause of antecristis perseccucion, alþouȝ falsiþ he feyne þe contrarie, not articling aȝenst any man þis lordschip as cause of his perseccucion.
<L 1738, 1742>\(<T\) \(<\text{OBL}\) >\(<P\> 201\)

For Vincent supposid in his writing þe gospel to be chiff sentence, and I kan not se þat antecrist wol suppose þat in þis article, ne þe mære of his wordli lordschip, or of his symonie, or of
oþur poynytte þat his lust is sett upon wipout grounde of Goddis lawe.
<L 1783><T OBL><P 202>

For where oþur heretikis, as we mai rede in Austens bokis and Ieromys, wolde seke colour of scripture, þis renegat sitting in þe chirche reekkip litle of seche colouris, but wipout charite affernep obstinatli his owne wille, as we mai se especially in þe poynyt of his wordli lordschip, and in þe article of þe sacrid oost, and in ful many oþur poynytts in þe wiche he reekkip not hou3 euen and openli he go a3enst Crist and his lawe, notwipstanding þat þe gospelie schulld be þe rule of þe prelacie from þe hi3est unto þe lowist.
<L 1791><T OBL><P 202>

But 3it þes ipocritis, þat holden so streitli þe sentence of þe gospel in þis poynyt þat sounneþ no þing a3enst her wordli lordschip, lust and liking, as openli as þei mai, þei go a3en þe gospel in the mater of her wordlinesse and in the article of þe sacrid oost, and ful many oþur poynytts of tru3e beleue.
<L 1835><T OBL><P 204>

And in euidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preuelle of her hidous synnys, as of her wordli lordsship þat þei occupie so euyyn a3enst God and his awe, of her vngrounded custumable begging, ne of þe sclaunder þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of þe discite þat þei don bi her lettris of fraternite and vngrounded absolucions, or of symonye, most abhominable lecherie, heresie a3enst þe sacrid oost and many seche oþur poynytts of iuel maneres and mysbelue.
<L 2133><T OBL><P 211>

And þus, alþou3 þer were no pope as oft høþ betid, or alþou3 al cristendome had forsaken him for a fals renegat, as þe Grekis han, or alþou3 þe pope wip al his endlowd prelacie þat ben temporal lordsis were an antecrist and heretik in þe mater of her wordli lordschip and office and symonne, and in þe feip of þe sacrid oost, and in þe sacrument of peneunce, and in many oþur poynytts þe wiche I suppose few of hem to be clene, 3it neuer þe latur þis power abideþ in þe chosen chirche of Crist, alþou3 þei ben here but a litli flok.
<L 2435><T OBL><P 219>

And þis consideracioun þus grounded upon scripture makip me to suppos wipout any dou3te þat þis grete renegat wip his special lemys, þat damnep Cristis law in þis article and also his lore a3enst his wordli lordschip and custumable begging wip ful many oþur poynytts of trwe beleue, is þe kinde of antecrist þat mai be.
<L 2580><T OBL><P 223>

And, certis, þes fewe wordis of Crist ileide before þe presumpción of þe renegat þat sittippi in þe chirche in þis article of þe sacred oost, and in þe mater of his wordli lordschip and many oþur poynytts, wren sufficient to open þis antecrist to al þe world, if men wolden do her besines for to vnsturdon hem.
<L 2765><T OBL><P 227>

And so þe tung of Cristis chirche, þe wiche was alle oon in al poynytts longging to good maneres and tru3e beleue in þe time of þe apostolis and long aftur, is nou3 diuised into diverse and contrarious opinions aboute þe sacrid oost, þe wordli lordschip of þe clergi and ful many oþur, þe wiche division began in þe secunde Babylon, þat is Rome, for faute of beleue of Cristis wordis.
<L 2806><T OBL><P 228>

For þis wirschip is þe real protestacion of Goddis vniuersal lordschip.
<L 2846><T OBL><P 229>

For, as I seide, offering is a prerogatif and real knowledching of his vniuersal lordschip and omage onli du3e to his kindli regalie and maieste upon alle creaturis.
<L 2947><T OBL><P 232>

And also, þou fals renegat, þi wordli lordschip is akursid, for God høpe damnep þat in word and dede in boþe his lawis.
<L 3183><T OBL><P 238>

And of þis it sueþ here þat antecrist and his kursid lemys schuld not repungne or berke a3en þe apostlle, and meche rãþur a3enst Crist in þe feip of þe sacrid oost or bi mentenaunce of his wordli lordschip, and of mony oþur poynytta þat reuersen holi scripture for, as Parisiensis reheresing seint Ambrose {super isto euangelio Ego sum pastor bonus'} and also, þou fals renegat, þi wordli lordschip is akursid, for God høpe damnep þat in word and dede in boþe his lawis.
<L 3265><T OBL><P 240>

And so no man, saþ he þat is out of þe beleue of boþe þes lawis, beleueþ þat it is leefull to þe clergie to occupie secler lordschip as it dop nou3.
<L 3280><T OBL><P 240>

And bi þis a man mai se what him ou3te to seie of idolatrie, of þe lordschip of þe clergie, of begging of freris and many seche oþur synnys.
<L 3381><T OBL><P 243>
And you3 it had be so pat pte clergi myst3e haue occupied pte worldly lordschipe, and also you3 it had be no destrucion ne apeyrynge of eny ojer state, 3it it hadde no almes for to 3eue to hem siche goods.

And pus was lordschipe holden hole and clene by pte law of God.

Also, 3eue pat no pinge pat es ones in pte clergie hondes, 3euen to holi chirc, als you saist, mi3t neuer be affter in temperall manes power, ne no temperall man haue power ne lordschipe herof, how schuld pte oni clerk bi him mete or drink, or ony ojer pinge pat him mete or drink, or sell to oni temperall oni maner gode pat pae had?

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& for 3e wolde be sotilte encroche to 3ou lordschipe of temperale godes & pat es forbidden to all clerkes, as Ie haue schewid openli tofore;  

Here biddi3 not Crist to bishops to take worldly lordschipes to hem, for pene pae were not payed of foode & hlying but gruchen aftur worldly lordschipe.

And Y am cerynne, lordschipe pat God hab seuen lordes of pse world were ynowe to hem alle 3it it were not yvel deparid.

O if oure prelates lettid trewe prestis to preche Cristis gospel and charge not pte peple, and bringe in suche prechours pat reversen Cristis lawe, and pylen her herers a3ens Cristis lawe, how opun kalendis it were of lordschipe of Antecrist!

And God himself forbiddi such lordschipe in clerkis;

Ffor Crist in his owne lawe forbiddi his prestis suche lordschipe, and fleede it in his owne persoone, and pae kep3 his apostolis.

and pus may he ly3tly gete lordschipe of alle pse world. But as he fend byhi3te to Crist falsy al rewmes, so my3t falschede walken in purchas of pte lordschipe.

And as Crist fai3te wip suche swerd, so schulde alle his prestis, and pse men wip meke speche, 3e, 3it pae leese her cotis and al her temperal goodis, and specially her lordschipe.

where pse heryse schulde meve kny3tis for to fii3te for lordschipe of Antecrist, bat Crist himself hab forbeden?

But Jesus Crist hade not by worldly lordschipe whereupon he schuld bowe his heved;

how durne worldly prestis take so grete lordschipe upon hem, seipen Crist so playny forbedus hit, ande tellis by his owne ensaumpul yow servyse and mekenys of hem?

For chief lordschipe in pse lord of alle temporalties, bope of secular men and religious, pertyne to pse kyng of his general governynge.

In pse wordes, ri3t as pse spiritual kny3thode declarede pse goostly lordschipe of pse pore chyld in hi3e glorie of heuene, ri3t so acordep to pse lordschipe; pae preferreden heere in erpe good wylle of men tofore alle maner of temperal rechesses.

And circumcisioun was coma undid to be maad in pat part of pse body oneli for pse cause: for it was ordeyned in remedie a3ens original synne bat we token of oure form ere faderis bi luste, whiche hab most lordschipe in pat parte.
greteli, and al þo also þat beþ in reste and pees and delite in synne in whiche beþ principalli cite in whiche hertis is his restyngye palice, for þe fend is aferd to lese his lordschipe in suche þoru conquest of swerd of þe word of God whiche Crist bryngþ wip hym to destrie such fals pees.  
<L 58><T CG07><P 75>

Þere also, Crist hadde neuer hous of his owne bi title of wordeli lordschipe to hile in his heued;  
<L 224><T CG11A><P 137>

Riþt so proude men, al þe while þat ðei haue any þyng to lyue on, oper on lordschipe, oper rauneye, extorcion, þeþete, oper borwynge, ðei stien euere hier and hier, and kunne make non ende of her pride;  
<L 374><T CG11A><P 141>

And this bytokneth prowde men þat, for worldly lordschipe, þe, wenden ouf fro þe beyng of God and okupyen here wittes abowe worldly heynes.  
<L 28><T CG2-66><P 229>

The þride cause ys for Crist wolde schewe his general lordschipe and sauyng, not only of lewys but of heþen men in dyuerse statys.  
<L 26><T EWS1-03><P 233>

For emperour or kying is tenaunt to þis lord and keper of his lytel town to regard of Cristus grete lordschipe;  
<L 26><T EWS1-09><P 257>

And no conquerour myhte ateyne to lordschipe of al þiþ eurpe, for Alisawndre and Iulius leften myche for to conqwere, and God wolde not þat þer lordschypye were more here in eurpe, techyng ys þat þe fend, prynce of þis world, hap not but lytel lordschypye of chyldren of pruye, al 3if he be now partener wip Crist of mo seruauntys of þe feend þan schal come to heuene.  
<L 28><T EWS1-09><P 257>

And somme wenten aftyr lordschipe of þis world, and summe aftyre chaffare of worldly richessys.  
<L 49><T EWS1-20><P 302>

Also þe generale of lordschipe of Crist scheweþ þat þe feendus ben contrarye to hym.  
<L 62><T EWS1-42><P 409>

And here supposeþ Crist þat he is treweþ, and þat þe feend is fadur of lesynys, and þat þis lordschipe hap noon enyme but falschede. And þanne is þe resoun pleyen by his general lordschipe, and by contrarye of þe feend þat was ofte schewed.  
<L 70, 72><T EWS1-42><P 410>

sip þe body of Crist vndisposede þe postles to take þis Goost, myche more schulde worldly lordschipe vnable men now to take þis Goost.  
<L 104><T EWS1-50><P 452>

Crist ys moste lord of alle, and þerfore he wolde haue despyt but 3if men axson hym a greet þing, for ellys his lordschipe and þat axsyng acorde not to his name.  
<L 13><T EWS1-51><P 454>

For, 3if he seye aftyr Gregori þat he is seruant of Godus seruauntis', 3et his lîf rulersþ þis name, for he faylyþ to suwe Crist, þip he is not dispensser of seruyss þat God haþ bedon, but he partþ þe lordschipe þat þe emperour haþ 3ouen.  
<L 18><T EWS1-03><P 486>

And þip popus and cardynalis white not wher þis man be able to be prelat of Cristus chyrche, þei taken ofte fool iugementis, and algatis 3if lordschipe and wynnyng be cause herof.  
<L 84><T EWS1-03><P 489>

Marke þei þe lordschipe þat þei han by title of þer holynesse, and how lordis and þer pore tenauntis my3ton be releude by þis lordschipe;  
<L 76, 78><T EWS1-12><P 528>

3if þow grucche aþen pouerte, and coueyte worldly lordschipe, wyte þow þat Crist before was porere þan þow, sip he hadde not by his manhed plase to reston his heed ynde.  
<L 25><T EWS2-57><P 12>

And breep of þis heresye fuylyþ monye clerkys, for it is seyd in opur placis þat Godis lawe forbedup suche lordschipe to clerksy, for alle þei schulden lyue in mekenesse and pouert;  
<L 67><T EWS2-64><P 50>

For afturward, 3if God wole, þis lordschipe schal be take fro preestis;  
<L 109><T EWS2-66><P 64>

And þip auarice dryep more, þese prelatis ben þus coueytows, and seeler lordis boþe, for lordschipe is taken from hem.  
<L 88><T EWS2-68><P 74>

But, for þe feend dreedup hym þat cristene men schulde knowe þis wyle, and fordo þis feendis falschede, and turnen aþen to Cristus lawe, and algatis þat Cristus preestis schulden lyue in pouerte as he dyde, he hap cast anopur wye to preyse preying of suche preestis, and telle þat it is more worp þan al þe lordschipe of þis world, boþe to lordis and to þer eldris, and especially at mydn3t, as þese religious preyon.  
<L 100><T EWS2-68><P 74>

But þip God scip by his lawe, þat hise preestis schulde not þus be lordis, þe pope and hise holden þis lordschipe aþenum þe lawe and wylle
of God, and more openly my3te no feend a3enstonde God in his ordenaunce.
< L 73> <T EWS2-71> <P 90>  
  
For 3if þei leuon Cristus li3f, and 3yuon hem þus to lordschipe, þei ben þe feendus chyldryn and opon anticrist;
< L 117> <T EWS2-74> <P 110>  
  
And so þis is no cause to cristene men to fy3ton inne, but rapur schulde bope þeis popis go melye to þe emperor, and renounse al þe lordschipe þat þei han of secleiris;
< L 26> <T EWS2-75> <P 112>  
  
also lordys of þis world ben þo to whiche þis harm is don, who schulde more stonde for þis cause, þan lordis þat han lost þis lordschipe.
< L 75> <T EWS2-75> <P 113>  
  
And nepeles þis lord dop worchipse and profi3t to knyttus þat seruon hym, and þe may not denye þis, þat ne for þer blyndnesse and cowardyse holdeþ þe feend, a3enus God, þis lordschipe þat þei schuldon haue.
< L 84> <T EWS2-75> <P 114>  
  
For 3if richesse and worldly lordschipe weron takon away from prelatis and preestis, muche of þe feendus pruye were abatud in þes clerks, and Godis name were not dispysyd eche day as it is now;
< L 99> <T EWS2-75> <P 114>  
  
and þis lordschipe schal serue to alle Cristus children.
< L 136> <T EWS2-76> <P 122>  
  
And þus han cardynalus pursewod þe pope, and monye sugetus per prelatus, and monye prelatus pursuwon trewe men, þat grucchen a3enus þer lordschipe;
< L 45> <T EWS2-78> <P 130>  
  
It were for to tellon here how deucocion wantuþ in clerks, as popus takon þer state here for a foul deucocion to be worchyped in þis world, and haue myche of worldly lordschipe;
< L 51> <T EWS2-85> <P 175>  
  
for by þis mo men traueylon by symonye, for monye by þe feeendus cast loun to be hye prelatis, for lordschipe and rychessus, more þan to qwylene þe chyrche aftur þe pouerte of Crist.
< L 64> <T EWS2-88> <P 195>  
  
Men han proued oftytemus þat preestus schulde not þus be ryche, ne þus be dowede in temporal lordschipe by men of resoun, or of Godus half.
< L 73> <T EWS2-88> <P 195>  
  
But sîþ Crist dyde alle þinge so þat he my3te not be amenyd, he my3te not take worldly lordschipe to worchipse of his chyrche for, 3if he hadde, he hadde fulyld his staat, and fordon hym and his chyrche.
< L 78> <T EWS2-89> <P 203>  
  
And such lordschipe of preestus, wip opre synnes þat comen aftur, may destuyre rewmes here, and don harm to al þe chyrche. For, sîþ sych lordschipe is rote of bataylus and duysiones, it may falle by þis synne þat preestus take fytyng fro lordys;
< L 101, 103> <T EWS2-89> <P 203>  
  
for preestus may coueyte to myche of rewmys and chef lordschipe of hem.
< L 115> <T EWS2-89> <P 204>  
  
Men seyn also, þat þis Cesar was moste in generalte and largesse, and pes of his lordschipe, for more generally þan opre hadde he lordschipe of his world.
< L 10, 11> <T EWS2-90> <P 206>  
  
And monye men supposon þis more þan of þes seyntus þat now ben canonysed by þe court of Rome, for lordschipe, or money, or fauour of partus.
< L 57> <T EWS2-93> <P 223>  
  
And þat þree kyngus camen so fer to brynge þes goodus vnto Crist, bytykene Cristus lordschipe þat he hadde wip þis pouert.
< L 71> <T EWS2-97> <P 238>  
  
for eche worldly lordschipe mut nedis haue an ende;
< L 62> <T EWS2-102> <P 257>  
  
And þe moste contrarye condicion þatsueþ Anticrist is to putte his schepus lyues for his cursyd lordschipe.
< L 52> <T EWS2-106> <P 269>  
  
And þus seíþ Crist þat kyngus of gentyle folc han lordschipe of hem, and þo þan power on hem ben clepude goode doeris.
< L 20> <T EWS2-114> <P 294>  
  
For worldly lordschipe schal not be among 3ow, ne power of prisoune schal be in one vpon opre, ne 30ure goode dedis schal not stonde in 3yuyng of worldly goodis;
< L 22> <T EWS2-114> <P 294>  
  
for more worldly lordschipe axïþ þe more seruyse to preestus, and lettup hem to be more seruaunts and more hy3e in Cristus rewme.
< L 48> <T EWS2-114> <P 295>  
  
And apparaunce of þis herytage is more licly to trewe men, by good liif of men aftur þe lawe of Crist, þan apparaunce of worldly lordschipe by.
descense of heritage.

And sijen Crist was so acordyng wip lordschipe of he empyre pat he chargede hyt not in beggyng, ne almys takyng but tawhte how it schulde stonde bope in word and dede, how is he Cristus vyker pat rezersup Crist þus, for by cautel of þe feend he hap geton hym half þe empyre and alle þe rewmys in Cristondom felon his pryse spyling.

As to propre euyl children putten into here fadir lord worldly of housis, bokis, jewelis and all reprouse what he wolde.

Comment But here þe secounde poynyt, it semeþ þat þis pope is moste proud in herte of alle men in erpe, for worldly lordschipe and þis pruyde gon togodyere. And þe pope, as he dar, chalangeþ to be chef lord of yche rewmwe and lordschipe þat is here in erpe.

The secounde part of þe chyrche is sectur lordis and þei ben in þe ouere part of þe hows, for þer worldly lordschipe; for bope he getub money and loue, and oblishyng wip feyned lordschipe; he mai not be made riȝtwise / Forsope in whom lordschipe~

For bishopis, munkis and chanons sullen þe perfeccion of crisys pouert and his apostlys, and also trewe prechynge for a litil stynkyng muk or drit, and worldly lordschipe, and wome ioile and idelnesse, and freris forsaken þe perfet pouert of crist and his apostlys for pride of þe worldly staatis and flatyngye þerto and ypocrisie and beggyng to geten esely and plenteuously catel staatis and flateryng and to geten Crist and his apostlis for pride of worldly lordschipe, and wombe ioie and perfeccion of cristis pouert and his apostlis, and also trewe prechynge for a vertuous mene.

And as anemtis þe secounde poynyt, it semeþ þat þis pope is moste proud in herte of alle men in erpe, for worldly lordschipe and þis pruyde gon togodyere. And þe pope, as he dar, chalangeþ to be chef lord of yche rewmwe and lordschipe þat is here in erpe.

The secounde part of þe chyrche is sectur lordis and þei ben in þe ouere part of þe hows, for þer worldly lordschipe; for bope he getub money and loue, and oblishyng wip feyned lordschipe; he mai not be made riȝtwise / Forsope in whom lordschipe~

And þus þei putten a veyn þorn in his feet, As to here kyng þei ben vinkynde and vntrewre, for wiþputen his leeve or is conseil þei aliien into straunge rewmes, and in caas to oure enemys, al þat þei may gete bi robberie of pore men and flatyngye and opere false menes in þe load þat þei dwellip inne;

It semeþ þat syche prelatis and newe religious ben aferd of crisys gospel, for it approueþ not but distroieþ worldly lordschipe of prelatis and feyned holynesse of newe religious;

but 3it more treson is in clerkis þat coueiten and taken þis worldly office wip cure of cristene solis and may not do hem togedere, for þei schulden teche þe lordis þe treue of goddis lawe and also þe peril in þis poynyt, and don nouȝt, for ope of grettere benefices or for flatyngye of here lordschipe; for bishopis, munkis and chanons sullen þe perfeccion of crisys pouert and his apostlys, and also trewe prechynge for a litil stynkyng muk or drit, and worldly lordschipe, and wome ioile and idelnesse, and freris forsaken þe perfet pouert of crist and his apostlys for pride of þe worldly staatis and flatyngye þerto and ypocrisie and beggyng to geten esely and plenteuously catel staatis and flateryng and to geten Crist and his apostlis for pride of worldly lordschipe, and wombe ioie and perfeccion of cristis pouert and his apostlis, and also trewe prechynge for a vertuous mene.

Comment But here þe menours seyn þat þe pope dischargþ hem of þis testament and seip þat þei ben not holden þerto, for a man hap not lordschipe ne iurisdicion vpon his perse, and sip þe pope was more þan fraunseis he myȝte not bynde þe pope þat he ne myȝte dispense and reprouse what he wolde.

As to propre þingis freris seyn þat þe pope is lord worldly of housis, bokis, jewelis and al þat þei han, but her semeþ myche venym: first þe euyl children putten into here fadir þe pope þe venym of worldly lordschipe sip þei may not haue it for distroyynge of here perfeccion, and yit þe seyn þat þe pope mot be most holy and perfyte and nexte sue crist in alle manere vertues, and þus þei putten a veyn þorn in his feet, As to here kyng þei ben vinkynde and vntrewre, for wiþputen his leeve or is conseil þei aliien into straunge rewmes, and in caas to oure enemys, al þat þei may gete bi robberie of pore men and flatyngye and opere false menes in þe load þat þei dwellip inne;
and bus he strenghe of goddis lawe axeþ a3en his lordschipe, and fillynge of goddis lawe þat sueþ grace and pees.

moreouer men may so þat sijhe þes same lawis ben scharpily holden in þing þat touchip wynynge, as in dymes and offryngis, by þe same skile þei schulden be kept in lordschipe.

and þei lyueden pore lyf, and flede lordschipe as venny.

Therfor Edom and Lobna 3eden away fro his lordschipe, for he hadde forsake the Lord God of his fadris;

And seint Peter seip, Be 3e not hauynge lordschipe in þe clergye', and so, pou3 bischoppis ride or go, so þei do wel þer office, þei ben excused.

For he lyved in great pouerte and penance wipowt wordly good.

And so long as Crist lyvde amongst þe Iues, he reprovyd þe byschopis and þe princis of preastis and þe scribes and pharesies, whiche were of our religion and lyvynge, whiche were contrary to Cristis lyuing and his teachyng, for þei were al gyven to auarcy and to lordschipe, and by ypoorþie seamyd holy in þer abytsis and þer lyvynge.

For by þe myþt of his godhede he rose þei iij day from deþe to lyf, and schewid hym oft to his disciples and preachyd to þem þe kyndome of hevyn whiche is contrary to our lordschipe.

For þat þe were afraide of no man but went abowt to all countreys and preachyd openly and boldly, so þat whils he lyved hymself he wip drew many folk from our lordschipe, but after his deþe, when we supposyd to haue bene most sure, than had we more harme by preachyngh of his disciples þan euer we had before, so ferthur that þe way of our lordschipe of hell (þat was, before he became man, greatly vsyd by great concowurse and comyng of men to us of yche degré) was waxen all togrowun, as a way þat is not vsyd, and all come in by þe leyvynge and preachyngh of preastis in all degris, for þei lyvde in pouerte, as wrechys in lowlynys of hart, schewyng to þe pepil examples of cristi lyvynge, þat is comon. And in þis maner we were almost destroyyd, and our lordschipe. And þen we, seyng þe my3hþef þat þe were brouȝt to by Crist and his disciples and preastis lyvynge aftur word and ded, ordenyd a generall counsell of all our dukis, princes and barons and comouns of all our cursyd cumenpy, of our religwijs and lordschipe of hell, to sett remedy in þat case, or þat we were fully destroyyd.
all our lordschipe.

And sone aftar þei went to scoole and began to savor of our leynying, and þan þei preacht hy because men shulde haue þem in more favor, and þis lykvde us well because they folowid our cownecl, We, seyng þat by suche good seruys oure lordschipe schulde increase, wroþ to your predecessors a lettre of cownecl þat theil schuld contynnew furth in our seruys, and keppe no pouere nor lowlynes of hart, but alonely in cowntenance and faynyng wordis and colour.

But hit is no drede þat by þo law of God, whereuer þis kynge hab lordschipe, schulde be þo powere of his lawe, sithen þo kynge schulde mayntene his lordschipe by powere of his lawe. And hit were al one to lete þis iurisdictiou of kyndus, and to let þo regaly to passe in his faynedye, for þis rewynge of lawe is mayntend kyngus lordschipe.

Amonge oþer þinges þat distroyen rewmys, þis is a special þat anticriste háþ lordschipe, schulde be þo sectis bene in rewmys by auctorite of þo pope and bene nouþ kynge legemen, al 3if þai take here lordschipe more largely þen oþer men and by lesse seruycye, for þus myþt rewmys be distroyed by cautels of anticrist.

As, if alle þo freris of Yngelonde hadden howses and godes in þo rewmyne of Yngelonde, and maden þo pope lord of hem, þo popis lordschipe were to myche ande regale were lessid; 

If þou say þat þo pope háþ myche of þo empyre of Rome, certis sithen þo empire vnthryuen ande oþer worldly lordschipe.

Bot it sameþ þat þe saþ one wiþ 3our mouþ and anoter wiþ 3our hert, and for 3e wolde be sotle encroche to 3ou lordschipe of temperale godes, (and þat es forbiden to all clerkes, as I haue schewid openli tofore), and þat me þinkeþ þou schewep openliche in þat, þat þou saist þat þe kinge ne háþ no power of no worldly gode after þat it es 3euen to holi chyrch, for, als þou saist, all is holf and mai noþt be put in no temperal mannes possessioune.

Also in þe 3er of grace MI C Lxxiiþ at Cardiffe in Walis þe next sonday after easter, whan king herry þe iþ had herd a masse and was goyng to his hors, an oold man, lene and fair of statur, cloþid in whitte and barefoote, spak þus to him, Gode oold kyng, crist and his mercifulle modyr,

John baptist and peter greten þe welle, commaundyng stidfastly þat merchandise or cheping be not doon oon sondaiþ þrouþ landsis of þi lordschipe, out takyn þis þat partene to vs of metis;

LORDSCHIPEN....2
Wher he þat is God, þat may noþt be chaunged, háþ hereinne chaungid his purpose, and loveþ more
Prestos lordschipe panne he loveþ onyþing þat he himself commaundid?

3it, when stryfe was made amonst Cristis disciples who of hem schulde be sene for to be more, Jesus saide to hem, Kyngis of folkes lordschipes, or bene lordis of hem, and þai þat have powere on hem bene clepid woldyoyn, or 3vyng benefitis.

And so is þis world deuyd in two maner of lordschipes, þat ben Goddis and þe fendys;

And þus seyn þese two folc to princes of þe world þat þese heretikyes ben false men aþeynes holy religioun, and þei casten to destroy lordschipes and rewmes, and perfore commaunde hem to be deed or lette hem to speke.

as a greet heresyse is in dowynge of þe chyrche wip lordschipes of þe world, as it is now dowyd.

For al 3if somme wode preestis leuen for to preche and han ioye for to fyþte, boþe in þer owne persone and to lede men to fyþte, nepeles oþre prelatis smytan þer breþre goostly, not only for þei spytlov þer goodis and lordschipes þat þei schuldon huce, but þes mebles of pore men þei rauschen from hem and huydon hem.

Seculere men may have worldly godis ynowe wipouten nomber to us, so þat þai gete hem trewly, and spende hem to Gods honoure and
furtherynge of treuthe and helpe of þer Cristen
brepur, and þat pæt saffre not Anticristus cleriks
distroyen succure lordschips, and rob þer
tenaunts by feyned jurisdiccion of Anticrist.
< L 19> < T A29> < P 472>

And by þis cautel þe send of helle þap take
lordschips fro worldly lordis, and amoristip
hem, and 3eueþ hem to bispochis and many
ópere cleriks so þat þese lordis ben afterward
nedid to stille benefices for seruysse.
< L 54> < T EWS3-App> < P 321>

þe þirste ben emperouris cleriks, as popis and
preestis þat ben bowid wiþ worldly lordschips
þat God forbedid;
< L 62> < T EWS3-App> < P 321>

to encrese her lordschips #
< L 3> < T LI> < P 117>

Whanne lordis ben fro hom in werris, in iustis
and parlementis and in dyuerse lordschips, and
whanne maarchaunts ben out of lond or in fer
cuntrees for here maarchaundise, and whanne
plowmen ben al day in þe feld at here plow3 ore
medes;
< L 27> < T MT01> < P 10>

but certis þei distroen holy religion and
magnyfien veyn religion, of whiche seyt JAMES
spekí, and forsaken trauelle and peyne and
dissese of þe world, and han lordschips, rentis,
gate houses and costy, and welfare of mete and
drynk, þere þei my3tten vnnepe before haue
benedred and watir or feble ale.
< L 9> < T MT04> < P 61>

But lord, who is nowe so coueitous abouten
worldly lordschips and temporal godís as oure
prelatis, for comunly alle here visitacion, alle
everise and ordis 3euyge and halwyngne of placies and vestymenis and blissyng
is don for coueitise and worldly pride and
digynete;
< L 9> < T MT04> < P 62>

Capitulum 11m. Also prelatis disceyuen lordis
and alle cristene men bi veyn preiers of mouh, and
veyen knackyng of newe song and costy, for
bi title of preire þei han many worldly
lordschips and many parische chrichis appropriad
to hem, and don neijer office of prelatis as
crisisis disciplis diden, neijer office of lordis as
þei owe to do bi goddis lawe, neijer þe office of
parisons ne vekersis to here parischesen;
< L 10> < T MT04> < P 76>

for þei techen lordis and alle ópere men to
meytene hem in worldly lordschips, pompe
and pride, coueitise, extorsions, pillyngye and
robbyngye of þe peple vnder colour of holy
corracion.
< L 18> < T MT04> < P 88>

and notwþstondynge þat goddis lawe and
ensample of cristis pore life dąmpnen secular
lordschips in cleriks and coueitise and worldly
lif, 3it þei graunten pardon wiþout mesure and
3ouen grete benefices and huge tresour of gold
and worldly fauour and sathanas blissyng to
lords, cleriks and comineris, for to meytene
anticristis worldly cleriks in þes synnes a3enst
god and his halwen, and for to pursude and
sclauandre and enprisone and slee and brenne
pore prestis þat techen hely wrixt and cristis
gospel of pouert and mekenesse a3enst here
worldly lif.
< L 21> < T MT04> < P 88>

for comunly of alle prestis he is most contrarie to
crist bope in lif and techynge, and he meytene a
most synne bi preuylegies, exempcions and
longe plees, and he is most proud a3enst crist
mekenesse, most coueitise and worldly benefices
and lordis a3enst þe pouert of crist and his
apostlis, and most idel in costly werks and
occupied in worldly causes a3enst crist besy
traueyle and his apostlis in prechynge of þe
lif, and most principale sillere of benefices
and veyn indulgencis and sacramentis where
crist comandid men to 3eue frely aile gostli
þingis as þei han frely rescuyed hem of god.
< L 2> < T MT04> < P 90>

for 3if þei weren trewe procuratouris of pees, þei
schulden gladly and ioiefully coste alle her worldy
lordschips and here flesch and blood
and bodily lif to make pees and charite amonyg
cristene men, and techen lordis and comunes in
open sermons and confessionis and prue
consellyphne þe peryl of werris, and namely of
wrongful werris, and hau harde it is to fi3tten in
charite, and tellen openly and priuely þe
goodnesse and profit of pees and reste, and hom
men schulden not haue verray pees but bi holy
lif and meytentynge of treube and ri3twisnesse
and distrioynge of wrong and synnes.
< L 7> < T MT04> < P 91>

bi whiche lord-schips kny3tis schulden be
susteyned to gouerne þe pæle & þei moten now
faile bope in noumbr & power;
< L 13> < T MT06> < P 117>

þat is o man schal not be sparid in goddis dom
for his richessis or lordis; or heis blood, and
a pore man be ponschid for a tikel trespas, as
men don in his wicked world, but eche man schal
be ponschid after his owene gitte, and eche man
rewardid after his owene goode lif.
< L 25> < T MT15> < P 227>

wele I woot þat goddis lawe 3eueþ seculer
lordschips to seculer lordis and forbedid hem to
Clerks.

Crist suffred meche wrong wilfulli don to himself, and pis persone wol not her þankis suffre þat men don hir riȝt in lawfull discharging or wipdrawing of þes wordli lordschips and possessionus, þe wiche þei holdyn and occupien euen aȝen Cristis lyuyng and his teching; 
<L 129><T OBL><P 160>

For Crist seip in þe gospel, 3e schullen not haue lordschips, as lordes and kyngis of þe popule'.
<L 142><T SEWW02><P 22>

Werfore we ordenyd to make preastis of alI degrys lordschipp, or ben lordis of seme more, Crist of his grett wisedome declarid into hem.
<L 20><T A29><P 476>

And by Mathewe Crist seis þus, 3e witten for princeis of folkis lordschippen, or ben lordis of hem, ande þai þat bene more haunten powere into hem.
<L 20><T A29><P 476>

Also, when þo apostils stroffe whiche schulde seme more, Crist of his grett wisedome declarid þis doute, and seide þere ben two lordschipes, worldly and gostily.
<L 8><T A20><P 236>

To þis shulde þe pope helpe, for to þis dette weren apostis bounden, and not to lordschippes of moneie, but in as myche as it helpid herto.
<L 1><T A23><P 354>

If we take hede to stories of men, lordes of þo worlde by trechorie and raveyne ben comen to hor lordschips; 
<L 25><T A09><P 125>

wheþer clerkes suen Crist in his large lordschips!
<L 5><T A20><P 236>

or elles wil hit sue þat in alle þis world, men occupyen hor lordschips by unjust titili, and so schulde iche mon feght wip his bropere for defaut of titili.
<L 2><T A09><P 139>

To lordis haþ Anticrist 3ouu leue to ﬁ3te for rewmes & opere lordschips, and sie her briþer and brenne her housis, & þerwip wynne perdoun;
<L 35><T JU><P 55>

LORDSCHIPUS....3
And þus partyng of lordschips among preestis mot nede make ﬁ3tyng;
<L 25><T EWS2-69><P 78>

and pryde of þis cursude rote is cause of þis ﬁ3tyng, for 3iif þe empreire were hool, and lordschips of opure rewnys, so þat þei were not cursudly partede among clerksis, þanne wolde God meue seclerus to lyue in pees, as he haþ bedon hem.
<L 69><T EWS2-71><P 90>

And herfore Crist forbed his preestis syche lordschips, and siche goodis, for he wolde þat her loue were hooIly gaderud in hym;
<L 87><T EWS2-72><P 97>

LORDSCHYPE....2
And no conquerour myhte ateyne to lordschipe of al þis erpe, for Alisawndre and Iulius leffen myche for to conqwere, and God wolde not þat þer lordschype were more here in erpe, techyng vs þat þe fend, þynce of þis world, haþ not buþ teyhel lordschype of chyldren of pruyde, al 3iif he be now partener wip Crist of mo seruauntys of þe feend þan schal come to heuene.
<L 30, 32><T EWS1-09><P 257>

LORDSHIP....1
Lo / dayes shal come god sayth / and yche woll make a newe bonde to the house of Israel and to the house of Jude / nat lyche the forwarde that I made with her fathers in that day that I toke her bonde to lede hem out of the lande of Egypte / the which forward they maden veyne / & yche had lordsheg ouer hem.
<L 4><T PCPM><P 13>

LORDSHIP........173
Therefore blind prelatis and auarous and unkunning of Godes law ceve to geve blaspheme sentence of the dampnation of any doctour, for this that he wrote strongly agens the heresies of them and ther blasfeme lordship, with other rauines and treasouns of our rewme.
<L 1><T 37C><P 133>

þo bridde, when divynyte is denied for God, þat mot acorde to hym for his grett lordship.
<L 1><T A25><P 403>
And lefe loke po wordes pat Crist seyde to
Zachee, wherpe heip heip sowned beggyngye or
lordship in Crist.
<L 25><T A25><P 414>

And, for hit were to streyte to lordship of Crist
to be a special lord of Jude or Jerusalem, before
he bad heip heip schulde calle him Lorde.
<L 6><T A25><P 415>

Bot aigeyne his arguen hepe Antecrist clerkes, and
feynen pat heip have verey lordship of noil
dedeful dedes, as fer forthe as ony mon haves
lordship of temporale godes.
<L 4, 5><T A25><P 423>

For Petre was cheveteyn of oher apostlis for his
mekenesse and service pat he dide to oher, and
don for his lordship ne his sterne power.
<L 20><T A26><P 435>

for 3if alle weren oon, he weren noon ordre, but
ilche man myste ylyche comaunde to oher, and
to secur lordship wer fully destroyed.
<L 25><T A26><P 434>

for he cheats to be bore when his lordship
florishede moost in he empyr of Rome.
<L 24><T A26><P 435>

Crist wolde not so myche lessen seculer
lordship, but he wolde have a litel hous to hyde
his heved inne;
<L 26><T A26><P 435>

and to destrie lordship of prestis of he temple,
for secur lordship shulde be holde bi hymself.
<L 28><T A26><P 436>

For it taki away help of soul fro 3ou and fro
3our peple, and toterip 3our lordship pat 3ee
tellen myche by, and evere shal mor and more,
til pise unkyndeness ben somdel amended.
<L 8><T A26><P 436>

But ferber we shulde knowe, pat secur lordship
pat cleriks hanne nou smacchip imperfeccioun
on many maner, and comeb not to be perfectioun
of he ordre of Crist; as secur lorshipis asken
worldliche degrees, and so heynesse in
worldliche goods, but Cristis lordship askib
goostliche degrees, and hey3nesse in vertues, pat
God oonliche 3iveb.
<L 17, 21><T A26><P 436>

and hus he haip darwe many to his lordship, and
specialliche bi heretikis, pat parten men fro
Crist;
<L 28><T A26><P 439>

Antecrist shal haue violence in lordship/
trechorie in myraclcs;
<L 20><T AM><P 117>

but he shal fallte whenne he had lordship vpon
pore men/ pat is while he shal grue all tourmentis
to Goddis seruannts wipstondyng hym.
<L 12><T AM><P 117>

if he be purist man as to secur lordship, moose
hatyng to be enpl3ed wip secur lordship;
<L 20><T APO><P 03>

pe second deefnes is of men pat ben greet men in
lordship, or men of lawe, to whos state it
longip to here benigny pe pleynitis of hem pat
ben wrongfully desisid and oppressid by false
tyrauntrie and wolen not here hem, but turne pe
deef eere, but if heip bring hem presauntis, or
3yue hem grete 3iftis, or at he leest wesy to
behetem at a certeyn day.
<L 262><T CG13><P 171>

For God of his grete lordship can not rewarde
but largeli, as an erpeli lord for itil rewardip
men bi more mede.
<L 16><T EWSISE-34><P 623>

But man disseruep not blisse of God bi euene
worshippe, whateuer he do, sip God mot nedis
of his lordship and his grace rewarde more men.
<L 23><T EWSISE-34><P 624>

For Crist hadde ful lordship upon al pe world bi
titil of creacioun for he made al; also he hadi bi
titil of innocence pe same lordship or more pat
Adam hadde in paradisi;
<L 221, 223><T OP-ES><P 11>

and notwipston0ng pat pei han wrou3t ech
a3ens opir in scool and in preching, and pat long
and ofte tymes to dispreue ech opeis fundacioun
and lyuyng, 3it, bicause pat nytie is so needful
pat he deuéis rewme mai not stonde if his retenu
be dyuydid, pese sectis ben acordid, as Herodis
and Pilat and he pharisees and saduces, and
bope bi oon assent maintenen opeis fundacioun
and lyuyng, and acorden in dampnyng of trupe
of Goddis lawe and resoun, wherbi trewe men
be dyuy did, pat pei thynke as seynt Poul seip
thatyng to be enpl3ed
pat heip heip clene elde to stonde
mynhe as heip Poul seip
is in custumable beggers, oruer greet faute, pe
which is in custumable beggers, oruer greet faute, pe
for if heididen, heimost nedis and wolde leue al such lordship, pe which, as ping moot contrarious to pe peerreccio of pe gospel, Crist forfendiþ alle perfitt men in pe gospel, as I shal shewe hereafter if God wolte. 

< L 766> <T OP-ES> <P 29>

And þis þei took of þes peple, not bi titil of lordship or of beggerie, as oure maistir liers and her sectis doen, but bi titil of þe gospel or of prestis office dul þe perfourmed to þe peple—þe which titil is þis, as Crist himself seip, ‘Pe werkman is worpi his meede or his mete’. 

< L 774> <T OP-ES> <P 30>

And Salomon in þe persone of Cristis manhend preieþ to God þat þis veruuus mene be 3oue to him and to hise perfitt folowers, and þat þei avoide þe viciouuse extremeties in þe staat of presshold or of clergie, þat is to seele lordship and beggerie þat oure newe sectis han take hem to. 

< L 786> <T OP-ES> <P 30>

But first I wolde shewe here hou God hatip worldli lordship or lordshiping in þe staat of his clergie, and in alle þo þat shulde perfourme þe peerreccio of þe gospel. 

< L 803> <T OP-ES> <P 32>

And so oure prestis mai not truli suppose þat þo lawis þat God 3yueþ bi Móyes, aþens þe possessions or lordship of þis prestis of þe oold lawe, ben impertynt to þe lordship of prestis in þe newe, no more þan þe lawis þat God 3af in þe oold lawe aþens mawmetrie ben impertynt to mawmetrie in þe newe lawe. 

< L 878, 879> <T OP-ES> <P 36>

And sîþ Crist and his college myþte not be dispensid wip or exempt fro þe boondis of þe oold lawe in his mater, I merucile where þe praulegleges comen a lond, wherbi oure cologien, moniks or chanouns, or ony oþir temperali endowid prestis þat dwellen in suche conuenticiþ, claymen to be exempt fro þis boond of þe oold lawe þat in so many placis so openli forfendiþ hem such lordship. 

< L 898> <T OP-ES> <P 36>

Sîþ þanne þat oure prestis, as it is seid, ben boundun to kepe þese lawis, as touchinge þe avoiding of worldli possessions or lordsheads, and ouer þat þei ben boundun to þe same bi a more perfitt lawe þan were þe prestis of þe oold testament, þe which was figure and derknesse, and þe lawe of þe gospel is trupe and liþþþ, as sceint Poul seip, þei shulde be more wiþdrawe fro seculer lordship þan prestis of þe oold lawe, nameli sîþ þe oold lawe bihotip for þe keping þerof prosperite of þis liþþþ, and þe gospel bihotip þe kyngdom of heuene. And so þei shulde drawe more to þe staat of innocence and to heuenli lyuyn, in þe which staat of innocence or of þis is, ne was no such worldli lordship but oonli kyndli lordship, wherbi God, þat is in kynde aboue alle creaturis, hadde and hab lordship upon alle creaturis, and man in þe staat of innocence hadde such manere lordship upon alle creaturis þat ware sugetis to him in kynde; and so per was in paradis, ne is, ne shal be in heuen no such lordship as is þis vnderft perfitt worldli lordship, þat includiþ constreyning or violence or lordship of oo man upon anopir, þe which lordship is aþens kynde, for alle men ben euem in kynde. And so þis worldli lordship is so vnderft and so euene and so moche aþens þe peerreccio of mankynde þat it hadde be pleaunt to God þat such lordship hadde neuere be among men. In witness wherof in þe staat of innocence was no such lordship, as it is seid befoþre, ne shulde haue be at any time duringe þat perfecctio of man. And so þis lordship, for þe vnderft perfereþer as it myþte not, so it was not euenu brou3t into þe peple bi God neþer perfet man. But it was first brou3t yn among men bi þe hepen folk, and afterward at þe ensaumple of hepen peple þe children of Israel, þat weren callid Goddis peple, for as moche aþei hadde refusid þe lawe of Móyes wip þe sacramentiþ aþens þe plesaunce of God and aþens þe councl of her prophete Samuel, brou3te yn þis lordship among hem. And in more witness þat þis lordship was not brou3t yn þi þe euene or riþt ordinaunce of God, or ellis bi his plesaunce, whanne God 3af þe oold lawe to his peple bi Móyes, he ordeynede no such lord upon hem, but wolde þat þe peple shulde be gorned bi lugis þat shulde teche and do execucioþn to þe peple of þe pure lawe of God upon hem; 

< L 944, 948, 950, 951, 953, 954, 955, 956, 958, 959, 960, 967, 968> <T OP-ES> <P 40>

‘Þe kings of þe heþen han lordship upon hem; but 3e not so.’ And also aþens his ensaumple þat, whanne he was sou3t to haue be a kyng, and so to haue take upon him þe lordship of þis peple, þe which was brou3t yn þi þe heþen, þat þe clerkis han now in hond, he fleede into þe hill and preiede, in tokenying þat suþ lordship was contrarie to þe staat of clergie, þat shulde lyue in contemplacion. 

< L 1073, 1075, 1077> <T OP-ES> <P 44>

and wel shewen þei in þis malice what þei wolde do to Cristis owne persone, and he appeide here bodili, and lyuede and tau3te as he dide 3he, alþou3 þe tau3te but þis oo word þe kyngis of þe heþen han lordship upon hem, but 3e ne þat so’. 

< L 1138> <T OP-ES> <P 48>

And þei wolde bigynne at þis heresie of þis lordship in þe staat of þe clergie, þe which I now enpuninge, þat makip þe clergie bi damnable
apostasie oue foul straie awei from Cristis blessid ordre.

And as þe peple of Israel was worst governed vndr her prestis, when þe governance was come hooli into her hondis, and vndr þat governance camel into her moost confusioun, and losten þe hooli lord for euree, so ben now cristen rebmes foul confoundid bi þe worldi governance and lordship þat þe prestis han take upon hem;

And if Crist wolde not f3te in sauvacioun of his owene liif, ne wolde suffre hise apostis to f3te for sauvacioun of her maistris liif þat was an innocent man, hou dar he þat cleyrne to be Cristis viker in erpe and þe successour of seynt Petir, drawe þe material sword þat was for fendid him in Petir, and kille þerwil glites cristen peple for to conquere to him so worldl lordship, þe which Crist hæp so expresi in word and in dede forfendid him?

And, as touchinge þis secular lordship, seynt Petir tetchip hou per shulde be no lordis in þe clergie; and þis word most nedis be vndirstondun of secular lordship, þe which was brou3t yn bi þe helpe, þe which Crist his mastir bifore for fendide al his clergie. For man loste þe kyndeli lordship bi þe first synne, and lordship bi grace upon creaturis is forfendid to no man.

And so no man, þat is verili of þis staat and f3te truli to Godward, entrîkip himself in secular lordship, for þat is moost secular office or bisynesse þat is in þis world. And so he þat occupiþ secour secular lordship secueriþ is moost encumbrid, or wrappend and entrîkid in worldly office, as emperours and kyngis moost, and opir lordis affir þe proporcioun of her worldly lordship, ben more or lesse þus ywoundun in worldly office or bisyness. Off þis processe þanne þou maist se here hou þat Crist and hise apostis in lyuyng and in teching, þe which teching is hooli wriit, tau3ten þat prestis shuldun leue and vttriþi forsak þis temporal sword wiþ hise purytynaicus, and remitte þis temporal sword to lay parte, as þei diden wip alle hise purytynaicus, as secular lordship, office and jugement. For siþ þe prestis of þe oold lawe kepem hem fru þis lordship, as her lawe tau3te hem, and also þe iugis dide þe same, hou moche raper schulde oure prestis do so, þat ben boundun to þat pefdeccioni bi þe same lawe, and also bi expresse doctryn of Crist in word and dede as it is shewid bi fore? And as touchinge þe iugis in þe oold lawe, it is no doute þei knewe þis lordship so vnperfit and so expresse aþem þe pleasaunce of God þat þei hadde a manere of abominacioun or a loping þerof; and perfore opuni þei quytte hemsif, and shewide þat þei were not gilti of ony such imperfecioun or such lordship upon þe peple, as we mai reade of þe firsste and þe laste iuge upon Israel, Moises and Samuel, and of þe good iuge Gedeon þat was bitwene hem two. For Moyses excusiþ hymself of such lordship in witnessse and presence of þe peple: for, whanne weiyward folk putten upon Moyses þat he wolde be a lord upon hem, he seide þus: ‘Tu scis, Domine, quod nec asellum quidem vmquam acceperim ab eis, nec affixerim quempiam corum’, ‘Lord, pou woost truli þat I haue not take of hem a litil asse, ne turmentid or wrongfulli trauelid ony of hem’, — as kyngis and opir secular lordis doen ofte her sugetis, for þei han power upon her bodies and her goodis, as it is writun (I Regum 8). And in þe same book 12 cþ Samuel declarip himself to be gîtles of þis vnperfit worldly lordship upon þe peple, bi witnessse of God and of þe kyng, and of þe peple þat he hadde be iuge upon, where he spekip þus to þe peple: ‘Quoqimini de me coram Domino, et coram Christo eius, vtrum bouem cuiusquam tulerim, aut asinum: si quenpiam calumpniantus sum, si oppressi aliquem, si de manu cuissuam manus accepti’;

And no man shulde doute þat he was no þing gilti of such lordship upon þe peple, as þei brou3ten yn upon hemsif, in þat þat þei choisen hem a kyng, þe which maner of lordship hæp þe staat of clergie takun upon hem now.

Puþ þanne, bi witnessse of God and of þe kyng Saulf and al þe peple, ful opuni þis prophete excuside him þat he was no þing gilti of such lordship upon þe peple, as þei brou3ten yn upon hemsif, in þat þat þei choisen hem a kyng, þe which maner of lordship hæp þe staat of clergie takun upon hem now.

Quibus ille ait: ‘Non dominabor vestri, nec dominabitur in vobis filius meus, set dominabitur fob Dominus’; ‘Haue þou lordship upon us, and þei sone, and þei sones sone, biacuse þou hast delyuered us fro þe hond of Madian’. And he answere hem þus: ‘I shal not haue lordship of 3ou, neper my sone, but þe Lord shal haue lordship of 3ou’. Lo, of þis processe þou maist se hou þope þat þat þat þat þat haue sett upon his þeppe, hadde be to haue take þis worldli lordship upon her bripener, and hou þope þei were for to haue be foundun in ony wise gîti þerof. And no man shulde doute here but þat þese men my3te haue take þis lordship þpon hem wiþ moche lesse offence of God þan mai oure clergie now; for þei ben of more perfet staat, and þis lordship is now forfendid oure clerksis bi a lawe and a mynystre of þe lawe, þat is to seie Crist and his gospel, þe whiche ben wiþout mesure more perfet þan
Moyses and þe oold lawe.

Síþ þanne þat þís lordship of þe clerkis is so opunli æ3ens þe will of God shewid in bópe híse lawis, and so offendip God deedli, and euer shal whilis it duriþ, it were tyme þat Cristis chirche took heede to Cristís wordis, þe which he spak to Petir ðíghþe þís chirche, and seide Turne þi swerd into his place;  

And, for to lope þe more þis swerd wiþ híse purtynaunis in þe staat of þe clérge or of þe reliquious folk, þou shalt vndirstondhe here þat þís secular lordship includip so moche of imperfeccioun þat euer man, er he come to blis, 3he, er he die, mut renëy to þat lordship.  

In þe staat of innocence it was no nede to do þís, for þat manere of lordship or possessioun þat mankynde hadde upon Goddis goodis includide noon imperfeccioun, for þat lordship was kyndli to man afir his first makyng. And þus stondip it of þe lordship þat r3þwise men han upon þe goodis of þis world, bi titil of grace or riþtwise, for such as grace or riþtwise, þe which is ground of þis lordship, ceessip nor or diep not whanne þe riþtwise man diep but ráper encrepip, so stondip it of þe lordship þat he háyp bi þat titil.  

But þe contrarie wise it stondip of secular lordship, þat was brouþt in to mankynde æ3ens þe plesaunce of God bi mannys wit, corrupt bi synne, and sumwhat fauti in alle híse werkis. And so þis lordship includip imperfeccioun, contrarie to þe ful permeccioun of mankynde in þe staat of innocence or of blis, in þe which no such violent lordship was, shulde haue be, or shal or mai be. Perfore resounabli þis lordship shall be forsake where man fyntli forsakip synne, and ðal þe occasioun beroft, and áþ þing þat smacchip of synne, and so at þe leet weye every man mut at his deþ dái, but if he do ráper renoucne to þis vnperfip lordship þat is so fer fro innocence, þat is þe bigynnynge and eending of man. Síþ þanne þat oure clérge, and nameli þei þat ben called religiouse, dien to þe world whanne þei entre into religioun, in tokenynge wherof þei renouncen alle her worldli pingis, into fadir and modir, sístir and broper, and wynden hem in her shroud as deed careyns euere redi to be cast into þe pitt, and þis renounysynge is, or shulde be, al so hool and as verrî wipoute ony doublenesse or symylaucioun as a lay man renouncip whanne he dieþ bodilli, it were a foule abhominaacioun þat such peple resume, loue and ocupie þat þing þat he háyp so vttirli renouncid and forsakun as þing most worldli, þe which is secular possessioun or lordship, þe which as I haue ofte seid bifo re was brouþt yn æ3ens þe plesaunce of God, and most nedis be forsake here for þe vnperfipnesse beroft.  

And wite þou wel þat such a foule dede of a dogge mai not he so lòpeli, ne so ahombinable in þe siþt of a deedli man, as is þe doyng of suche houndliish ypporite þat turneþ æ3en to worldli lordship aftir tyne þat he dieþ þus and renoucneþ to þe world. And as her abite þat is her shroud bitokeneþ þat þei ben decde, so her large tonsure or shauyng bitokeneþ her pouer and rasynge awei of alle temporal possessiouns or lordship; so þat, as newe shoron sheep þauþ leuen alle her flees, þei shulde lyeþ al worldlynesse and þe occasioun beroft, þe which is cheeffli worldli lordship, and wipoute lett of worldli charge vndir þus pure permeccioun of Crist wipoute any symylaucioun renne liþthi in þe weie to heueneward. But I preie þee who ben now more quik aboute þe world, and nameli aboute þis vnperfip lordship to gete it, and to kepe it, and to encreessee dai bi dai þei worldli manere of lordshiping or lordlynesse, nameli in oppresying of her bheren bi bondage, þe which lordship is mooost æ3ens kynde, þan ben þese deed folk þat starten aboute in þis world ywounde in her shroud? Or who, I preie þee, hup more habundance of such lordship in affeccioun, or in affect, or in bope þei þat han moost tonsure, as popis, bishops, abbitos and priours wip þe sectis þat þei léd? For þei ben more redi to chide, plete and striue, 3he, and to f3þte also for to gete and holde such lordship þan ben oþir men, þat weren sumtyne in comparisoun of suche callid worldli men.  

And wel I woot þer is no lord here of þe erþe, but if he holde of him as cheeff lord, and haue his lordship and holde it bi lyeþ or autoriþe of þis lord God.  

But here þe endowid clerkis and religiouse seien þat Crist forfendip hem not such worldli lordship saue þat þei shulde not be lordis aftir þe pome and þe pride of þis world.  

But up hap þou art a clerk, or a religiouse endowid wip many worldli lordships, and art wo þat euere Crist was so yuel avisiþ to seie, or þe euangelist to write, þese wordis þe kyngis of þe helpen han lordship upon hem, but 3e not so!  

And if þou bileeue effectuali þis gloos, þou shalt not oonli forsake þe lordship þat þou occupiest,
but also, ra\ép  façon shuldist be occupied
\érwp\, \ou shalt renue a\ép perfro, and hide
\ée, as Cristis gloos sel\áp \ápp he dide (lo\-e\-d) And
if \ou wolt not bileeue effectueli Cristis wordis
neper his gloos, \année \ou wilfulli and
obstyan\ápp forsakist Crist vttirli, and \ou \ópp bicomeste a lyme of anticrist. Also it mai be \ápp
summe helpen occupie such lordship vertuousli, as
dide lob and \ornelius, of whom \ou mai rede
(Act\- 10), but a clerk mai not be a lord or
vertuousli occupie so secular lordship. And if \ou
wolt wite whi, me se\ép \ápp is cause
sufficient ynow: \ápp Crist h\ápp forbodun hem \ápp
lordship in pley\now\, as it is writun ofte
before, and glose\ópp \ópp wordis wi\ópp his dedis, as it
is seid.

And it is no doute \ápp ne \ápp ensample was a
comauundment to Cristis prestis to fle vttirli \ápp
lordship.

\ápp Crist fledde \ópp temptacioun of \ópp peple
and hidde himsif\ápp shulde teche \ópp prestis to fle
not oonli \ápp synful and dampnable lordship in
\ópp state of pres\óppthod, but also \ápp \ópp f\ópp
occasion or \ópp temptacioun herof. For sip
Adam and Eue helden hem not apaied wi\ópp \ópp
kyndli lordship \ápp God hadde 3ou\ópp hem in
paradise, mánkinde, infect bi \ápp \ópp first synne, h\óppd
had an vn\ápply lercerous appetite to worldly
maistirdom and lordship.

\ápp Crist hadde graciouslyli and bi my\ópp o\óppd \ópp
peple, poru3 occasion of \ópp which grace \ópp
peple was moued \óppus to take Crist, and make
him a lord or to 3uye him worldly lordship. But
Crist, a clere ensampli of clennesse of prestis,
bi whom as Goddis instruments \ópp grace is
3ou\ópp to peple, as \ópp grace was bi \ápp \ópp prest
Crist, fledde \ópp 3i\óppfe. And in \ópphis\ópp f\ópp
lyuyng of Crist fro \óppis lordship, aftir \ópp myracle and grace \ópp
God \ápp fa\óppir hadde myn\óppystrid bi him, he
dampned\ópp pe resc\óppeyung of \óppis lordship, \ópp
which Siluestir took of \ópp Const\óppynt, and
commendide and confermede \ópp dede of \ópp
blessid\ópp prophete Elize, \ópp refusid\ópp 3i\óppfe or
\ópp endowying of temperal goodis proffrid to him
of Naaman aftir \ópp myracle and grace \ópp God
hadde do bi him to Na\óppan.

\ápp Crist hadde gr\óppciouslyli and bi my\ópp o\óppd \ópp
peple, \óppus to take Crist, and make
him a lord or to 3uye him worldly lordship. But
Crist, a clere ensampli of clennesse of prestis,
bi whom as Goddis instruments \ópp grace is
3ou\ópp to peple, as \ópp grace was bi \ápp \ópp prest
Crist, fledde \ópp 3i\óppfe. And in \ópphis\ópp f\ópp
lyuyng of Crist fro \óppis lordship, aftir \ópp myracle and grace \ópp
God \ápp fa\óppir hadde myn\óppystrid bi him, he
dampned\ópp pe resc\óppeyung of \óppis lordship, \ópp
which Siluestir took of \ópp Const\óppynt, and
commendide and confermede \ópp dede of \ópp
blessid\ópp prophete Elize, \ópp refusid\ópp 3i\óppfe or
\ópp endowying of temperal goodis proffrid to him
of Naaman aftir \ópp myracle and grace \ópp God
hadde do bi him to Na\óppan.

\ápp Crist hadde gr\óppciouslyli and bi my\ópp o\óppd \ópp
peple, \óppus to take Crist, and make
him a lord or to 3uye him worldly lordship. But
Crist, a clere ensampli of clennesse of prestis,
bi whom as Goddis instruments \ópp grace is
3ou\ópp to peple, as \ópp grace was bi \ápp \ópp prest
Crist, fledde \ópp 3i\óppfe. And in \ópphis\ópp f\ópp
lyuyng of Crist fro \óppis lordship, aftir \ópp myracle and grace \ópp
God \ápp fa\óppir hadde myn\óppystrid bi him, he
dampned\ópp pe resc\óppeyung of \óppis lordship, \ópp
which Siluestir took of \ópp Const\óppynt, and
commendide and confermede \ópp dede of \ópp
blessid\ópp prophete Elize, \ópp refusid\ópp 3i\óppfe or
\ópp endowying of temperal goodis proffrid to him
of Naaman aftir \ópp myracle and grace \ópp God
hadde do bi him to Na\óppan.

\ápp Crist hadde gr\óppciouslyli and bi my\ópp o\óppd \ópp
peple, \óppus to take Crist, and make
him a lord or to 3uye him worldly lordship. But
Crist, a clere ensampli of clennesse of prestis,
bi whom as Goddis instruments \ópp grace is
3ou\ópp to peple, as \ópp grace was bi \ápp \ópp prest
Crist, fledde \ópp 3i\óppfe. And in \ópphis\ópp f\ópp
lyuyng of Crist fro \óppis lordship, aftir \ópp myracle and grace \ópp
God \ápp fa\óppir hadde myn\óppystrid bi him, he
dampned\ópp pe resc\óppeyung of \óppis lordship, \ópp
which Siluestir took of \ópp Const\óppynt, and
commendide and confermede \ópp dede of \ópp
blessid\ópp prophete Elize, \ópp refusid\ópp 3i\óppfe or
\ópp endowying of temperal goodis proffrid to him
of Naaman aftir \ópp myracle and grace \ópp God
hadde do bi him to Na\óppan.

\ápp Crist hadde gr\óppciouslyli and bi my\ópp o\óppd \ópp
peple, \óppus to take Crist, and make
him a lord or to 3uye him worldly lordship. But
Crist, a clere ensampli of clennesse of prestis,
bi whom as Goddis instruments \ópp grace is
3ou\ópp to peple, as \ópp grace was bi \ápp \ópp prest
Crist, fledde \ópp 3i\óppfe. And in \ópphis\ópp f\ópp
lyuyng of Crist fro \óppis lordship, aftir \ópp myracle and grace \ópp
God \ápp fa\óppir hadde myn\óppystrid bi him, he
dampned\ópp pe resc\óppeyung of \óppis lordship, \ópp
which Siluestir took of \ópp Const\óppynt, and
commendide and confermede \ópp dede of \ópp
blessid\ópp prophete Elize, \ópp refusid\ópp 3i\óppfe or
\ópp endowying of temperal goodis proffrid to him
of Naaman aftir \ópp myracle and grace \ópp God
hadde do bi him to Na\óppan.
he weies perto that can, 3he, and goen opnuni into he feeld armed, and killen cristen men for to gete and holde such lordship. And
notwipstandingat that seynt Petir was so pore that he hadde neyer gold ne siluer, as he seip (Act·
3), and his oipr worldli good he lefte whanne he bigan first to sue Crist, as touchinge the titil of
worldli lawe that he hadde to that god, and
neure rescuyede after worldli lordship or
possesionis, 3it he blasphemes callen al her
hool lordship "seynt Petris ground" or 'lordship'.
<L 1895, 1896, 1899, 1904, 1905><T OP­
ES><P 90>
And ouer this seien more sutili that occupi
ocupie such man ere land or lordship. And notwipstonding that he hadde never resceyued after worldli lordship or
bigan first to sue Crist, as touchinge that seculer
place in comounte or persoone aggregat, and so in propre. For in sum place in priuat persoone, and in sum
which is al oon bi seynt Austyn vpon the Sauter, to
clergie occupiep he secular lordship seculari and
and so in propre. For in the same wise as the baroun or the kny3ti occupiep and governance his
perfeccioun in two or
of pegers, he shulde not assente a3ens the
gospel, as prisonyng, hanging and oipr such
temperal possessiouns, it me
worldH turmenting, for as moche as
clergie in word and ensaumple such worldli
lordship.
<L 2080><T OP­ES><P 100>
And pou3 it so hadde be that clergie my3te
have occupied bus worldli lordship and also, pou3
it hadde be noon disstribuion or aiparion of ony oipr astaat of pe chirche, 3it it hadde be noon
almesse for to 3yue to hem such goodis. For in holding or hauying of her goddis is
propirte of possessioun and secular lordship, that which stondip not wip he plente of his
feercioun, as it suep of his processe, and of that
pat is declarid before.
<L 2044><T OP­ES><P 98>
nameli, siip Crist hadde conformed to the
emperor his astaat wip the jungis that longi
derto, notwipstandinge pat he emperour that tyme
was helpen, and haf forfendid expressli his
clergie in word and ensample such worldli
lordship.
<L 2080><T OP­ES><P 100>
and moche rager it is noon almesse to make hem
riche pat shulde not be riche, and pat wip
temperal possessiouns, the which ben forfendid to such peple, and nameli if such almesse3yuyng be disstribuion or aiparion of ony oipr astaat of pe chirche, 3it it hadde be noon
almesse for to 3yue to hem such goodis.
Hou moche rafer þanne, I preie þee, wipoute comparisoun is it greet synne, as wel to þe rescuyers as to þe 3yuevs, to take worldli lordship, þe which God, þat hæþ ful lordship upon al þe world, hæþ 3oue be perpetuel lawe or riþt to þe staat of seculer peple or lordis, and 3yue þis þro þe staat, to þe which God hæþ entaillid bis lordship, to anopir straunge peple of anopir lyvn, þe which þa þe þe þe ne þe ne þe leue of God for to ocupie it?
<L 2391, 2394><T OP-ES><P 116>

Ferþpermor now I wolde telle 3ou hou falsi and weialwardly þese couetouse ypocritis glosen anopir text of Cristis gospel, þe which goip cuene aþens her worldli lordship;
<L 2493><T OP-ES><P 122>

And Crist spekib here of haungy bi titil of propre and ciule or seculer lordship. For, as it is opun of þat þat I haue seid bifore Crist hæþ ful lordship upon al þe world bi his godhed, and in his manhed bi titil of innocence, grace and riþtwisnesse he hæþ lordship upon alle þingis þat ben lower in kynde þan man.
<L 2500, 2501, 2503><T OP-ES><P 122>

perfore þis haungy, where Crist seip þat þe maidens sone haþ not where to reste his heed', is vndirstondun as it nedis mut haþ vndirstondun as it nedis mut seip þat þe pape, and in tokenyng þat þe emperour yaf the pope somtyme
<L 2511><T OP-ES><P 124>

and if he wolde so, þan he leue al maner of worldli possessioun or lordship as Crist dide.
<L 2536><T OP-ES><P 125>

as for þese euydenccis þat þe seepe semþ goen aþen me, þou shalt vndirstonde here þat þese mounikis of þe oold lawe, of þe þe which seynt lerom spekib, hadden neþer founder ne rule saue ounli God and his rule, and among oþer þingis of perfeccioun þe hadden vttirli forsake worldli lordship. And in tokenyng þat seynt leoun Baptist wolde not brynge yn a sect of religioun vnperfitnesse of
<L 2585><T OP-ES><P 126>

And þus it stood of þe mounikis þat seynt Denys spekib of, þe whiche hadde wilfulli left alle worldli possessiouns, lordship and richesse, and maad hemsilf pore, not ounli in wordis or signes, as oure done now, but in effect, as Crist and hise apostlis hadden tauþt hem;
<L 2592><T OP-ES><P 127>

But þe forseaken not þe curatis liiflood, ne seculer lordship, þe which is þe moost worldlynesse þat mai be as I seide bifore.
<L 2631><T OP-ES><P 128>

And oc þing, as me þenkib, I mai saasli seie here: þat þer is no more skill whi a seculor lord, willing to perfourme þe plente of þe perfeccioun of þe gospel, most effectueIi forsake his worldli lordship, but bi þe same skill and moche rafer þe clergie and þe religious peple most vttirli and effectueIi forsake þe worldli lordships, þat þei bi dyuerse menes han gete out of þe hondis of seculer lordis þer þei han þe perfeccioun þat þei boosten of.
<L 2646><T OP-ES><P 128>

Loke þanne here bisili I preie þee hou fer þese vicieous extreemites of vnyndli worldli lordship in þe endowid clerks and religiouse, and þese vngroundid and damnable synnes of beggerie, ben fro Crist and þe vertuus mene þat he and hise apostlis chesen for her lyuynge here upon erþe and so long and so fer fro God in effect ben her priers!
<L 2909><T OP-ES><P 137>

Lorde/ thou seydest/ kynges of the hethen men han lordship ower her suggetis/ and they that vsen her power ben ycleped well doers.
<L 14><T PCPM><P 54>

But lor-de our prestes nowe haue great lord-ship and putten her brethren in greter thraldomme than lewde men that ben lordes.
<L 26><T PCPM><P 55>

But lorde/ thou ne taughtest nat a man to forsaken the trauelous lyuyng in porenes in the world/ to lyuen in ese with rychesse by other mens traueyle/ & haue lordship on her brethren.
<L 3><T PCPM><P 72>

Many a man is killed with knyf, To wete which of hem have lordship shall;
<L 242><T PT><P 154>

The emperour yaf the pope somtyme So hyghe lordship him about, That, at the laste, the sely kyme, The proude pope putte him out!
<L 694><T PT><P 169>

PART III: Moysses lawe forbood it tho, That preestes shuld no lordshippes welde, Christes gospel biddeth also That they shuld no lordship helde;
<L 704><T PT><P 169>

Saynt Benet made never none of hem To have lordship of man ne town.
<L 1012><T PT><P 179>

To his lordship non is liche".
<L 1108><T PT><P 182>
Kinges and lordes shuld lordship han, And rule the people with myldë mode.

Charité shal be hir richesse, Hir lordship shal be unité Hope in god, hir honestë; Hir vessell, clenë conscience;

Neþelles for þis temporal lordship þat Crist, in ensaumple of þo þat shulden be hise foloweris, fully refuside, sum men, pretendeinge or shewingis hirselfis to occupie Cristis stide and his apostlis, goen ful lowe not onløy in men, leuyng þe fredom of þe gospel whereþ a spiritual man deemeþ alle þingis, but also fallip doun bi synnye to þe deuel bi vsuri, flateringe and leuyng and opere hidouse synnyes.

And þat is ful hiþ merueyle to þenke on þo þat in þe bigyvyng he þe chirche at þe ensaumple of Crist and his apostlis dredden worldly lordship, and leften hous and feeldis, londis and rentis, as þe þing wþdrawinge men fro plentée of þe occupation of þe gospel and fro þe maner of lyuyng in þe staat of innocence, þe which lyuyng þarfiit men aftir þer power shedulデン desire, þen so fer fallun þat vnnenþ þe more part of temporalis and fatte beneficiis may fulfille her appetit.

And certeyn in þis þei ben ful contrarious to Crist, for, as þe gospel of þis day wiþ þat þat sœþ folowinge tellip þat, aftir þyme þat Crist had merueylosuly fed þe puple, and þei wolden haue takun him for to haue made him seculer king upon hem, he fledde into þe hil, vttirly refusynge seculer lordship, confermynde þat to seculer lordis, seyinge on þis wise ‘3eldip to Cesar þat bïlongip to Cesar’. Lo! Crist, notwiþstondynge þat þe þing Cesard was no riþful man but a mawmetrer, þat þe þing Cesard was no riþful man but a mawmetrer, in þis stafte of þo þat was not worthy to þe seculer lordship, confermyng þat þat þe þing Cesard was no riþful man but a mawmetrer.

And as longe as it stood þus in þe chirche, and þe apostlis wiþ þo þat ocupieden her stides fliþed worldyndënesse and weren war þat þei weren not encumbred in seculer nedis, fluyng þe occasioun peryf (þat is to seie seculer lordship), þe chirche encricide in noumber of verry cristien men in name and dede.

And in tyme of lawe 3ounþ bi Crist, Crist ordeynede sufficiently for his chirche: for temporal lordis, confermyng to hem her worldly lordship, seyinge 3eldip to Cesar þat longip to Cesar, þe same dide Petir and Poule as it is writun biore.

First for Crist is God, wherfore he hadde ful lordship upon alle creaturis bi title of creacioun. Bi title also of innocensse he hadde as Adam ful lordship of alle þingis þat neddiden to mannyss vso.

LORDSHIPEN......11 but lyueth in pride, symonie, and auarice, and sterith faste to sley cristene men for to alarge othir mayntene his seculer lordship forboden of Crist and his apostlis.

And certis as longe as hethen men wolen lyue peesbili with vs cristene, and not were on vs to distriue oure cristendom, we han noon auctorite of God to were agens hem for worldli lordship othir yeun name and temporal godis.

Lord, whethir the bishop of Rome is more contrarie to Crist in wordis, dedis, and lawis, and in seculer lordship forboden of Crist, speciali to clericis, more than othere bishopis ben contrarie to Crist!

And the fourthe tyme this Innocent sente his legat for to treete with king Jon, and king Jon mighte in noon othir maner geten releesing of this entirditinge, no but he oblisshide his rewme of Ingelond and his lordshipe of Irlond in a thousand mark, to be paied yeer bi yeer of himself and of his eiris to this Innocent and his successorsouris, and this vndir pe yeun of seculer lordship fro Crist, Crist had merueylosuly fed þe puple, and þei wolden haue takun him for to haue made him seculer king upon hem, he fledde into þe hil, vttirly refusynge seculer lordship, confermynde þat to seculer lordis, seyinge on þis wise ‘3eldip to Cesar þat bïlongip to Cesar’. Lo! Crist, notwiþstondynge þat þat Cesard was no riþful man but a mawmetrer, in þis stafte of þo þat was not worthy to þe seculer lordship, confermyng þat þat þe þing Cesard was no riþful man but a mawmetrer.

And the fourthyme this Innocent sente his legat for to treete with king Jon, and king Jon mighte in noon othir maner geten releesing of this entirditinge, no but he oblisshide his rewme of Ingelond and his lordshipe of Irlond in a thousand mark, to be paied yeer bi yeer of himself and of his eiris to this Innocent and his successorsouris, and this vndir pe yeun of seculer lordship fro Crist, Crist had merueylosuly fed þe puple, and þei wolden haue takun him for to haue made him seculer king upon hem, he fledde into þe hil, vttirly refusynge seculer lordship, confermynde þat to seculer lordis, seyinge on þis wise ‘3eldip to Cesar þat bïlongip to Cesar’. Lo! Crist, notwiþstondynge þat þe þing Cesard was no riþful man but a mawmetrer, in þis stafte of þo þat was not worthy to þe seculer lordship, confermyng þat þat þe þing Cesard was no riþful man but a mawmetrer.

Perfore þe men þat bysyen hem to take away þys lordshiphe fro þe kyng, as don freris and herre fautours, in þis poynt ben sharper enemys and traitours þan Frensshe men and alle opere nacions.

And o rôte of þis þraldm is lordshiphe þat anticrist hab, for he chalangeþ to be ful lord, boope goostly and temporal;

And þis is for worldli wynnyng and to shewe þer lordshiphe.

And þis preynþ þat Poule preieþ is ferre fro anticristis somenynge, for þit conteynþ yfre partis þat drawen to oonhede and þees, and not to rebellioun ne lordshiphe of anticrist.

1629
For þe capeteyn of oure batayle, þat is Crist boþe God and man, hab lordshiphe of al þis world;
<L 6><T EWS1SE-51><P 685>
but for to meytene goddis lawe and stond for his worschiphe, þat þei ben holden to vp pynge of
lesynge of here lordischiphe and anemtis god, and lesynge of bodi and soule and helle wibouten hende, who is þat lord þat wolle treulî speke, coste, trauelle, and suffre mekely dispit, pursuyenge and deþ þyme of nede, þes lordis owen to quake a3enost demes day and þyme of here deþ, þat more bisilî trauelein to meytene here litil worldely lordshiphe and to seke here owen worschiphe and drit of þis world þanne þei trauicle to meytene þe most ri3tful lawe and ordenaunce of ihu crist in his chirche, and to procure, norische and meytene cresten soulis in good gouvernaile and holy lif.
<L 25><T MT01><P 24>
Lord, wher þe bishophe of Rome is more contrarie to Crist in words, deedsis and lawes, and in seculer lordshiphe forboden of Crist specially to clerkis, more þanne Ŝer bishopis ben contrarie to Crist?
<L 64><T SEWW24><P 124>
LORDSHIPES......3
Of ech sich privat secte, by licence of þe pope, ben maad, some chaapeleys of houshold, summe chaapeleys of honour, summe bishopis dowid wip seculer lordshipis, summe bishopis among he¿ene men, and dore not come to her children, But what professioun a frere be of, anon, 3if he be chosen þerto, he acceptip þe office of þe pope or cardinal, of patriark, of erchebishop, of bisshop, and forskipis his owne staat.
<L 36><T A33><P 511>
þei lordshipes in erçe to be riche.
<L 3><T AM><P 132>
or ellis beheþ3t to holde on his syde, and þus antecrist my3t soone conqwere lordshipes and eke rewmes to hym.
<L 10><T MT23><P 331>
LORDSHIPES......12
2: Corollary If prelatis, and most religiouse men, that owen to be wilfulli pore and lyue in labour of here hands, wisten opinli temporal godis and the almese dedis of lordis and here foundouriæ in pride, glotenie, and lecherie, and otheres synnis, temporal lordis mone medefulli, and ben holden to, withdrawer fro hem seculer lordshipis and possessions whiche thei mysusen so comounli, and to turne tho into due and iust vís: This sentence is open bi this, that in the xvij: c: of Numeri and Deute: preesis and dekenis ben forbiden of God to take possession nameli into eritage in the land of Israel outake dynmis and sacrifisis and offringis assignid in the lawe of God, and in the xliiii: c: of Ezechiel, in the ende, secular lordis ben forbiden of God to geue possessioun to preestis or to dekenis in Israel.
<L 19><T 37C><P 15>
Therefore what almese is it of lordis to geue secular lordshipis to prelatis and religiouse men agens Goddis forbedinge, whiche lordshipis maken hem to ceese or to be doum in gostli office and to wexe rooten in here drit, as Joel speketh, that is, in fleshi synnis and orrible blasfemies. Whether it were not greet almese to withdrawe fro vucunnynge prelatis and fonnid religiouse suche secular lordshipis in bringinge hem agen to wilful pouer, and perfeccioun of the gospel, and in releuynge lordis out of dette, and enhaunsynge knyghtis and squieris to defende the rewme and to kepe oure folk in rightfynesse.
<L 12, 18><T 37C><P 16>
bi hou greet priys and errour lordis and comunis bien bi manie secular lordshipis and dymis and offringis the cursid and the blasfeme preieris of symonient prelatis and curatis and religiouse men that ben ipocritis.
<L 2><T 37C><P 17>
Forwhi bi this title thei holden here londis and lordshipis principali of Crist bi the seynge of Dauith. He gaf to hem the cuntreeis of folkis, and thei weelden the trauilis of puplis, that thei kepe the instifyingis of God and seken out his comaundements.
<L 18><T 37C><P 31>
And thanne the founders or here successouris moune medefulli withdrawe fro hem secular lordshipis and othere temporal godis, nameli superflu godis whiche thei mysusen so to greet harm of hesilf and of othere cristene men.
<L 9><T 37C><P 91>
For thei amorteisen manie secular lordshipis, and moune not performe the office longinge thereto.
<L 8><T 37C><P 92>
If they seyn that thei perceive secular officis bi othere secular men, and gostli officis bi vicaries or parish prestis, thus mighte a coblere do, and have all her lordshipis and parish chircheis, and peraventure with lesse evil, for he myghte do loyally and in releuynge lordis out of dette, and spende more almes among the poraile, and licli waste lesse the godis of the chirche.
<L 6><T 37C><P 93>
Certis it secemith bi opin reesseoun and werki, at the ighe, that as religiouse possessioneris distrien knightis and squieris bi amorseinge of secular lordshipis, so freris distrien the comouns by solit and nedeles beggende, and bi fals
flateringe and letters of fraternite, which Crist
and his apostlis usiden seuerne.
< L 5 > < T 37 C > < P 97 >

Also þei seyen þat seculer lordshipis asken
degrees;
< L 23 > < T A26 > < P 434 >

And þus þe feend bi worldli lordshipis makip
prestis today so heuy þat he dryueþ hem doun to
helle, as his sones þat swepten his weye;
< L 61 > < T EWS1SE-50 > < P 683 >

LORDSHIPPE.....4
Bot by suche lordshippe hit is leveful to graunte
men temporal godes at ló wille of ló Lord;
< L 6 > < T A25 > < P 423 >

Lorde/ thid was a greate truth and a great
mekenesse/ but lorde thou bede thy seruauntes
that they ne shulden haue lordshippe ouer thir
brethren.
< L 12 > < T PCPM > < P 54 >

Lorde/ in the olde lawe/ thy seruauntes durste
haue no lordshippe of her brethren/ but yef þay
thou bede hem.  
< L 23 > < T PCPM > < P 54 >

For who for louethe the in þy porenesse and in
thy lownesse/ nede þe more loue the in thy
lordshippe and thy hyghuesse.
< L 6 > < T PCPM > < P 65 >

What bisshoppes, what religiouns Han in this
lande as marchauntes ofwoll, And have no lordshippe
of her brethren/ but yef þay thou bede hem.
< L 23 > < T PCPM > < P 54 >

PART III: Moyses lawe forbood it tho, That
preestes shuld no lordshippes welde, Christes
gospel biddeth also That they shuld no lordship
helde; Ne Christes apostels were never so bold
No such lordshippes to hem erbrace;
< L 702, 706 > < T PT > < P 169 >

With lordshippes and with bondmen This is a
royall religioun;
< L 1009 > < T PT > < P 179 >

LORDSHIPES.......2
And in ful euydence þat þei han propre
possesinion in suche lordships, þei seen al
manere of ciuile or seculer lawis or menes in
getyng and keping of suche goodis, be it in
stryuynge, pleting or fîstting, liik as another
seculer lord dojp.
< L 1982 > < T OP-ES > < P 96 >

And if an abbot or his count maï not 3yue or
aline ony of her possessions, haue þei neuere
so grete superfuite, to her pore bripere þat
cleymen to be oon in þe perfecconiu of þe gospel
wip hem, and þat for þe lawes and ordynauncis
þat þei hemsilf han maad, hou moche more
shulde not a seculer lord 3yue awei fro
worldli lordships a3ens þe lawis and
ordynauncis þat God haf maad aboute suche
possessions, as it is tau3t bifore?
< L 2453 > < T OP-ES > < P 120 >

LORDYSCHYPE.....1
3if þei come in to þe chirche to holde and
meyntene þe pouert of crist and his apostelis and
bynden hem to, and þat þey ben most
couveitouse abouten worldely goodis, summe
worldely lordyschype, þei ben þen trecherous ypocrisie
and perilous enemys of crist and his chirche.
< L 22 > < T WW > < P 10 >

LORSCHIP.......1
But herto þes folis take non hede in making of
freres, but as blynde Baierd, 
puttep general
statutes & chalengip lorschip of comunite of
pings pat is propred to God, as bias femes doun.
< L 981 > < T 4LD-4 > < P 279 >

LORSCHIPES.......1
For as men in state of innocentis schulden haue
had no siche possessioun, so it schal be aftur domesdaye.
< L 313 > < T 4LD-2 > < P 212 >

LORSCHIPIS.......1
as seculer lorschips asken worldliche degrees, and so heyne in worldliche goodis, but
Cristis lordship askip goostliche degrees, and heyne in vertues, þat God oonliche 3iveþ.
< L 19 > < T A26 > < P 436 >
maister
MAISTER......74
For if oni erl othir duke in the rewme withdrawe a cheef knyght of the rewme and special maister of the kingis sonis fro here presence and governaunce in occupyinge him aboute the kepinge of his hors or of his kichene, and in wastinge about this vile office all the soudis of the king that weren assignid to him for the kepinge and techinge of the kingis sonis, whethir the forseid erl, duke, or knight were not traitour of oure king and of his sonis, no wys men and trewe dursie seie nai. Kitties are great!
<L 13><T 377><P 153>

& perfor in his name pat a3aines kynde gau3e mi3t to an asse to speke & reprefe & vndernym his maister pat satt vpon him & vni3tfullich bett & prikid him wip his spores for he ne wold no3t bere his maister ne folowe his will a3aynes Goddes will, I will speke & answere pe, tristinge to God pat he will pat als wele 3ee me mi3t and grace to speke & wipstonde pe vni3tfull betinge & prikkynge pat we sufuer of pe pope & of pe clergi pat sitte3e vpon vs.
<L 87, 88><T 4LD-1><P 180>
For no man wold sell hem his gode, ne bigge no3t of hem for mone, but he mi3t be maister after of pat mone pat was erst a prest mone pat he had solde his gode fore; & also bot he mi3t be maister of oni gode pat he bo3t of a prest & put it in worldlich doynge, ri3t als him likid.
<L 435, 437><T 4LD-1><P 194>
Suche frutes comen of comensinge of freres, & so pei fallen alle in pe chapitre of pharesees, to sitte in hi3 chaeiers & be first at pe mete and be clepid maister of alle maner of men.
<L 107><T 4LD-4><P 239>
For jou3 men breken pe hieste comauendiments of God, pe lewidese parische prest schal assoile anoon, but of pe found vowis maad of oure owene heed, many time a3enus Goddis wille, noman schal assoile but grete worldly bishopis, or pe most worldly prest of Rome, pe emperoures maister and Goddis felawe, or God of pe erpe.
<L 6><T A22><P 284>
And at pei lordely worde of pei maister, pei burgeys of peo cyte schewed hem a grett house strewid.
<L 24><T A25><P 415>
Lo pei disciplis lowisd him liuing, wom dead pe maister had reisid;
<L 9><T APO><P 68

Silueryn are pei pat seyn wip pei maister to pe persewars of Crist in his membris, Wat wil 3e 3eue vs and we schal betray him to 3ow?
<L 13><T APO><P 90>
For Seint Austyn seip, and pe Maister of Stories reherecep it, pat a lesinge is a false significacion of voice wip intencion of deceuyynge, & pei hadde not John in pe answerynge to pe messingeris, for he was not pe gret prophet bi3t3e in pe lawe, and perfur he seide he was not a prophet (for pei menede soo), and so he deceyuede hem not, for bope hadde oon intencion.
<L 103><T CG04><P 47

Whereof pei circumcisiou seruede, pe Maister of pe Sentence telleb openly in his fourbe book, and allleggeb for hem bope Augustine and Bede, pei circumcisiou seiphe pe tymne pat it was ordeyned in pe pele of God it seruede bope to olde and 3enge of pe same seruice pat now doob baptem seiphe it was ordeyned (pat is, to do awey orignal synne) except pat it mi3tne not opene pei 3ates of heuene to hem pat token oneli circumcisiou, whiche now doob baptem.
<L 59><T CG06><P 67

Oure Lord Jesus Crist (Goddis Sone of heuene, pe seconde persone of pe Trinite, pe wisdom of pe Fadir) hap expowned his gospel as is schewid in pe lettre, and he seip: '3he clepen me "Maister" and "Lord", and 3he seyn wel, for so I am' (Jo 13: 13). And he seip in anoper place, /eodem capitulo:/ Pe disciples schulen not be aboue pei maister, but it sufici3b to pei disciples pat he be as his maister'. Sel3he pe3me ooure Maister pat is pe welle of wisdom hap expowned his gospel, it were a prou3t presumcyon to any erpeli persone, were he neure se perfeite, in any maner wise to weyue fro his witt.
<L 13, 15, 16, 17><T CG09><P 93

Panne, ri3t as his gospel seip Crist suffride scorrynyge, scorrynge, and spittyngy vpon, and seiphe deep vpon a cro3, ri3t so it bihouep treue Cristen men to suffre and bi pat weyue to foloue oure blesid Duke and oure Maister, Jesus Crist, to be blesse of heuene Jerusalem.
<L 34><T CG10><P 106

First, pei bihouep to suffre scorrynge if it comeb, bope in word and dede, and take ensample of oure Maister, Jesus Crist, and suffire mekelie for his loue as he suffride for pei loue.
<L 41><T CG10><P 106

Pis mai bymene pat whanne suche a bylynde man in synne, as I seide bifoire, hereh hou Dauid, (spousebreker and mansleer), Magdelyn (defoulid in alle pei dedli synnes), Mathew (pat gat his li3fode bi an vnleffil craft), Petre (pat denyede and forsok his Maister, for fere of a
woman, 

be best to hynge besides Crist in he oure of his depe. Poule (pat ful cruelt pursueth Cristis peple), pat alle he be been passid to heuene and bep ful glorious seynis, pene if suchon axide oue his may be paet puse synful peple as pes were ben passid pes to heuene, Hooll Writt and treue prechoris answeren to his question pat bi pes graucous mercye of oure Lord Jesus Crist, pat seip himself bi pes prophete Ezechiel: /Nolo mortem peccatoris, sed magis vt peple as /wol come to his scole for to /convurtatur et viuat/. 

Perfore, if pouse wolt wiseli overerce pes fend in his temptation and aescape his nette of couetis, answere to him as Crist anwererde in he same caas, for he is pes beste maister, and whoso doe afther him he mai not faille, for he seip: I haue 3eue 3ow ensaumple, pat ri3t as I haue doo, so do 3e'.

Coutise is a maister redynge in scole, and so grette scole he holde pat of all generaciones of folke and of aI degrees comen to his scole for to lerne, as pes prophete Jeremie seip: Fro leeste to pe meeste, fro pe prest to pe prophete, alle studen to auarioce.

Oure Maister and oure Lorde, Jesus Crist, of whom alle cristen men shullen take ensaumple, and specially prestis whiche shullen be his next followers, in everey feest pat he made bope bodile and gostile, at pe bygynning tofore pat he departe of his mete he made pankingis to his Fader, as we fynden bope in pe feest pat he made his daye of bodile mete, and also in pe feest pat he made on Short Purdas of gostly mete (pat wes, of pe blesis sacrament of his bodi), and afterwande 3aue forpe of bope to pe peple. 

And perfore I owe a as a disciple of Crist to folow my Maister in his, pat is: to make pankingis tofore to pe Fader of heuen. 

Be shullen comownen her cunnyng togider, and her Maister wip hem alle.

He clepyd Crist reurently maister', for hit is maner of ypoprites and of sophistrus to phaghen, and to speke plesauntly to men but for an euyl entent. 

Maister, * pei seiden, we wyte wel pat how art sad, trewe, and pe weye pat ledip to God how techist in trewpe, and how takist noon hed of man but boldly tellust pe sope, for how reckist of noo man but puttist God byfore'.

And al his ordeyned owre Maister for to techen his chirche to enforme he prelatis aftyr general doyngis, for error in hem is more and more harmful to pe chirche.

His goode maister schal here bygynne for to teche pe book of li3f, and he schal neuer eende to teche tyl pat hisis disciples comen to heuene, and here schal hei clerly knowe ech trewpe pat men can telle.

Frere, whi make 3e so many maistris amonge 3ou a3ens Cristis biddynge in pe gospel, seynye pat oon is maister oon is lord, & his 3e contrarien bi many waste & costi meenes? 

bope in Mark ix- & in Luc- ix- (Magister vidimus quendam in nomine tuo demonia eicientem qui non sequitur nos & prohibuimus eum/ lesu autem ait/ /Nolite prohibere eum/ Seint Ion euangelist seide into Crist: Maister we ha sen a man casting out deuelis in pe name- pat swep not vs: 

bope in Mark ix- & in Luc- ix- (Magister vidimus quendam in nomine tuo demonia eicientem qui non sequitur nos & prohibuimus eum/ lesu autem ait/ /Nolite prohibere eum/ Seint Ion euangelist seide into Crist: Maister we ha sen a man casting out deuelis in pe name- pat swep not vs: 

And pe maister of sentence in his fourpe book & pe XXIII- dist- seip/ It is pe office of a deken: 

han chosen an hoore Maister/ he fend pat is a spousebreker & ligip in avowtrie: 

And of he pridde spekp pe maister of stories. 

and 3if ony worldly prelat axe more obedience he his anticrist and luciferis maister, for ihu crist is god of ri3twisnesse and treupe and of pees and charite, and may not do a3enst ri3twisnesse ne charite, pis he may not lye ne denye him self. 

Perfore in ensaumple of cristene men to sne hem in pes poyntis pei ben a spectacle to angelis and men to wonder on here cursed pride, couetise and ydelnesse in gostly trauelle, and cowardise in cristis bataile, and letten charite of cristene men bi here euyl ensaumple, and pus in stede of cristis apostlis ben comen in viserid deuelis, to disceuyen men in good lif and byrngen hem to
sathanas here maister, and in his manere he pleien he pagyn of scottis;

for he han maad a preue couenaunt wip sathanas here maister, bat he schal haue soulis of here feyned juridicon so pat he haue here worldly pride and coueitise and ydelnesse and fleschly lustis at here willie: but woo to suche traitours of cristene peple.

In seruaunts regne gile, for he trauelen faste awhile in presence of here maister, and in absence ben ydel and iapen and don litel good, awhile in presence of here maister, and in presence of his maister, for he deme np an emperour unnepe worpi to kisse his fete, alpou3 he were sumtyne his lord and his maister.

And, as tou3ching he evidence of he vse of he chrice, pat peple pat is nou3 callid chifi pat he chrice wol not, ne vsep to calle he sacrament brede or wyn, alpou3 we rede in olde legende of seint Dyonise hou3 he chrice pat tyne used to calle his sacrament brede pat is ibroke', as Dyonyse wrote in his daiis aпре he logic and informacion of Poule his maister, he wiche lernyd in heuene of Jesu Crist wipout any mene.

As he cause pis obstinate renegat dop neuer so at any time as tou3ching he grete synne specifiid before and many opur, it is likl pat he is wip his maister Lucifer abstinate sett for euer a3enst God, and igon so from Crist.

But when he seien alle he same ping and seien sop, he gon not from he maisturschip of he urri Maister.

et in auricaria fictis verbis de vobis negociabantur/, Forsohe, false prophesis han be in he peple, as also in 3ou shall be maister liers pat shulen brynge yn sectis of perdicuion or damnacioun, and him pat hou3te hem he shal denye, byrginge into hemsiil haasti perdicuion or damnacioun.

Sib banne hese newe sectis maken a greet lesyng upon God, and obstynatli manten he sacrament wipout colourable ground, and not oo lesyng but manye, no wondir hou3 seint Petir calle such maister liers.

And certis, and we take heede, we mai se hou he peple nowadaiies so ferforbl suen he lecheries of hese maister liers and her sectis, in doyng of goostli auotrie a3ens Jesu he spouse of he chrice and his seed, pat he prophecyes of Yssie
and of seynt Poul ben now verified of such goostli lecherous folk, and of suche bastard children pat ben gotun of pes maistir liers and her sectis bi pe wicked seed pat I spak of bifoire.

"L 351""T OP-ES""<P 16>

and pis worde most nedis be vndirstonden of seculer lordeischep, þe whiche Criste his maister bifoire forfendid to alle his clergi.

"L 293""T OP-LT""<P 61>

Sip his man Giezi, þat ran aftr Naaman and toke 3ifis of hym, þorow occasion of þat grace so minystred, was a symonyent, notwþstondynge þat þat grace was not 3ewe by hym in eny wise to Naaman, but þat he toke þo 3ifis bi occasion of þat grace, how myche raper his maister Helize, þat had more kunnynge and was bounden to more perfecion, schuld haue a symonyent, 3if he had ressauyd þat goode, sip þat grace was minystred to Naaman by hym.

"L 506""T OP-LT""<P 81>

and þat he my3te haue lernyd of Criste, þat schulde haue be his maister, þat in þe same case fled and hidde hymself.

"L 536""T OP-LT""<P 83>

Lorde thou wera bot lorde & maister/ & so thou seyde thy selfe/ but in thy warkes thou were as a seruanute.

"L 7""T PCPM""<P 54>

For somewhat thou shewest vs now of our myscheues that we ben fallen in through the wisdom of maisters that haue by sleughythe ylad vs away from the & þy techinge/ that thou that were maister of heuen taught vs for loue/ when thou were here some tymte to hele of our soules withouten errore or herese.

"L 25""T PCPM""<P 59>

Hir maister is of that place marshall;

"L 378""T PT""<P 159>

Also Ambros, as rehersib þe Maister of þe Sentence, li: 4', di: 18', c: 4', seying, "þe worde of God forgiffip synnes;

"L 19""T Ros""<P 55>

Lo þe discipules Iouse þyn hym now lifyng whom þe Maister hade reised deede.

"L 18""T Ros""<P 56>

And þe Maister of Sentence, li: 4', di: 18', c: 2', schewep wiche ben þe keies, seying þam for to be "konnyng of demengy or discernyng and pouer folowynw wip, be þe wiche a iuge of holy chirihe owe for to receyue worthy men into þe kyngdome and to sper ou3t vnworthy fro þe kyngdome".

"L 25""T Ros""<P 56>

Here it is openly schewed", seip þe Maister of Sentence, li: 4', di: 19' in fine, "þat God foloweb not þe dome of holie chirihe wiche somtyme demeþ be surrepcion and ignoranc, God forsoþ euermore demeþ after sopefastnes.

"L 38""T Ros""<P 58>

þe 3· to teching of rode or boistous men in Criste: Gal: 3·, "þe law was our maister in Criste".

"L 8""T Ros""<P 76>

Vnde Magister Historiarum super Genesim, 11· c: 6', þe Maister of Historiez, spekyng of þe fyndynge of ydole, seip, Belus, Kynge of Gree, went into Assirie to wome succeded Ninus his sone, þat þe law was our maister in Criste, whiche Criste his maister Helize, seying, "þat couerme Cham, þat tymre regneng in Braccia & brenþ þe bokez of þe 7· liberale artez wich Cham had made in 7· pilers of brasse & 7· pilers of stones for þe deleyuie or flode.

"L 19""T Ros""<P 97>

And I seide, Ser, in his tymte maister Ioon Wiclef was holden of ful many men þe grettist clerk þat þei knewen lyuynge vpon erpe.

"L 117""T SEW04""<P 32>

For no man wold sell hem his gode, ne bigge no3t of hem for mone, bot he mi3t be maister after of þat mone þat was erst a prestes mone þat he had solde his gode fore, and also bot he mi3t be maister of oni gode þat he bo3t of a preste and putt it in worldlich doyngne ri3t als him likid.

"L 63, 64""T SEW26""<P 133>

This was of france nacioun, a monke, and bi ny3t forsoke his Abit and fleede awey and went to sarsenes in spayne and leemed scient, Astronomye and mony 

"L 435""T Tal""<P 182>

In þe 3er of grace Mi·c: Maister Gracion of Tuscayni borun, monke of seint perculis in boleyn, cowplid decrees.

"L 435""T Tal""<P 189>

for whi þe erchbischope of cauntirbury, maister Robert Wynchelse, by assent of clergie hadde procurid an Inebuciuon, or for beding, from þe pope þat no derk schuld helpe þe king with godis of þe chirch, wherfor meny clerks for drede sou3ten þe kingis proteccion.

"L 535""T Tal""<P 192>

And I seide, Ser, in his tymte maister Ioon Wiclef was holden of ful many men þe grettist clerk þat
The testament of Maister Wylliam Tracie esquire, expounded by Wylliam Tyndall. Wherin thou shalt perceive with what charite the chancellour of Woxeter Burned when he toke vp the deade carcas and made asshes of it after it was buriid M· D· xxxv· To The reader· Thou shalt understand moost dere reader that after Wylliam Tyndall was so Judasse betrayed by and Englyseman, a scoler of Louaine, whose name is Philips there were certayne thynges of his doyng found whiche he had entered to haue put forth to the furtherance of godes worde amongst which was this testament of mayster Tracie expostied by Wylyym Tyndall which I haue caused to be put in Brynte.

MAISTERE......1
Neuerpeles I had hopid þat þou haddest bene a maister o diuinite, connyngne of Goddess lawe, for þan þou woldist haue said þe sope & bene no3t so fauorable to þe pope as I suppose þou wolt be now, for þou art a doctor of his lawe.

MAISTERIS......9
But do we as he biddip us, for þus seip Crist, 3e cal me lord and maister, and 3e sey we1, am, but wi! not 3e be callid maisteris.

If it semep to þe pat I haue erred in myn translacion, aske þe Ebrew, councel with þe maisteris of diverse citees.

MAISTERS......98
And as Ambrose seith bi witnessinge of the Maistir of sentencis, in the iiiij· book, in the xiiiij· di' ij· c·, "Penance is to biweile synnis passed, and to do not eft synnis worthi to be weild".

But they shullen gader to hepe maisters with hutchyng eares/ and from truth they shullen turnen awaye her herynge/ and tournen hem to tales that maysters have ymaked to shewen her maystrye and her wydsome. And lorde/ a man shall leue more a mans werkes than his wordes/ & the dede sheweth wel of these maisters that they desyren more mastrie for her owne worship than for profyte of the peple.

For somewhat thou shewest vs now of our myscheues that we ben fallen in through the wisdom of maisters that haue by sleghthes ylad vs away from the & thy techinge/ that thou that were maister of heuen taught vs for loue/ when thou were here some tyme to hele of our soules withouten errore or heresey.

The tything of (Turpe lucrum) With these maisters is meynall;

Pou approuest 3our capped maisters with a glasen glose, Whiche galpen after grace, bi symonye 3our sister, And after sitten on hie dece & glosen lordes & ladies;

Daw, aske þi capped maisters as if þai were heritikes, What is the sacred host among which was this testament of mayster Tracie exposited by Wylliam Tyndall which I haue caused to be put in Brynte, and Englyseman, a scoler of Louaine, whose name is Philips there were certayne thynges of his doyng found whiche he had enterded to haue

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MAISTERS......9
Euen nowe after the same maner / that ye may grope with your fyngers / that our hoyle bysshops with all their ragmans rolle / be of the selfe same sort / & very chyldren of their fathers the pharyses / bysshops & preestes / which so accused Christ & his Apostels of new leming ye do se how they defame / sclaunder & percuse the same worde & prechers / and folowers of it / with the selfe same names / callynge it newe lenymge / and them new maisters.

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but not to þe synne.

Certi sum men understanden, þat þe cruell manquellere of Rome, not Petris successor but Cristis enemye, and þe emperours maistir, and poison under colour of hocynesse, makyb most unable curatis, and so wipdrawiþ most þe riþtis of holy Chyrche.

For þei conspiren togidere þat no man of here craft schal take lesse on a day þat þei setten, þou3 he schulde bi good conscience take moche lesse, and þat noon of hem schal make sade trewe werk to lette opere mennus wynynge of þe craft, and þat non of hem schal do ouþt but only hewe stone, þou3 he my3t profiþ his maistir twenty pound bi o daies werk bi leggyng on a wal, wipouten harm or penyng himself.

For many prelatis by coveitise and symonie ben ofte fensid, and þei serven þer maistir, to wipdrawe men fro Cristis lawe.

if he felle not aftir in dede and tyme aftir his hiþt and couenaund, but gop a wey þer fro, and leuþ to wirke, and dop contrarily directly, and in to þe harme of his maistir, it is certayn þan, þowe he be his seruaunt of dette and oblisching, naples he is not his seruaunt in filling of werk, and so not in dede;

What man shulde not take tent to siche a maistir for loue and drede?

But fro þe tyme þat hem wantide þis maistyr, þei gederoten not couenitis togidere, sib Crist was properly maistir, and my3te not fayle in his leyding.

Seint Petir seipþ þise ben maistir liearsþ þat schullen bring in among þe peple:

þe curious werk in stoones/ wenyng þus to plese her maistir:

wip þe Iewis for pritti platis/ and soold his maistir Iesu Crist:

þe maistir of sentence rehersip him/ li · IIII· dist· XIX· ·'Habent inquit eandem iudiciarium potestatem omnes ecclesie ministry in episcopis & presbiteris sicut petrus· sed ideo petrus eam specialiter acceptit vt omnes intelligent quod
As touchinge þe abite of þe pharisees þe which Crist repredeue, as þe Maistir of Stories telip, þei hadden large and grete hemmes in her abite, and þerupon þei soweide brood scrowis wiþ þe comauendemtis writin þerupon wiþ greet lettre, as who wolde seie We kepen þese comauendemtis;

"L 72"<T OP-ES><P 06>

Nile 3e calle 3ou a fadir upon erpe', or upon þese wordis, Be 3e ne callid maistris, forsöp, oon is 3ouer maistir, Crist', or elis (Mt· 24) where Crist seip /Surgent pseudoprophete, et pseudechristi, et dabunt signa et prodigia, ita ut in errorem ducantur et, si fieri potest, electi/,
False prophetis or false Cristis or false cristen men shal arise, and blasfemouse sectis doen now, and tyme to riht leargi and blasfemouse sectis shal brynge yn sectis of perdicioun.

"L 318, 319"<T OP-ES><P 15>

For, riþt as a womman þat doip aouotiere a3ens hir husbonde leueþ þe seed of hir husbonde, bi þe which she shulde bringe forþ lawful fleschly children, and takip to hir alien seed, whereof she bryngeþ forþ bastardis lawful and mysbornor children, so þese maistir liers and her newe sectis leuen þe seed of þe spous of þe chirche Iesu Crist, which seed is his word as he seip, bi þe which þei shulden grete in Cristis chirche lawful goostli children, gotun of his seed to heuenward, and taken alien seed as triflis, flateryng and vngroundid talis and lesynys, wherwip þei bryngeþ forþ manye children of þe fadir of lesynys. And so, as seint Petir seip, manye men sune þe lecheries of þese maistir liers and her sectis. For, as bodili spousbrekers, boþe men and wommen, leuen comounli þe honest, gentil and chaast wiþ or husbonde for a foule lopeli hoore or harlot, so þese goostli spousbrekers leuen þe honest, fair, chaast and gentil lawe of God, þe which is his seed, and taken to hem Lucifers seed specified bifore, þe which is sowun among þe peple bi suche maistir liers and sectis of his founding and retenu.

"L 328, 335, 340"<T OP-ES><P 15>

And certis, and we take heede, we mai se hou þe peple nowadayes si ferforþi suen þe lecheries of þese maistir liers and her sectis, in doynge of goostli aouotiere a3ens Iesu þe spous of þe chirche and his seed, þat þe phrophecie of Ysaie and of seint Poul ben now verified of such goostli lecherous folk, and of suche bastard children þat ben gotun of þese maistir liers and her sectis bi þe wickid seed þat I spak of bifore.

"L 355"<T OP-ES><P 16>

And so as experience tchip us þis phrophecie of Ysaie is verified of þese maistir liers, and of her bastard braunchis þat þei geten wiþ her cursid seed in goostli hordam.

"L 374"<T OP-ES><P 16>

Seint Petir seip ferpermor in his prophecie of trufe bi þe weie of trufe is blasphemed bi þese maistir liers and her sectis.

"L 394"<T OP-ES><P 17>
For, if Crist tau3te fulli þe rule of perfecciou
and lyuede þerafter, it hadde be nowe for a man
þat wolde haue be perfit, as þis maistir was, for
to haue sued his rule and his lyuyng.
<L 404><T OP-ES><P 17>

In þis also Crist, þe weie of trupe, is defamed and
blasphemed þat þese maistir liers and her
sectis writen, reden and defenden opuni and
priueli þat þe lawe of þe gospel is Þe falsest
lawe, herezie, blasphemye and contrarious to
itslf, as I hersiders before.
<L 443><T OP-ES><P 19>

Panne in þese maner wisis and ful many mo is
Crist, þe weie of trupe, blasphemed among þese
maistir liers and her sectis þat seynt Petir spekid
of, as I haue opened to 3ou summwhat nowe and
more shal soone if God wolde. Ferpermor seynt
Peter in his text, for as moche as men shulde not
stond in doute or in weire whiche ben þese
maistir liers and her sectis, specifiep hem and
shewip hem at 3i3e, liik in a maner as seynt Iohn
Baptist shewide Crist.
<L 460, 464><T OP-ES><P 19>

For seynt Petir seip þat þese maistir liers and her
sectis in couetise shal marauncdise, þat is to
seie, sille or bie of 3ou wip feyned wordis.
<L 466><T OP-ES><P 20>

But we shulen not for3ete here þat seynt Petir
seip in his text þat þese maistir liers and her
sectis shulen marauncdise, or sille and bie of
men, wip feyned wordis, for þei ben mennes
goodis wip her suffragiis, and also sillen her
suffragiis for mennes worldli goodis.
<L 530><T OP-ES><P 22>

Off þis text þanne of seynt Petir þus declarid we
mai se what he feekide of þese maistir liers and
her sectis, and what ioe he hadde of hem; for he
saie wel in his spirit what harm suche maistir
liers and her sectis shulden do in Cristis chirche.
<L 550, 552><T OP-ES><P 22>

And wundre þou not here, alþou3 seynt Petir
calle þese sectis maistir liers, for a printis of
craft of liyng, þat is not ful lemed and ybooldid
in his craft, whanne he shal make a leysng, he
wole telle his leysng priueli among fewe folk
wip a lowe voice, and he is wel war who stondipi
or sittipi aboute him— and 3i3 wip al þis he liep
wip a dred. But þese maistir liers, þat ben ful
lemed and ful harned in her craft, whanne þei
wole make such hidous and harmful leysngis as
ben specifiep befor, þei kepen not do þat in
priuyete, but warten ful moche peple bi a bedel
or a greet belle;
<L 559, 563><T OP-ES><P 23>

for þe whiche heresies and erroours and
ypocrisie þat þei vside Crist wisship hem wo
here ofte tymes, þe which wo as þe Maistir of
Stories tellip is everlasting dampaciou.
<L 667><T OP-ES><P 26>

þis ensaumple I write here þat men haue þe more
opun knouleche hou vertu is a mene bitwene two
vics, þat men leue þe viciouse extremeytees and
eendis and holde hem in þe vertuous mene, for
þus dide Crist and hise apostlis and disciplis here
in erpe, and also oþir perfitt and vertuous men
þat weren in Cristis chirche, þe whilis it stood
vndir þe pure lawe of Crist, and was not infect
wip þese maistir liers and her sectis and her drittis
tradicious.
<L 759><T OP-ES><P 29>

And þis þei took of þe peple, not bi titil of
lordship or of beggerie, as oure maistir liers and
her sectis doen, but bi titil of þe gospel or of
prestis office duli perfourmed to þe peple þe
which titil is þis, as Crist himself seip, þe
werkman is worpi his meede or his mete'.
<L 775><T OP-ES><P 30>

In tokenyng wherof, as a greet maistir of þis
mengid lawe toold me now late, þe clercie hap
maad such a lawe þat þei shal gete oute of þe
laymen hondis alle þe temporal possessiouins
and lordships þat þei mai, and in no caas shal
delyuere oure suche lordships to laymen a3en,
what nede so euere þei haue.
<L 1101><T OP-ES><P 46>

And wite þei wel þat þe same Crist, þat wisshide
wo to þat confederacie (þe which wo, as þe
Maistir of Stories seip, is everlasting
dampaciou), wisschip effectuali þe same wo to
oure conspiratours, þat þus conspiren a3ens him
and his gospel in oure daies.
<L 1266><T OP-ES><P 53>

For siþ his man Giezi, þat ran aftir Naaman and
took 3i3tis of him, þorou3 occasiouin of þat grace
so mynystrid, was a symonyan, notwipstondinge
þat þat grace was not 3oue bi him in ony wise
to Naaman, but þat he took þo 3i3tis bi þat
occasioni, hou moche raper his maistir Helize,
þat hadde more kunnyng and was boundun to
more perfeccious, shuld haue be a damnabile
symonyan, if he hadde rescuyed þat good, siþ
þat þat grace was 3oue to Naaman bi him.
<L 1727><T OP-ES><P 80>

and þat he my3te haue lemed of him þat shulde
haue be his maistir, Jesu Crist, þat sumtyme in
þe same caas fledde and hidde himself.
<L 1761><T OP-ES><P 82>

For, and Petir hadde do and tau3t as þese
anticristis meyne and retenu meuen in word and
dede, seynt Petir hadde he fals and contrarious to
his maistir Jesa.
<L 1912><T OP-ES><P 92>
But wolt þou se what gloos oure maistir liers and her couetisectis of ypocrisie 3yuen to pis?

And so þese maistir liers and heretikis shulden vnirontonde here þat Crist, whos wordis ben ful of heuenli frowyt, menep more perfeccioun in hise blessid wordis þan faute of reste of a þeeues heed upon þe giban or þe cros.

And in tokening þat seynt Denys was of þe same feip as was his maistir Poul, þat wipstooed þe sectis þat wolde haue growe into þe chyrche ouer þe purid sect of Iesu Crist, as it is seid bifoire, and in ful euydence þat seynt Denys knewe þat it was Goddis wil þat þer shulde be no mo astatis in his chyrche, saue þo þre þat I haue spokun of biforhond, he aconþ þe þese mounkis in þe staat of þe comoute or laborers, notwipstondinge þat, as he seip, þe þese mounkis weren moost perfite of þo þat ben maad perfet.

Vpon þis storie þese maistir liers maken a lesyng upon God and Helye, þat Helye shulde haue beggid watir and breed here of þis widue.

And so Helye beggide no more of þis womanan þan a child beggip whanne, at þe comauandement of his fadir, he biddip or preiep his fadris stiward, panter or botiler or ony other officer of his fadris to 3yue him mete or drynk, and nameli þere as such a seruaunt han a special maundement of his lord or maistir to mynystre suche vitalis to his child, as his womanan hadde of þe hi3 lord God to feede Helye.

Nepelles I wondre þe lesse þou3 þese maistir liers bilye here Helye, seiyng þat he beggide watir and a mossel of breed of þis womanan, for þei booldi maken a lesyng upon Crist, seiyng þat he shulde haue beggid watir of þe womanan of Samarie, whanne he comauandide þe womanan to 3yue him drynk.

Thanne Giesy ran aftir Naaman, vnoytinge either not consentinge his maistir, and made a lesyng, that Elisee sente to him, that he schulde 3eue a talent of syluer and double chaunging clothis to twye 3unge men of the sones of profetis.

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as thus, the maistir redinge, I stonde, mai be resoluid thus, while the maistir redih, I stonde, either if the maistir redih, etc. either for the maistir, etc.; and sumtynte it wolde acorde wel with the sentence to be resoluid into whanne, either into aftirward, thus, whanne the maistir red, I stonde, either aftir the maistir red, I stonde; and for þi, ser, þat þis forseide lore of maistir Ioou Wiclef is 3iit holden of ful manye men and wyrmyn þe moost acordinge lore to þe lyuyng and to þe techynge of Crist and his apostlis, and moost opinil schewynge and declarynge how þe chyrche of Crist hapy and 3iit schal be rulid and gouverned.

Vpon þis storie þese maistir liers maken a lesyng upon God and Helye, þat Helye shulde haue beggid watir and breed here of þis widue.

And so Helye beggide no more of þis womanan þan a child beggip whanne, at þe comauandement of his fadir, he biddip or preiep his fadris stiward, panter or botiler or ony other officer of his fadris to 3yue him mete or drynk, and nameli þere as such a seruaunt han a special maundement of his lord or maistir to mynystre suche vitalis to his child, as his womanan hadde of þe hi3 lord God to feede Helye.
Neples I wondre þe lesse þou þese maistir liers bilye here Helye, seyning þat he beggide war annd motel of breed of þis womman, for þei bolltid maken a lesynge upon Crist, seyning þat he shulde haue beggide war of þe womman of Samarie, whanne he comaundide þe womman to 3yue him drynk.

Here bigynneþ a sermoun of maistir Wiliam Taylour (unde emenus panes ut manducede hii)/ Johannis vi< e þ þou þat dyuynse doctours moralizen on dyuynse wise þese fyue lousys of þe whiche is maad mencion in þe gospel of þis day, I purpose now for shortnesse of tyme to spake to 3ow of þre maner breed of þe whiche spekij þe scripture.

And forþ, ser, þat þis forseid lore of maistir loon Wiclef is 3it holden of ful manye men and wymmen þe moost acordinge lore to þe luyynge and to þe techyng of Crist and his apostlis, and moost opinii schewynge and declarynge how þe chichre of Crist hæþ and þat schal be rulid and gouerned, herfore manye men and wymmen accepten þis lore and purposen þoru3 Goddis help for to conferme her luyynge like herto to þis lorye of lon Wiclef. Maistir Ion Lyon Astone tau3te and wyse and prudent, tau3ten and wroten bisili forseide lore of bi Wiclef, and conformeden hem herto.

For al be it þat Wiclef 3oure maistir and auctour was a greet clerk, and þou3 many men helden him a perfit luyer, 3it his doctryne is not ajfreude of holi chichre but many sentencis of his lorye ben dameden as þei wel worbi ben.

For sþ Crist luyede al þe tyme of his prechinge bi pure almes of þe peple, and bi ensaumple of him hise apostlis luyeden in þe same wise bi pure almes eijper ellsis bi þe trauile of her hondis, as it is seide aboue, every preest þan whos presthode Crist appreenbi knowip wel and confessib in word and in werk þat a dissipil owip not to be aboue his maistir, but it suffisib to a dissiple to be as his maistir, symple, pore, and meke and pacient. And bi ensaumple speciali of his maistir Crist every preest schulde rule him in al his luyynge;

Sere, I seie to 3ou þat I was oones in a gentilmannys hous and þere waren þanne two clerks, a maistir of dyuynyte and a lawyer, which lawyer was also sunynge of dyuynyte.

And þe maistir of dyuynyte seide þanne to him þus, "Certis, þat leyeþ his honð in þis wyse vpon a booke, and makip þus þere a biheeste to done þat þing þat he is comaundid, is obslichid þere þan bi bookeþ to fulfille his charge, for no doute he þat chargij þim to leye his hond þus vpon þe booke holdij þe touchynge of þe book þe bookeþ.

Wherfore þe maistir of dyuynyte seide it was not leeful to ony man neijer to 3eue ne to take siche charge vpon ony booke, for every book is nopig ellis, no but dyuynse creaturis of whiche it is made.

And I seide, "Ser, haue I not tolde to 3ou now here how þat I herde a maistir of dyuynyte seie þat in suche a caas it was al oon to tuche a book and to swere bi a booke?" And þe Archebischop seide, "Pere is no maistir of deuynyte in Yngelonde so greete þat, if he holde his opynyoun before me þat ne I schal ponsychhe him as I schal do þee, but if þou swere as I schal charge þee".

MAISTIRE......1 Also it passep mannos knowynge what is goddis dom to suche soulis, þanne it semep a greet pride for a synful man to make hym certeyn and maistire of goddis dom þat he knowij not.

For he is ooure god and ooure beste maistre, euere redy to teche trewe men alle þinge þat is profitible and nedful to here soulis;

god Wolfe þat men quiken þis erpe, and ben spred aboute in vertu of god, and þis tau3en criystis apostlis fro þat þei weren quikid of crist heere maistre;

and þus mannos lawe tau3t in scolis lettip goddis lawe to grove, and no drede god is þat maistre þat wolte teche nou as redily as he wolde before þis tyme, 3if prestis lif be shapun þerto.

I And angerich I wandrede the ustyns to proue And mette with a maistre of tho men, and mekllich I seyde: Maistre, for the moder loue, that Marie men calleth, Knowest thou ought

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there thou comest, a creature on erthe There
coude me my Crede teche, and trewelich
encourme Withouten flaterynge fare, and nothing
feyne, That folweth fulliche the feith, and non
other fables Withouten gabynge of glose, as the
godspelles telteth, I Minoure hath me holy
behygt, to helen my soule, For he seith, that her
secte is sykerest on erthe, And ben keepers of
the kepe that Christendom helpeth And puriche
in pouerte, the Apostles they swueth. I And
angerich I wandrede the ustyns to proue And
mette with a maistre of tho men, and meklich I
syde: Maistre, for the moder loue, that Marie
men calleh, Knowest thou ought there thou
comest, a creature on erthe That coude me my
Crede teche, and trewelich encourme Withouten
flaterynge fare, and nothing feyne, That folweth
fulliche the feith, and non other fables
Withouten gabynge of glose, as the godspelles
telteth, I Minoure hath me holy behygt, to helen my soule, For he seith, that her secte is sykerest on erthe, And ben keepers of the kepe that Christendom helpeth And puriche in pouerte, the Apostles they swueth.

MAISTRI

naueles it were wele worpi þat men clepid hem
tyrantes when þai desire & be maistri bene
about to abrege or to sopplaunt þe kinge of ony
poynte of his reale power, which es 3euen to him bi God himself, as it es written in þe first boke of
Kinges, & as it es written in þe decreez.

And þip his money is taken bi maistri for ordis
þat men taken, for ellis þei schullen not be
ordrid, or ellis ponyschid to þe double or treble, and
here weddys taken, who may excuse oure
bischopis from extorsion of symonye?

And þat is more maistri þan wynn rewmes of men,
for enemies ben moo and more koynte in þer
dedis bi wylys of here capitens.

MAISTRE

Perfore if þou wolt be of Goddis part, loke bisily
ransakinge al þi liif, if ony vice regne in þee bi
wille or by custum, and wrastle þe trasen til þou
have þe maistrie, and sette þanne in his stide a
trupe of trewe men þe whiche, þe more þat þei ben oppressid, þe more encreecen wip þe children of Israel.

MAISTRI

poru takinge of grace in defence, he delyverip us
þat oure enemy have no my3t ne maistry of us;

and þis consent of my3ti men bi strengge and
cautels of þe fend hap maistry of pore sheep of
crist, and autorsip siche wrongis in erpe.

Or maynteiners of men with maistry, Or
stewardes, countours, or pledours, And serve
god in hypocrisy;

Yet they mot have som stocke or ston Gayly
paynted, and proudy dight, To maken men to
leven upon, And say, that it is full of might
About such, men sette up greet light,

And Crist seyd to hym In þe lond of Israel ben
manye blinde maistres, for þou art maister in
Israel and 3eet þow unkonowest þis.

And Crist seyd to hym In þe lond of Israel ben
manye blinde maistres, for þou art maister in
Israel and 3eet þow unkonowest þis.

And maistres of his purscewying ben preestis,
more and lasse, and moste pryse freys, wip
lesyngus þat þei feynen, as Crist was purscewyd
wip Caryphas and opre prestis, but pryuely wip
pharisees, þat weron hese falsuste enemys. 

3if þei traveilen faste in aristole and newe
sophymes to ben clepyd maistris, and þan
traveilen not in holy writyt but veyn pleies and
coriusestes, and excusen hem herbi fro preiyngne and
rysynge at myndyn3t, þei ben ypocritis;

And in the xj: c+ of Numeri the Lord seide to
Moises, Gadere thou to me Ixx: men of the
eldre men of Israel, whiche thou knowist that
And be þes maistris þat fynden prestis wel iwar, þat þei suﬀeren not hem to lyve in synne and ydellesse and vanetey, and þat þei meyntenen hem not þerinne.

CERTIS †IPS PREST WIþ HIS FALS PRECHOURS, þAT BEN PRINCES OF MANQUELLERIS AND WERRIS, BEN OPENLY CONTRARIE TO CRIST AND HIS POSTLIS, AND SO OPEN ANTICRISTIS, MAISTRIS OF SATANAS.

L 13—T A22—P 330

þUS BI VERUTE OF SICHE LAVIS BEN OTH PE FENDIS LEMES MAAD MAISTRIS, FOR TO LEDE SYMPELE MEN, BUT WHIDIRWARD BUT TO HELLE?

L 3—T A23—P 358

WEN PE LESYND OF PE HORD IS A BOK OF PE SCHEPE, AND PEI ARE OPENLY MAISTRIS OF ALLE IUELIS;

L 8—T APO—P 55

Frere, whi make 3e so many maistris amonge 3ou a3ens Cristis biddynge in þe gospel, seynge þat oon is maister oon is lord, & þis 3e contrarien bi many waste & costi meenes?

L 295—T JU—P 67

in seruauntis to her lordis/ in clerkis to her maistris:

L 23—T LL—P 83

of his forgid lesing/ þanne goip he to þe maistris:

L 30—T LL—P 123

3if þei techen wyues, prentis, seruauntis and children to stele fro her housbondis, maistris and fadir and modir and 3euen it to þes pharseis, as hildegaar seip, þei ben perilous peys to make discencion among manye.

L 19—T MT01—P 11

for men seen þat þe kying or þe empeur my3tte wip worshiphe were a garmenten of a frere for goodnesse of þe clop, and namely of suche freris as schulden most kepe pouert of crist and his apostelis, as ben clepid maistris of diuynyte, but verreily maistris of erour bohe in techynge and in ensaumpl, and summe oon he bap wast clopis and costi, and a noper symple frere þat nys not so gret flaterere nakid or to rent.

L 6—T MT03—P 50

as 3if þe peny and falsnesse of þe fend were more þan þe my3t of þe fadir of heune, also ihu crist is dore bi whiche men schulde entre into ofﬁces and beneﬁces of þe chirche, and symonynetis wolen come in bi anoper weie of falsnesse, as 3if þei wolden putte away ihu crist, and be more maistris and more witty þan he, Also symonynetis as myche as in hem is selen þe holy gost, and maken him þral or bonnden to synful men and fendis, whanne þei sullen and biggen þus his 3iﬁs;

L 2—T MT04—P 68

and siþ þe līf of prelatis is book and in ensaumple to opere sugetes, as lyncolne seip, þes prelates ben heretikes and maistris of heresie, þat þei techen to þe comunes bi heri oen wickid liif
but after synful mens ordnaunce, to be maistris of god and lordis of cristene peple, siþ ðei holden neuer neiþer lawe;
<L 13><T MT07><P 161>
Capitulum 10m: Ìæl also ðei doren not reprove men of here opyn synnes bi forme of þe gospel for displeisyng of here maistris and leesyng of hero salarie;
<L 2><T MT07><P 171>
for 3iþ ðei seen vuresonable hestis of here maistris or ðope mensen fallen in a perilous lake þei wolun trauleie and helpe and crien to men aboute til þe vuresonable beste be out of perils; but þou3 here maistris soule be in þe foule lake of old custumable synne, and body and soule in poynþ to he damped wipoute ende, þei schullen not helpe to brynge hem out of his peril, neiþer bi trewe conseilȝye ne trewe prechyngne ne stirynge of gostly frendis to þis helpe;
<L 16, 19><T MT08><P 174>
but where ben falsere traitouris þan þes prestis þat wolþ not helpe here maistris out of þis moste peril, but ræþere norishe hem and conseilþe hem þeriane for to haue here owene lustis and welþfare, Capitulum 19m: Many of hem poisonen gostilþy here maistris for þe benefices þat þei receyuen of hem; for þei conseilen here maistris faste þat þei tristen not to pone prestis and witty clerksis trewely techyngþ þe gospel and comaundernentis of god and where men owe to do here ames, but lyuen forþ after olde erroris and lepsyngis and anticristis prechouris þat prechen for here wynynge and fablis and newe soltelþs for veyes name of clergie, and bidde hem do as here fadris diden, þat many tymþ lyuede in falsnesse to gete goodis of his world and myspendenþ hem in pride and glotonye, and þei witen neuere where þei diden out of charite and þan damped in helþe;
<L 26, 28, 29><T MT08><P 174>
and þus þei conseilen here maistris to lyue forþ in here cursed synne and not to amende hem.
<L 10><T MT08><P 175>
but þus þei maken hem maistris and lordis of a preieris and sillen hem to men þat hem likþ for money, and taken not reward to partynge of god, hou he is chief lord and grauntip part of good preieris to every goode man þat is in grace as moche as is riþstraight.
<L 21><T MT08><P 175>
þe fifteneþ, þat þei ben not goddis maistris, to dwelle euermore in þo place and of manere of lif at here owene lust, but freþly and wiþfullþy aftþ goddis 3iþtis trauleien and dwelle þer þat it is most worschipful to god and most nedful and profitablo to cristene soulis.
<L 16><T MT14><P 221>
þe þre and founteþ, þat þei preise not more obedience to synful men bi synguler profession, not ensaumplid of crist and his apostlis, þan medful obedience of children to fadir and modir and of seruauntis to here lordis and maistris;
<L 26><T MT14><P 225>
OF SERVANTS AND LORDIS: Of seruauntis & lordis hou eche schal kepe his degree: First, seruauntis schullen trewely and gladly serue to here lordis or maistris and not be fals ne idel ne gruchynge ne heueþy in here seruycy doynge, but holde hem paied of þe staat of seruauntis, in whiche god haþ ordeyned hem for here beste to holde hem in mekenesæ a3enst prise, and besi trauleie a3enst ydelnesse and slouþe.
<L 2><T MT15><P 227>
and þus seruauntis schulden trewely and wiþfully seruen lordis and here maistris, and lyue in reste, pees and charite, and stire lordis, and prechid more obedience founden of synful men, þat obedience neuer crist ne his apostlis diden ne tau3tæn ne comaunden ne conseilen ðopenyly perto.
<L 34><T MT19><P 279>
And so nou3, Poule, þi prophecie is fulfillid þat þou spake of wip ful grete sorrow and mourning, hou3 þer schal be a tyme when men schal not susteyne holsum doctrine, but at her owne desiris þei schal hepe to hemself maistriis, tekiling hem in þe eris;
<L 742><T OBL><P 176>

And ri3t as a wickid seruant, þat hape lost þe loue and drede of his wordli lord and maister, wastip his maistriis houshold in gloteny and drunkunship, so menep Crist þat þis wickid seruant schal do in his house.
<L 1163><T OBL><P 186>

And, alþou3 þis beleue were dede in Cristisi disciplis as for þe time of her maistriis deép and sumwhat aftur, 3it it was alyue in þe blessid uirgyn Marie, þat neuer fautid in þe same, aftur þat þei had fled hope from Crist and fro þe beleue þat he had tau3t;
<L 2465><T OBL><P 220>

Also þis seint writþ pus /in prefacione Libri retractacionum/: Forsob, I trowe mony maistriis to be made a3enst Cristis commandements, whan þei felen diuere þinggis and contrarie betwene hemself.
<L 3393><T OBL><P 243>

Nile 3e calle 3ou a fadir upon erpe', or upon þese wordsis, Be 3e not callid maistriis, forsob, oon is 3oure maistir, Crist', or ellis (Mt· 24) where Crist seip /Surgent pseudopropheete, et pseuðoChristi, et dabunt signa et prodigia, ita ut in errorem ducantur et, si fieri potest, electi/,

False propheteis or false Cristis or false cristen men shal arise, and þei shal 3yue signes and wondris so þat, if it mai be, þe chosun of God be brou3t into errore'.
<L 153><T OP-ES><P 09>

And seynt Poules prophecie, þe which is verified of þe same peple is þis (2 ad Thir· 4) /Erit tempus cum sanam doctrinam non sustinentum, sed ad sua desideria consuebunt sibi magistros, prurientes auribus, et a veritate quidam auditum auertent, ad fabulas autem conuentur/,

A tyme', seip seynt Poule, shal be whanne þe peple shall not susteyne hoolsun doctrine, but at her desiris þei shal hepe to hemself maistriis tickelinge hem in her eeries (or makeinge hem to icche in her eeries), and forsopte þei shal turne her heering fro trupe, and þei shal be turned to fablis'.
<L 381><T OP-ES><P 17>

And if Crist wolde not fi3te in sauciacioun of his owne liif, ne wolde suffer hise apostlis to fi3te for sauciacioun of her maistriis liif þat was an innocent man, hou dar he þat cleymep to be Cristis viker in erpe and þe successor of seynt Petir, drawe þe material sword þat was forfendid him in Petir, and kylique þerwip giftes cristen peple for to conquere to him so wordli lordship, þe which Crist hap so expresli in word and in deede forfendid him?
<L 1314><T OP-ES><P 56>

And the chaunceler of the king and the bishop Joiada heelden out of the arke the moneye, and 3aueyn it in to hond of maistriis of werkmen, and thei spendeden it wel in this offis and necessarie reparacoun;
<L 30><T Pro><P 17>

But wite 3e, worldly clerks and faynef religiouse, that God bothe can and may, if it lykith hym, speede symple men out of the vniuerseite, as myche to kunne hooly writ, as maistriis in the vniuerse;
<L 8><T Pro><P 52>

but wane prestitis or religious singen þe latanye for pride, for ipocrisie or for couaitise þan þei plesen not God, but þe fende and þe worlde, wiche ben þe maistriis þat þei seruen.
<L 163><T SEWW02><P 23>

And siben þe lysi of prelatis is bok and lernity of þe floc, and þey ben maistriis of alle yuels, þei hen erekises.
<L 115><T SEWW12><P 63>

Also fals prophetis weren in þe peple as and in 3u schulen be maistriis liers, which schulen bring 3u setis of perdicion, and denye hym god þat brou3t hem aboue, leding to hem siife hasti perdicion.
<L 351><T Tal><P 186>

And whanne I cam to him, he stood in a greet chaumbre and myche peple aboute him, and, whanne he si3 me, he wente into a priuy closet, campleundinge alle seculer men þat suden him in þidir for to goon forp þemis from him anoon, so þat no man lefte þanne in closet, no but Archebishop himself and a phisician þat is clegid Maluerne, persoun of seint Dunstane in þe eest in Londoun, and ober two personees vnknown to me whiche weren maistriis of þe lawe, and I stondinge þere before hem.
<L 178><T Thp><P 29>

And I seide, Sere, if þe þat ben maistriis knowen not þis sentence pleylni, þe mowen soore dreen lest þe remwe of heuene be take awei fro 3ou, as it was from þe prynces of prestitis and from þe eldir men of þe lewis'.
<L 1806><T Thp><P 79>

MAISTUR......5
And the lymmes suen hit, moved of his mayster.
\(<L\ 282\>\langle T\ CGO9\rangle\langle P\ 101\rangle

but hire pridge, pat hath his flesch as his wyf, maistur ouer his owne, is an vncurteys fool and perfore he answerede þus.
\(<L\ 62\>\langle T\ EWS1-02\rangle\langle P\ 230\rangle

And þese prelatis han of þer maistur comunly þis maner þat þei kan see a mote in þer brother y3e, but a beem in þer owne y3e þenke þey not on;
\(<L\ 80\>\langle T\ EWS1-04\rangle\langle P\ 239\rangle

And so, be þei frerus, be þei opur þat spoken falsely in þer prechynge, oure good maistur Crist bad þat we schulden be war wip hem.
\(<L\ 6\>\langle T\ EWS1-08\rangle\langle P\ 252\rangle

For boþ seint Austen and Ierom þus vnudsonden þis text of þe gospel þat, whan Petur in þe persons of alle þe chirc he knowlechid his maistur Iesu to be Crist, þe sone of quyk God, and in þat he knowlechid his boþe kindis, þan Crist seide to him figuring alle his chirc he I seie to þe, þou art Petur and upon þis stone I schal bilde mychere;'
\(<L\ 2342\>\langle T\ OBL\rangle\langle P\ 216\rangle

MAISTYR.......1
But fro boþ seint Austen and Ierom þus vnudsonden þis text of þe gospel þat, whan Petur in þe persons of alle þe chirc he knowlechid his maistur Iesu to be Crist, þe sone of quyk God, and in þat he knowlechid his boþe kindis, þan Crist seide to him figuring alle his chirc he I seie to þe, þou art Petur and upon þis stone I schal bilde mychere;'
\(<L\ 37\>\langle T\ EWS3-137\rangle\langle P\ 37\rangle

MASTERS.......0

MASTRY.......1
And yeþ men we volen nat wylfullyche yeuen hem these tythynes/ they volen hem han hem ayenst her wyll by mastyry and by cursyne to maken hem rychte.
\(<L\ 9\>\langle T\ PCPM\rangle\langle P\ 68\rangle

MAYSTER.......62
For elles al were nochte, and synne were more þan God, and maistur owner his right.
\(<L\ 28\>\langle T\ A09\rangle\langle P\ 120\rangle

\[\text{Ffor he þat serves treully to God and his maystor, and kepeth hym fro grete synnes, as mony serveusis done, lifeth better lyve to God þen þes hye prelatis þat ben negligent to serve God by his lawe.} \]
\(<L\ 120\>\langle T\ A09\rangle\langle P\ 149\rangle

And herfore Cristis apostils were taght of hor maistyr to shake þo powder of hor feet to men þat denied hym.
\(<L\ 31\>\langle T\ A09\rangle\langle P\ 149\rangle

Pei schulden be payed by Gods part, as wip dymes and offerandes, and gif hom al to hevenly lif, as aungels þat were sende fro God, and drawe men fro þo world by virtu of hor maistyr.
\(<L\ 20\>\langle T\ A09\rangle\langle P\ 150\rangle

and sith þo soul of iche mon is principal part of hym, 3e, al þo persone of þo mon as byleve techis us, sith lecchorie puttis doune þo soule, and makes þo body maistyr of mon, hit semes þat hit turns mon fro monnis kynde to kynde of beeste.
\(<L\ 34\>\langle T\ A09\rangle\langle P\ 165\rangle

þat if þi lord or þi maistyr be an hepen man, þat by þe mekenesse and wilful and trewe servise, he have not to gruche a3ens þe, ne scandere þe God ne Cristendom.
\(<L\ 4\>\langle T\ A15\rangle\langle P\ 207\rangle

Also, Crist teches þat no disciple schulde be above his maistyr, bot hit suffices to þo disciple to be suche as his maistyr. Bot Crist, maistyr of alle, was so pore a mon þat he had not by monhede, ne titel of mon, so myche of wordes richesse to hyl his hed inne.
\(<L\ 1, 2\>\langle T\ A20\rangle\langle P\ 236\rangle

but, as þei knewe no sovereyne, as Lucyfer here maistyr, þei seken veniaunce to him sif, and lesþi pacience and charite.
\(<L\ 24\>\langle T\ A21\rangle\langle P\ 248\rangle

Fför þanne þei my3te have wyfes, and ß3te undir kyngis, but now oure maistyr Crist forbed þis to his prestis.
\(<L\ 34\>\langle T\ A21\rangle\langle P\ 258\rangle

And so is applicacoun or delynge of merit, presumed of þes popis, is propur into God, and so þis founden blasfemye is blabred wip ouer grounde, to suppose þat eche pope be God, more maistyr in his liif þanne he is in his deeh, whanne opir men þeþ bettre.
\(<L\ 23\>\langle T\ A21\rangle\langle P\ 262\rangle

ffor I am maistyr of vanye, and of heresie mysundirstonde þo wordis of God, perfore þei ben fals.
\(<L\ 30\>\langle T\ A24\rangle\langle P\ 388\rangle
And so he bad, as verrey Lord, to go to þo cyte, and sey to sum myghty mon by þis token, þat þo 
mayster sesi, I make Paske wip 3e.

And so, in þis þat freris ben chargeaunt to þo 
pupule, þei suefn hor mayster Anticrist, and not 
Jesus Crist. 

Ande if a symonentye bishop 3eyve hym not 
letter of newe licence, for þo autorite of God 
ande charge taken of hym, by his grace 
dispendyng in charite, his cunnyng is ynom3e 
for to do his office, þof a worldly preste cry 
oute a3eynes holy writte ande charite, 
blasphemyng þat a trewe preste schal not do 
mercy ne charite to his 

Prelatis, here deme 3ee and wrastulis 3ee who 
schal be mayster, for trewly 3ee have mony 
resouns to agregge 3oure synne, which has not 
Lucifer 3oure page, in tounernytynge of Cristus 
children. 

þen Cristen prestis, disciples of Crist and 
serveauntus of hym, schulden not be so grete 
worldly lordis aboven þer mayster. 

but do we as he biddip us, for þus seip Crist, 3e 
cal me lord and mayster, and 3e sey wel, forsoþ I 
am, but wil not 3e be callid maisteris. 

And heere au3ten proude men of þis world, but 
principalis prelatu and prestis, be sore aschamed 
to see her Lord and her Mayster, whom þey 
schulden principalu suen, ride in þus pore aray, 
as is seide bifoire, and þey to ride so proudeli in 
gai gult sadesle wip gingelinge bridles and v 
score or vi score hors of prout arayid men, as 
þou3 hit were a kyngye rydinge toward a reuel, 
and her chariotis wip her jewels gynge tofore 
ful of grete fatte hors fed for þe none.

But þe doctoure Cristostom seip þat perfore he 
axeð his question bi his disciples: not for he 
wolde take answere a3en of Crist, but þat þe 
disciples þat weren send, þorou here gracius 
comunicacioun wip Crist, schulden see wip here 
y3en his werkes and so bileue to his witnesynge 
of him þat he was verrei Messie bihi3te in þe 
lawe, to whom þei beleuedde no3t 3et, but hilde 
his mayster more þan hym. 

Perfor þe Mayster of Sentence in his fourþe 
book seip þat þis was a perifte wedlok, þere he 
seip þus: /Perfectum iigitur coniugium Marie et 
Joseph in sanctitate;

And so, suche a prelate or a curate in cuntre, 
forsaking þis wrecchid worlde for Goddis sake, 
lyung a pore liif after his Mayster, Crist, and 
fully 3yuing to spiritual occupacion in preying, 
and studying, and preching Goddis lawe, is able 
to heel many men of her goostly sekenes of 
synnis borow þe good ensample of his vertuous 
liif. 

And þis blessid Mayster seipe to vs alle: 
(Exemplum dedi vobis, vt quemadmodum ego 
feci, ita faciatis et vos). 

Þese keyes, as þe Mayster of Sentence seipe, ben 
power and kunnyng. 

And, sib alle Cristis dedys ben ensawmplys to 
trewe men, manye men þenkon þat þese newe 
sectus schulden be destryde and þe personys 
sayyde, for þus orderynude Crist, mayster 
beste of alle. 

Þe story of þe gospel seyþ þat, whan þe 
pharisees hadden herd þat Crist hadde stemmed 
saduces, on of þe pharisees þat was a doctour of 
lawe tempitide Crist on þis wyse, and axeð hym 
þis questiyon Mayster, which is a greet 
maunlement in þe lawe? 

Þe sixte vertu of þis grownd is to frely 3yue 
togydere for3yung of oure trespasis, for þus 
biddup oure alþer Mayster. 

Þis gospel tethup, as opre bifoire, how Iesu wente 
ownt of þe temple, and on of his disciplis seyde to 
hym, Mayster loke what stonyis and makyngus 
ben of þis grete temple'; 

Alle þese pingus vndurstoden Cristus disciplus, 
for oure goode mayster taule3e hem more 
specialiy. 

But Crist forbedip þis hyenesse, and biddip us 
Nyle 3e be clesid maystris, for þer is one 3oure 
mayster' þat hab wisily þis name. 

1647
And he 3ee not clepid maystris, for 3oure mayster is one Crist.

Luk tellyt hæt oon of þe puple seyde to Iesu Mayster, seye to my brether hæt he departe wip me þe heritage;  

< L 6 > < T EWS3-220 > < P 274 >

for sothely when we so done, drede to synne is taken away, as a servant when he bourdith with his mayster leeseth his drede to offendyn hym, namely, whanne he bourdith with his mayster in that and that his mayster takith in ernest.

< L 7, 8 > < T Hal > < P 43 >

And sith myraclis pleynge reversen penaunce doyng, as thei in greet lykyn ben don and to grete lykyn ben cast biforn, there as penaunce is in greet mornyng of hert and to greet mornyng is oderneyd biforne, it also reversith dissipline, for in very discipline the very voys of oure mayster Crist is herd, as a scoler herith the vois of his mayster.

< L 46, 47 > < T Hal > < P 43 >

and the word of God in the hand of Crist is seyn, in the whiche si3t alle oure other thre wittis for drede tremblyn and quaken as a childe trembith seyn the 3erde of his mayster; and the thridde in very dissipline is very turnyng away and for3etyng of alle thoo thing is that Crist hatith and turnde hymself away heere, as a childe undir dissipline of his mayster turnd him away fro alle thingis that his mayster hath forbedun hym, and for3etth hem for the greet mynde that he hath to done his maystris wille, And for thes thre writhit seynt Petur seyng, “Be 3ee mekid undur the my3ty hond of God, that he henhaunce you in the tym of visiting alle 3oure businesse throwynge in hym.”

< L 3, 6, 7 > < T Hal > < P 44 >

and sythen no man may serven two lordis togydære, as seith Crist in his gospel, no man may heren at onys efectuely the voyce of oure mayster and of his owne lustis.

< L 31 > < T Hal > < P 44 >

sythen chylldres pleyinge witnessith ther fadris synnes before hem, and ther owne oryginal synnes befor, and ther owne defaute of wisdam, whanne thei pleyen, and ther chastisyn afterward schal more greve hem, so myche more this myraclis pleyinge witnessith mensys hydous synnes befor hand, and the for3etyng of ther mayster Crist, and ther owne folye, and the folye of malyce passynge the folye of chylldre, and that ther is greet venjaunce to comyn to hem more than thei shul mowen paciently boren, fer the grete lykyn that thei han in ther pley.

< L 6 > < T Hal > < P 56 >

þe Mayster of Scholys rehersihþ þe pridde book of Kyngis þe v: c- affir þe talis of iwis of Salamon/ þere was a stork hadde a berd/ & his berd was sperd/vndir a vessel of glas/ and whanne þis stork sau his brid/ & þat he my3te no3t come to hym/ he brou3t a littil reed worme out of wildrenesse/ & wip his blood he anoyntide þe glas.

< L 17 > < T LAC > < P 34 >

oon of þe wyse men of lawe onsuere to crist, and seyde þus: mayster, seyng þise þingis, þou makest to vs greet strif.

< L 24 > < T MT22 > < P 299 >

ffreres seyn priuely þat þei spake here crese, sijen anticerst þer mayster seip euæn þe contrarie.

< L 30 > < T MT24 > < P 352 >

And lorde thu sayest/ ne be ye nat cleped maysters/ for one is youre mayster & that is Christ/ and all ye ben brethren.

< L 23 > < T PPCM > < P 56 >

For as they seggen/ the people wolen leuen more the prechynge of a mayster that hathe ytake a state of scoler/ than the prechynge of another man that hath nat ytake the state of mastrye.

< L 16 > < T PPCM > < P 57 >

For soptyly, when we so doun, drede to synne is takun away, as a servaunt when he bourdith wip his mayster, leesib his drede to offendyn hym, namely whanne he bourdith wip his mayster in pat pat his mayster takith in ernest.

< L 28, 29 > < T SEWW19 > < P 97 >

And siþ myraclis pleyinge reuersen penaunce doyng, as þei in greet lykyn ben don and to grete lykyn ben cast biforn, here as penaunce is in greet mornyng of hert and to greet mornyng is oderneyd biforne, it also reversith dissipline, for in very discipline þe very voys of oure mayster Crist is herd, as a scoler herith the vois of his mayster.

< L 16 > < T PPCM > < P 57 >

and the word of God in the hand of Crist is seyn, in the whiche si3t alle oure other thre wittis for drede tremblyn and quaken as a childe trembith seyn the 3erde of his mayster. and the thridde in very dissipline is very turnyng away and for3etyng of alle thoo thing is that Crist hatith and turnde hymself away heere, as a childe undir dissipline of his mayster turnd him away fro alle thingis that his mayster hath forbedun hym, and for3etth hem for the greet mynde that he hath to done his maystris wille, And for thes thre writhit seynt Petur seyng, “Be 3ee mekid undur the my3ty hond of God, that he henhaunce you in the tym of visiting alle 3oure businesse throwynge in hym.”

< L 3, 6, 7 > < T Hal > < P 44 >

and sythen no man may serven two lordis togydære, as seith Crist in his gospel, no man may heren at onys efectuely the voyce of oure mayster and of his owne lustis.

< L 31 > < T Hal > < P 44 >

sythen chylldres pleyinge witnessith ther fadris synnes before hem, and ther owne oryginal synnes befor, and ther owne defaute of wisdam, whanne thei pleyen, and ther chastisyn afterward schal more greve hem, so myche more this myraclis pleyinge witnessith mensys hydous synnes befor hand, and the for3etyng of ther mayster Crist, and ther owne folye, and the folye of malyce passynge the folye of chylldre, and that ther is greet venjaunce to comyn to hem more than thei shul mowen paciently boren, fer the grete lykyn that thei han in ther pley.

< L 6 > < T Hal > < P 56 >
And, ry3t as Petur was loued and made hede of apostilis for kepynge of his office Criste his maystir, so if po pope by false name seis he is Cristis vicar, and reseruyt hym in þese þre, he is anticrist....

<1L 67><T SEWW25><P 129>

Wylliam Tyndall: Wherin thou shalt perceyue with what charite the chauanceller of Woxeter Burned when he toke vp the deade carcasc and made asshes of it after it was buried: M· D· xxxv· To The reader: Thou shalt vnderstand moost dere reader that after Wylliam Tyndall was so Judassle betrayed by and Englyseman, a scole of Louaine, whose name is Philipis there were certayne thynges of his doyng found whiche he had enterred to haue put forth to the furtherance of godes worde amongst which was this testament of maystir Tracie expounded by Wylliam Tyndall which I haue caused to to be put in dispute, to the intent that al the worlde shulde see howe earnestylye the Cannonistes and Spirituall lawyers (which be the chefe rulers vnder bysshops in euery dioces in so much that in euery cathedrall church the deane chauanceller & archdeken at commenlye doctours or bachelers of lawe) do endeuer them selues iustly to iudge and spirituallye to gyue sentence accordyng to chari tee vppon all the actes and deeds done of theys diosessants, after the example of the chan-celer of Worcester, <1L 8><T WW-TWT><P 21>

MAYSTIR:.....44
But suppose pat a prest forsake þe liif of Petir, and bidynge of his maystir our Lord Jesus Crist, and goo annopir weye as þe world axip, what is Cristis word sibbe to suche, a prest of Antecrist? <1L 30><T A21><P 250>

þei on fatt paIfreyes/ & it fallep not þe discyple to be aboue his maystir. 
<1L 6><T AM><P 132>

And it is sayow3 to discipyle þat he be as his maystir*. 
<1L 17><T EWS1SE-32><P 614>

For, 3if a chyld were ful sugett to a strong maystir and witti, and his 3erd e longe and sharp, reysid aboue þis childes hed, and his maystir my3te not be lettid to smyte þis chil wheneuer he trespasid, a witti child wolde drede þis maystir to trespase vndir siche an hond. But þus it is of alle men undir þe large hond of God: men ben heere but 3onge children, and God shulde be maystir of hem alle; 
<1L 7, 8, 10, 12><T EWS1SE-33><P 620>

And þis is a tokene of loue, þat þis maystir smytþ þes children whan þei trespasen a3enus hym. 
<1L 17><T EWS1SE-33><P 620>

And heerfore seip Poul heere þat we ben not dettid to þe fleshe þat we lyue aftir þe fleshe, for þanne we maden þe seruaunt maystir: 
<1L 25><T EWS1SE-38><P 637>

And þanne þei may come to heuene, to kepe þe pæþ þat Crist haþ tau3t, so þat eche day of cristen man be dispemid in peyne and soerewe, and hope of oure maystir Crist, þat helþ þis children fro þes enemies. 
<1L 35><T EWS1SE-50><P 682>

It is but hol to men to knowe bi resoun Goddis kunnyng, but 3if þei turnen þis kunnyng of God to þer lyf and þer goode dedis, for God is maystir practisour, and louei wel goode dedis of men. 
<1L 42><T EWS1SE-54><P 697>

Pus cristen men sufficen not to telle þe cautelis of þes fendis, and hou þei bylden worldly men wip false wordis of þer maystir. 
<1L 79><T EWS3-130><P 22>

Of þis dede of Crist men taken þat it is leueful for to write and aftirward to rede a sermoun, for þus dide Crist, oure alpere maystir. 
<1L 46><T EWS3-132><P 27>

Matheu telliþ hou þe scritis and þe pharisees camen nye to Iesu, and seyden Maystir, we wolen se a sygne of þee. 
<1L 4><T EWS3-149><P 74>

And in þe mene tyme his disciplis preyeden hym Maystir, ete pou! 
<1L 55><T EWS3-163><P 123>

And þey seyden to Crist Maystir, þis womman is nou taken in aouetry; 
<1L 7><T EWS3-164><P 125>

And his disciplis axiden hym Maystir, what synned he þis or his eldris, þat he shulde be borun byldy? 
<1L 3><T EWS3-167><P 134>

His disciplis seyen to hym Maystir, nou þe lewis sou3ten to stooone þe, and þou goist a3en þiðid? 
<1L 15><T EWS3-169><P 140>

And whanne Martha hadde seyde þes wordis, she wente out and cleeped Mary her sistir stillely, and seyde to here þe Maystir is come, and cleep þe. 
<1L 50><T EWS3-169><P 142>
And so eche man pat yuel dispensit Goddis good is a pe\f And ludas was smyten wip coweteise, sip\en he hadde no heed by his may\spir, for Crist fond hym euere ynow and tau3te hym to forsake pe\world;
\<L 13\><T EWS3-177><P 164>

IN DIE CENE: Sermo 59: Ante diem festum: Iohannis 13: This gospel tellip hou Crist tau3te his disciplis to be meke, and hou pe more of hem shulde serue his bri\pen, si\ Crist dide bus, oure alphere may\spir.
\<L 3\><T EWS3-178><P 170>

3ee clepen me may\spir and lord, and 3ee seyen wel, for certis Y am. Perfore 3if Y haue was\shid 3oure feet, pat am lord and may\spir, and 3ee shulen waysshe one anoperis feet.
\<L 32, 34\><T EWS3-178><P 171>

First hou prestis shulden preche openly, for bus dide Crist, oure alphere may\spir, and spac no \ng in highlys, by shrifte of rounyng to men.
\<L 81\><T EWS3-179><P 175>

Wite we wel \fete synnyd ful greuously in his tyme, sip he falsly denyede his may\spir, and cowardly to pe saysshe one anoperis.
\<L 107\><T EWS3-179><P 176>

And his shulde pe pope knowe, and fle blasfemye of his may\spir.
\<L 164\><T EWS3-179><P 178>

But, as Austyn notip heere, his may\spir made his cros a chayer, and tau3te hangynge on pe cros, for he hatip ydelnesse.
\<L 295\><T EWS3-179><P 183>

And herfore Pete was ordeyned of God to be capteyn of hem alle, but not for to be hed of hem euene wi\ Crist, \pat was his may\spir.
\<L 75\><T EWS3-181><P 193>

And pe so two ben wordis of counfort, for pe firste tellip his godhed, pe toper hou his manned is quykenyd but what man shulde drede ou3te pe while he hap siche a may\spir?
\<L 11\><T EWS3-182><P 194>

She was turnyde, and seye to hym 'Rabony!', \pat is to seye May\spir!',
\<L 20\><T EWS3-184><P 200>

And Iones disciplis camen to hym, and seyen May\spir, he \pat was wi\ pe by3ende pe watir of Iordan, to whom \hou barst witnesse, lo, he his baptisip, and alle comen to hym'.
\<L 6\><T EWS3-191><P 213>

as Mark tellip \hat whanne Jesus wente forp in pe weye, pe cam oone rennynge before, knelnyng before Crist, and preyede hym and seye Goode may\spir, what shal Y do to take lif wipouten ende?'
\<L 4\><T EWS3-212><P 259

And he as\eringene seyde to Crist Gode may\spir, all \hes haue Y kept fro my 3ounghe'.
\<L 15\><T EWS3-212><P 259

Mark tellip hou disciplis seyden to Iesus May\spir, we sawen oon in \fis name castynge out fendis of a man, and we forfendiden hym for he sueb not us'.
\<L 2\><T EWS3-214><P 263

FERIA III SEPTIMANE XIII POST

TRINITATEM: Sermo 101: Ait ad Iesum: 'Luce xij: 'His gospel tellip by a parable hou men shulden fee auers, and speciali prestis of Crist, for ludas fel by fis synne and bitrayede Crist his may\spir, as pe gospel be\ep witnesse.
\<L 3\><T EWS3-220><P 274

Matheu tellip \hat whanne Iesus and his disciplis camen to Capharnaum, her camen of pe emperours servauntis \hat token tribut of men to Pete, and seyden to hym '3oure may\spir pay\ep not tribut'.
\<L 5\><T EWS3-228><P 291

Mark seib \pat oon of pe puple an\ rep hou to Iesus May\spir, Y haue brou\3t my sone to \hat hou ha\ doump spirit', his spirit is cledip by pat name of pe sinnes \hat he makip, and bus for he makip a man doump he is cledip a doump spirit.
\<L 3\><T EWS3-230><P 296

And Symount seyde May\spir, seye'.
\<L 12\><T EWS3-231><P 298

\ffor bus dide crist oure alphere May\spir re\yngyne \hes pharises, and so he dide to peple cleyngye him sathanas, and so charite chacchip men to his iust jugement.
\<L 2\><T MT21><P 293

and ellis he is not worby to haue siche a may\spir, as pe gospel seib.
\<L 2\><T MT27><P 409

and bus, sipen crist is best may\spir, it is she\ed of bileue pat preching is pe beste werk \hat a prest doip in \fis weye.
\<L 5\><T MT27><P 441

and ech of hem shulde haue his folc, and shulden not be weddid wi\ manus lawe, ne wi\ folc, ne wi\ housis, but holde hem payed of goddis lawe, and chaunge folc as god moyde hem, and haue no propre dwelling of \oue, as crist pe may\spir tau3te before.
\<L 25\><T MT27><P 448
crist as a goode maysstr ir hadde twelue apostlis to
techte hem;
<L 34><T MT28><P 471>

and þus þey passen þer maysstr crist, bope in
presthod and in kny3thod.
<L 2><T MT28><P 472>
MAYSTRES......4
De whiche þingis, whanne men so don, reproueþ
hem Seynt Poul & seiþ to hem, “Forsophe,
whanne 3e schulde be maysstres for tyme,
eftesoones 3ou nedij þat 3e be itau3þ þe
princyples of þe bigynnynge of þe words of
God, & 3e be inmade to wham is ne de mylke &
not sad mete”.
<L 20><T 4LD-3><P 218>

CAP· XIII· Also capped freris, þat ben maysstres
of dyvynite, have hor chaumber and servise as
lordis or kynges, and senden oute ydiotis ful of
covetise to preche, not þo gospel, bot cronlycis,
fablis, and leesingis, to pleese þo puple and
to robbe hom.
<L 11><T A24><P 376>

And þus by fruyt of prestes schulle 3e knowen
whos þey ben, and herby be war of hem for
condiciones of here maysstres.
<L 61><T EWS1-08><P 254>

But maysstres of the worldes wysdome and her
founder/ hauw ydampned it for heresy and for
errour.
<L 28><T PCPM><P 59>
MAYSTRES......16
Suche ben like to false seruantis þat wolen take
her ful hire, but to slow her maysstirs service
haue þei no conscience, for þei seyen þei ben
vnable to suche a werke.
<L 160><T CG14><P 180>

And whan a couenable day fel to Eroude and þis
wicked womman, Eroude, in þe day þat he was
born yyne, maade a feste to tribunys and to
prynces of þe temple, and to þe grettust maysstr
þat dwelton in Galileie.
<L 19><T EWS2-115><P 296>

but bope chalengiden to be maysstris and reule þe
puple as Moyyses dide.
<L 6><T EWS3-154><P 88>

... 
greetings in þe cheping, and be clepid
maysstris of men.
<L 59><T EWS3-154><P 90>

And algatis þei wolen be gret among comunetees
of men, and be clepid maysstris and doctours for
þe hyenesse of þer name. But Crist forbedij þis
hyenesse, and biddij us Nyle 3e be clepid
maysstris, for þer is one 3oure myster’ þat hau
wisly þis name.
<L 65, 67><T EWS3-154><P 90>

‘And be 3ece not clepid maysstris, for 3oure
myster is one Crist.
<L 73><T EWS3-154><P 91>

and the thridde in verrry dissipline is verrry
turnyng away and for3etyng of alle tho thing is
that Crist hatith and turnyde hymself awyey heree,
as a childe undir dissipline of his myster turnith
hym awyey fro alle thingis that his myster hath
forbuned hym, and for3etith hym for the greet
mynde that he hath to done his maysstris wille,
And for thes thre writhit seynt Petur seyninge, Be
3ee mekid under the my3ty hond of God, that he
henhaunce you in the tym of visityng 3all 3oure
bisnesse throywngye in hym.
<L 8><T Hal><P 44>

Pus freris reden in goddis lawe, þat þei shal not
be makid maysstris, and þis þei coueuyten wip þe
synne, wherfore þis maysstriship is forfendid.
<L 12><T MT22><P 306>

but sip þat apostlis token no siche degrade and crist
forfendide hem to be clepid maysstris, it semeþ
þat þis hephen maner bro3þ in in studiis
discordij fro þe gospel; and as preching of
apostlis was betere þan is preching of þes
maysstris, so prestis wipoutde dege of scole may
proflte more þan don þes maysstris, and as
preching of apostlis was betere þan is preching of
þes maysstris, so prestis wipoutde dege of scole
may profite more þan don þes maysstris.
<L 2, 4, 5><T MT27><P 428>

and in making of þes maysstris ben pore mennus
godis ofte wasted, and þe kynge of pride is hied
and cristis mekenesse is put bihynde.
<L 31><T MT27><P 428>

and that maysstris and iugis shulen be ordeyned
in alle 3atiis either citees by ech lynage, to deme
the peple by lust doom, and take not 3iftis nether
persones.
<L 23><T Pro><P 6>

For men þat may not haunt hore lerccherie at
home as þei wolden, for drede of lordis, of
maysstris, and for clamour of ne3eboris, þei
casten many days before and gederen what þei
may, sore pynyn hymself to spare it, to go out of
þe cuntrey in pilgrimage to fer ymagis, and
lyyen in þe goine in lecccherye, in gloterie,
indrunkennesse, and mayntenen falsnesse of
osteleris, of kokis, of tauners, and veynly
spenden hore good and leeue þe trewe labour pat
þei shulden do at home in help of hymself and
hore ne3eboris, bostyng of her gloterie whan þei
comen home, þat þei neuer drank but wyn in al
þe iourney, bi whiche mysseyspendyng gret
Maystur where dwellustow?

And herdon per maystur Iohn speke þus, and suweden Crist for good entent.

Maystur, þow art Godus sone, and þow art kynge of Israel!

Crist spac oftonde by his manhede, and dyde worschip he to Fadyr, as here Crist bad þese two discipulus þat þe schulden comen aftur hym, neþur go byforn hym ne come asyde hym in þeir lyuyn, but as þeir saw per maystur lyue, so schulde þeir sewe hym in þeir lyf.

but 3eet, for dignite of Crist, men schulden eure putten hym byfure, and 3yte to Crist a worpinne þat may onely acorde to hym, for ellus Crist were not abbot ouer alle opre men, and maystur ouer alle hise brepuren, as he is bope God and man.

for þis pouert was perfection þat felde more to hem, for Crist, þer albur maystur, was moste pore man.

And where verey pees techeþ pacience, þis pes techeþ fî3tyng, and blasfemep in God, as it wolde be his maystur.

It is seyd byforne, þat God is good maystur, þat sendþup suche messangerus to counforton hise disciplis, and tellþup but lytył at onys, þat þei schulde not for3ete;
Ande trewly, if þai be þus contrary to Crist in lyvyngge and techyng, as þer open dedis and þo world cren, þat ben cursid heretikis, 
manquellars bodilly and gostilly, Anticristis, and 
Sathanas transfigurid into angelis of li3t. 

<1 L 5><T A29><P 459>

MANQUELLER.....1

How much more the fleshilly and worldly bishope of 
Rome, ful of simonie, auerise, and pride, and a 
worste manqueller in caas, with a multitude of 
like bishops and prestis, may erre in making 
eyther determining newe articles of feith, that 
were not knownen, neyther spoken of by a 
thousand winter and many mo. 

<1 L 1><T 37C><P 131>

MANQUELLERE....6

He that defraudith it, is a man of blood, that is, a 
manqueller. 

<1 L 10><T 37C><P 08>

Certis sum men understonden, þat þe cruel 
manqueller of Rome, not Petris successour but 
Cristis enemye, and þe emperours maistir, and 
poison under colour of holynessse, makaþ most 
unable curatis, and so wiþdrawip þe riþtis 
of holy Chirche. 

<1 L 36><T A22><P 277>

And þe weyard clerkis of Sathanas maken þis 
cruil manqueller, prisoner and brenner of 
Cristis servauntes, to be well ground and roote of 
elle þe mysgovernynge of þe Chirche. 

<1 L 11><T A22><P 278>

Also þei falsen þe kyngis chartre bi gretre treson, 
whanne þei maken þe proude bishopp of Rome, 
þat is cheof manqueller in erpe and meynenour 
þeþof, to be chief worldly lord of alle goodis þat 
clerkis han in oure rewme, and þat is almest alle 
þe rewme ori þe more pert of it. 

<1 L 28><T A22><P 306>

Thanne Semey, that was of the kyn of Saul, 
disipside Dauith, and clepide him a manqueller, 
and a man of Belial, and a rauenour of the 
rewme, and he curside Dauith, and castide 
stoonis and erthe aþens Dauith, and aþens alle 
the senuauntis of king Dauith, and whanne 
Abissay wolde slee this cursere, Dauith bad him 
suffre Semey to curse him, and seide, God 
comandide hym that he curse Dauith. 

<1 L 38><T Pro><P 10>

and sich wiþdrawer is þe worste manqueller 
þouþ3 þe sugetis dien not. 

<1 L 79><T SEWW12><P 62>

MANQUELLERIS...16

And sip prestiþei þus consenten to false werris, 
and many þousand deþis, þei ben cursed 
manquelleris and irreguler, bi Goddis lawe and 
mannis, and reson þerto. 

<1 L 16><T A18><P 226>

Moche more worldly clerkis and here fautours 
schullen not be excused aþen þe opyn meke 
and pore and travelouse liþ of Crist and his 
apostlis, for no sotel ypocrisie of Anticrist, and 
bynde devotion of goltenhouse manquelleris, for 
pride and covetise. 

<1 L 9><T A22><P 273>

And þis makip many stronge þeves and cursed 
manquelleris in oure rewland; 

<1 L 11><T A22><P 316>

Here men wonden moche whi alle manquelleris 
schullen have þis franshuse of þe sche, sip God 
grantid it only to hem þat sleen bi ignoraunce, 
or happily, not wilfully, and bi noon enemyte; 

<1 L 16><T A22><P 323>

þei ben false manquelleris and most gyltiff of 
alle. 

<1 L 32><T MT01><P 09>

þei ben cursed manquelleris, and gylti of 
damnacion of alle þe soulis þat peþen is her 
defaute of kunynge and kepyng of goddis 
comaudements. 

<1 L 2><T MT01><P 10>

þei benen false wyttenesse aþen þe neiþebore, 
and ben cursed manquelleris. 

<1 L 34><T MT01><P 11>

þei benen false wyttenesse, and ben manquelleris 
and irreguler biforn god and traitouris to god 
and alle holi chirche. 

<1 L 2><T MT01><P 12>

þei feden not pore men but roben hem of here 
liflode, and so ben manquelleris biforn god. 

<1 L 28><T MT01><P 13>

OF PRELATES’- Here it tellip of prelatis’ 
Capitulum Primum- Þat prelatis leuen prechynge 
of þe gospel and ben gostilly manquelleris of 
mennys soulis, And sathanas transfigurid into an 
angyl of li3t, and ben gostilly sodomytis worse 
þan bodily sodomytis of sodom and gomer. 

<1 L 2><T MT04><P 55>

and þus þei ben manquelleris and irreguler biforn 
god and his aungelis. 

<1 L 26><T MT04><P 73>

and to þis ende þes wickid ydolatrours, 
worschipers of false goddis, graunten to þes 
manquelleris out of bileue and charite pardons, 
pit men understonden, þat þe cruel 
manqueller of Rome, not Petris successour but 
Cristis enemye, and þe emperours maistir, and 
poison under colour of holynessse, makaþ most 
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<1 L 38><T Pro><P 10>

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þouþ3 þe sugetis dien not. 

<1 L 79><T SEWW12><P 62>

MANQUELLERIS...16

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and many þousand deþis, þei ben cursed 
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schullen not be excused aþen þe opyn meke 
and pore and travelouse liþ of Crist and his 
apostlis, for no sotel ypocrisie of Anticrist, and 
bynde devotion of goltenhouse manquelleris, for 
pride and covetise. 

<1 L 9><T A22><P 273>

And þis makip many stronge þeves and cursed 
manquelleris in oure rewland; 

<1 L 11><T A22><P 316>

Here men wonden moche whi alle manquelleris 
schullen have þis franshuse of þe sche, sip God 
grantid it only to hem þat sleen bi ignoraunce, 
or happily, not wilfully, and bi noon enemyte; 

<1 L 16><T A22><P 323>

þei ben false manquelleris and most gyltiff of 
alle. 

<1 L 32><T MT01><P 09>

þei ben cursed manquelleris, and gylti of 
damnacion of alle þe soulis þat peþen is her 
defaute of kunynge and kepyng of goddis 
comaudements. 

<1 L 2><T MT01><P 10>

þei benen false wyttenesse aþen þe neiþebore, 
and ben cursed manquelleris. 

<1 L 34><T MT01><P 11>

þei benen false wyttenesse, and ben manquelleris 
and irreguler biforn god and traitouris to god 
and alle holi chirche. 

<1 L 2><T MT01><P 12>

þei feden not pore men but roben hem of here 
liflode, and so ben manquelleris biforn god. 

<1 L 28><T MT01><P 13>

OF PRELATES’- Here it tellip of prelatis’ 
Capitulum Primum- Þat prelatis leuen prechynge 
of þe gospel and ben gostilly manquelleris of 
mennys soulis, And sathanas transfigurid into an 
angyl of li3t, and ben gostilly sodomytis worse 
þan bodily sodomytis of sodom and gomer. 

<1 L 2><T MT04><P 55>

and þus þei ben manquelleris and irreguler biforn 
god and his aungelis. 

<1 L 26><T MT04><P 73>
of goddis comauandementis.  
<L 30><T MT04><P 88>

and siþ þes þeþ þen geten to hem bi fals
suggestion and meny tymes by symonyye, and 3it
ben superflue to hem, alle þes þeþ þen þore
menus lif gode, and þeþ þen manquelleris in
defraudyngye it and manyfold cursed and
groundid in gret heresie.  
<L 24><T MT06><P 132>

and siþ þiþterre and conselere þerto ben
mansleeris bi goddis lawe and mannys, alle þes
possessioners ben manquelleris and irreguler,
and as ysaye seþ, for here hondis ben ful of
blode god schal not here hem in preyeris;  
<L 31><T MT06><P 132>

and þus as cursed pharissee and scribas and hiþe
prestis þeþ þen here owen cursed synnes upon
trewe men to lette goddis lawe to be knowne,
and hiden and coloure and meyntenen here olde
synnes and trairere bi strong pursuyuge to deþ of
alle trewe men as moche as þeþ þey, and herbi
þeþ þen manquelleris and pursueris of crist and
deruid in old heresie.  
<L 24><T MT06><P 138>

and so in a manere þeþ eten and drynken pore
menus fleisch and blooden and ben manquelleris,
as god pleyneþ bi his prophetis.  
<L 13><T MT15><P 234>

MANQUELLERS....2
If þai done not wele her offices þat God
ordeyned, bi lyven visciously, þai þen Jewis
and manquelleris, and not prestes of God, þow
þai bene demed of þo woride bope wise and
holy;  
<L 1><T A29><P 493>

Some become theues / and robbers / and
manquelleris / that myghten ben yholpen with the
golde and syluer that hongeth aboute deed
mennes bones / and other blynde mawmettes of
stockes and stones.  
<L 1><T PCPM><P 36>

MANQUELLERS....1
And þus þeþ þen traytoure to God, and his riche
puple, whom þeþ disseveyen in her almes, and
manquelleres of pore men, whose lyvelode þeþ
awey taken fro hom by fals leesinges, and
herfore þeþ þen irreguler before God, and
desipen hym, and harmen þo þpule when þei
seyn masse or mateynes in þis cursid lif, as holy
writte techis, and Austyn and Gregor declare
fully.  
<L 14><T A24><P 383>

MANQUELLERS....3
See þee þerfore, prelatis and abbotenis, þan þan
mony godis of 30oure fouders for to spend in
hospitalite of pore men, and wasynge hem in
pompe and goltenye and feestus of riche men, 
how strongly 3e bene acrused of God and of
alle his sentius, and trugyours to 30oure
fouders, and robbers and monquelleris of
Crysten men.  
<L 12><T A29><P 474>

Perfore make 3e nowe alle 30oure godis comyne
to pore men in nede, and lyve in penceuse,
prayer, ande holy teching in dede and worde,
lest Crist dampne owe for trugyours and
manquelleris and scheders of his blode for 30oure
unpityuousnes.  
<L 17><T A29><P 474>

And if þai enfournen not þo peple, þat þai offer
not to þer pore neyghhebruis made to þo ymage
and liknes of þo holy Trinite, but by blynde
devocion drawen þer lyvelode away for þer
wynnynge, þai þen cursud manquelleris, and
worshipen false goddis.  
<L 34><T A29><P 491>

MANQUELLERS......1
justices & marchaundes þat falsly geten goddis
& oper false men of craft/ & myche common
puple/ manquelleris & reues/ & mysse beleyuing
folk þei blynden wip þat ypcoricie & by her
shredue ensample/ bi þer fals flaterynig/ bi þer
feyned preyers/ & by her vngranded schriftes &
false absolucious bou3t as þe court of Roome/
þat makip þis land ful feble.  
<L 6><T AM><P 153>

man-quellinge3
MANQUELLING....1
Thanne Dauith, in the tyme of his dy3inge,
chargide Salamon to kepe weil Goddis lawe, and
to quyte to the sones of Bersellay the trewthe
and kyndnesse of her fadir, and to punysche Joab
for his trecherouse manquelling of Abner and of
Amasa in the tyme of pees, and to punysche
wisely Semey for his wryte cursing, which he
dide to Dauith.  
<L 5><T Pro><P 12>

MANQUELLYNG....3
Here Crysten men committen þis to Goddis dome
and to her owne conscience, and to wise demynyng
of þo pepul, wheber þai bene cursid for her
symonyye, pride, covetise, ravayne of pore
mennys godis, leyving of prechynge, and for
lecherye, goltenye, and cursid lesyngus, and
manquellinge, bope of mannus bodies and soulis.  
<L 31><T A29><P 469>
ceris þis ike fals religious is gily of þete and
manquelling also, siþ he is cause of þe old pore
mannus dep.  
<L 22><T MT01><P 09>

3 2 variants; 4 occurrences.
and hou Caym displeside hym by synnes, and speciali by enuye, hate rede and \textit{manquellyng}.  
\textit{<L 39>\textless{} T Pro\textgreater{} \textless{} P 3>}

\textbf{man-slaughte}^{4} \textit{MANSLAUTE3T}...3
\textit{CAP\textendash{} XXIII: Alle \textit{pat} drawen men out of \textit{pe} chircie or seintuarie, whanne \textit{hei} fleen \textit{heder} for sukour after here \textit{manslau3ter} or \textit{pefte}, ben cursed hugely of oure prelatis, lesse and more.  
\textit{<L 14>\textless{} T A22\textgreater{} \textless{} P 323>}

What \textit{pe}se wylde grapes \textit{be}, Osee \textit{pe} prophet (4) expownep in \textit{his} wise: \textit{Per} is no trupe, \textit{per} is no mercy, \textit{per} is no knowynge of God in erpe, whiche schulde be verrie grapes of \textit{pe} vyne of ri3twisnesse, but cursidenesse, and \textit{pefte}, and lesyne, \textit{manslau3ter}, and spou3breche, han iswollen vp;  
\textit{<L 424>\textless{} T CG08\textgreater{} \textless{} P 92>}

For, as Seynt Poule (to \textit{pe} Romaynes, \textit{pe} 1 chapi3tre 2331) rehersip, many foule synnes ben brou3t in bi \textit{pe} synne of mawmemtrie, as \textit{manslau3ter}, spou3brekynge, fornica3ion, auri3ce, couetise, debatis, and stryues, and many moo synnes whiche \textit{he} nemene3p \textit{here}, and speciali \textit{pe} foule and horrible synne of Sodom, of bope men and wymmen.  
\textit{<L 329>\textless{} T CG10\textgreater{} \textless{} P 114>}

\textit{MANSLAU3TIR}...5
Barabas was an hardy \textit{pe}f, \textit{pat} for \textit{manslau3tir} was put in prisoun.  
\textit{<L 183>\textless{} T EWS3-179\textgreater{} \textless{} P 179>}

\textit{weber} is not \textit{he} \textit{pat} bringip a swerid: \textit{wip} whiche \textit{manslau3tir} is don?  
\textit{<L 24>\textless{} T LL\textgreater{} \textless{} P 87>}

he \textit{is} partner of \textit{manslau3tir} for worship to oure parents.  
\textit{<L 18>\textless{} T LL\textgreater{} \textless{} P 93>}

For \textit{si}p \textit{pis} endowing is heresie and symony, peruer3tyng of Cristis ordynaire, and robberie and in a manere \textit{manslau3tir}, and perpetuel apostasie fro Cristis pou3r \textit{pat} was verri and not feyned, as it is declarid aboue, it mai not be callid truli almesse;  
\textit{<L 2376>\textless{} T OP-ES\textgreater{} \textless{} P 116>}

\textit{For in \textit{pat} tyne \textit{pe} pule feruently louede God and his lawe, and weren diligent in \textit{pe} kepynge \textit{hedor}, and dreeden synnes and specialty summe to hidoue, as vsurie, symoneye, auotrie, forswering, \textit{manslau3tir} and \textit{pe} vnameples filchepde of lecccherie, \textit{he} which of oolde rootid custom so fer ben brou3t into wone \textit{pat} vname\aapd now \textit{hei} mou\aapd be repreued, but raper (as in tyne of distruccioun of Sodom and Gomor) is blamed \textit{he} repreuer of synne \textit{pan he} doer of synne.  
\textit{<L 195>\textless{} T SWT\textgreater{} \textless{} P 08>}

\textbf{MANSLATWWT}......1
and \textit{pat} in slik tyne men tent not to idil tavale, foul spechis, harlotries, bakbyngis, or conuenticlis, purposing iuel, as \textit{peft}, or \textit{manslawt}, or swilk ope;  
\textit{<L 21>\textless{} T APO\textgreater{} \textless{} P 50>}

\textbf{MANSLATWRE}......1
And so \textit{pe} false pharisees tau3ten men \textit{pat} Godes lawe forfendith not but \textit{manslawtre} or opur sensible wrong, and not opur priue wrong \textit{pat} is worse rote herof;  
\textit{<L 52>\textless{} T EWS1-06\textgreater{} \textless{} P 246>}

\textbf{man-sleere}^{5}
\textit{MANSLEAR}......4
\textit{Crist} seid to \textit{pe} Jewis, \textit{3e} ben of \textit{pe} fader \textit{pe} fend, and wel do \textit{pe} desir of \textit{3or} fader, for \textit{he} was \textit{manslear} fro \textit{pe} beginning.  
\textit{<L 2>\textless{} T APO\textgreater{} \textless{} P 54>}

and \textit{pe} proper wark of Sathanas, and moost entent of him, who is a \textit{manslear} fro \textit{pe} beginning, (as is?)  
\textit{<L 28>\textless{} T APO\textgreater{} \textless{} P 54>}

nor \textit{his} man was not innocent in \textit{pe} si3t of God, for \textit{he} went to haue plesid Dauid \textit{wip} \textit{pe} sleynge, and for his lyeing he was \textit{manslear}.  
\textit{<L 31>\textless{} T APO\textgreater{} \textless{} P 65>}

\textit{He} \textit{pat} hatip \textit{his} broper: is a \textit{manslear}  
\textit{<L 6>\textless{} T LL\textgreater{} \textless{} P 97>}

\textbf{MANSLEARS}......2
And \textit{if} \textit{pai} lyven prooudly, wyddrawyng techyng of Gods worde, wrappynge hem in seculere offices, \textit{pai} bene cursud and \textit{manslears} ane thefis ande ravynouris, as Goddus lawe ande mannes ande resoun wittenessen;  
\textit{<L 3>\textless{} T A29\textgreater{} \textless{} P 469>}

I rehersid oft \textit{pe} word of seynt Poule, \textit{pat} forbedip us to tak meit or comyn \textit{wip pae} manslear, for sworn men, cursars, drunksum men, rauenors, fornica3ers, and swilk ope;  
\textit{<L 14>\textless{} T APO\textgreater{} \textless{} P 37>}

\textbf{MANSLEER}......7
\textit{For} Seynt Joon seip, \textit{he} \textit{pat} hatip \textit{his} bropir is a \textit{manslear}. 3he, ofte tymes moore to blame \textit{pan} \textit{he} \textit{pat} sleip his bodi, for \textit{pe} synne is moore.  
\textit{<L 1>\textless{} T A02\textgreater{} \textless{} P 87>}

\textit{Pis} mai bymene \textit{pat} whanne suche a bylanye man in synne, as \textit{I} seide bifoire, herep hou Dauid, (spou3breker and \textit{manslear}), Magdelyn

\footnotesize{4} 4 variants; 10 occurrences.  
\footnotesize{5} 10 variants; 35 occurrences.
(defouleid in alle þe dedli synnes), Mathew (þat gıt his liþflode bi an vnleefful craft), Petre (þat denyede and forsok his Maister, for fere of a womman), þe þeef þat hynghe bisides Crist in þe oure of his deb, Poule (þat ful cruelli pursuede Cristis peple), þat alle þese been passid to heuene and þþ ful glorious seyntis, þenne if suchon axide hou þis may be þat þus synulf peple as þese weren ben passid þus to heuen, Hooli Witt and true prechouris answeren to þis question þat bi þe gracuous mercy of oure Lord Jesus Crist, þat seip

< L 414 > < T CG10 > < P 117 >

For Salamon seip: þe bred of nedi men is þe liyf of þore men* and He þat defraudeþ him is as a man of blood* þat is, a mansleer.
< L 109 > < T CG11A > < P 134 >

ben sones of 3oure fadir þe deuel/ & 3e wil do þe desiris of 3oure fadir/ He was a mansleer fro þe bigynnynge:
< L 9 > < T LL > < P 111 >

but certis þenne þei ben mansleers and of þe fendis religion, for ion seip þat ilche man þat hatip his broper is mansleer.
< L 12 > < T MT22 > < P 310 >

For scripture seip (Ecce 34) þat þe breed of nedi men is þe liif of a pore man, and who so defraudeþ him is a mansleer.
< L 2310 > < T OP-ES > < P 114 >

Whi enyouse men: for þei haten orbacibit her briperen/ of whiche spekþ Iohn in his pistle/ eeh man þat hatip his broper is a mansleer/ and he þat seip he loueþ God and hatip his bropir: he is a lier.
< L 90 > < T TK10C > < P 374 >

MANSLEERE.....4

First, alle cleris of our lond semen cursed in his poynyt, for in eche parische chirche a comyn þef and mansleere schal be resseyved foutry daies at þe leste, and no lawe passe on hym to make restitucion, pou3 he be of power, and to ponysche him justly for chastisyng of opere mysdoeeris;
< L 5 > < T A22 > < P 316 >

And þus seip Ioon aftir heere eche man þat hatip his broper is a mansleere.
< L 56 > < T EWS1SE-32 > < P 616 >

And þe kyng was sorry for his grete oþ, and for his gestus he wolde not make þis wenche sorryful, but sente for a mansleere and bad brynge to hym þe heed of Iohn Baptist.
< L 37 > < T EWS2-115 > < P 297 >

Þe fend 3oure fadir was mansleere fro þe bigynnynge of þe world, and he stood not in treuþe, for þer is no treuþe in hym*.
< L 53 > < T EWS3-150 > < P 79 >

MANSLEERE.....1

FERIA IJ SEPTIMANE SECUNDE
QUADRAGESIME: Sermo 31: Ego uado et queretis' lohannis 8, bis gospel tellþ hou Crist reprouyd þe mansleers of wickid lewis.
< L 1 > < T EWS3-153 > < P 86 >

MANSLEERIS.....7

Also þei challengen franchise and privlegie in many grete chirchis, þat wickid men, opyn þeves, mansleeris, þat han borwed here neiþeþoris goodis and ben in power to paie and make restitucion, þere schullen dwelle in seyntewarie, and no man empeche hem bi processe of lawe, ne oop sworn on Goddis body and used.
< L 9 > < T A22 > < P 294 >

And þus þe kyng is constreyned bi Anticristis laws to suffre and meyntene opyn þeves and mansleeris, and traitours of God and alle men, in here opyn cursed synne.
< L 35 > < T A22 > < P 314 >

3it weiward prelatis and curatis, þat techen not Goddis word to here sugetis, but suffren hem bi stranglid wip wolvys of helle, ben cursed mansleeris, as Crist, bi schewyng of Seynt Gregory, seip in many placis of his lawe;
< L 16 > < T A22 > < P 330 >

And sib al þes wastid goodis ben pore mennus liþfode, as ierom and lawe techen, and he þat defraudeþ pore men perof is a man of blood spilid, þes possessioner ben mansleeris and irregular and cursed of god;
< L 30 > < T MT06 > < P 122 >

and sib fiþtere and conselere þerto ben mansleere bi goddis lawe and manyns, alle þes possessioner ben manquelleris and irregular, and as ysaye seip, for here hondis ben ful of blode god schal not here hem in preieris;
< L 30 > < T MT06 > < P 132 >

certs þei schullen be damnypyd for mansleeris bope of body and soule, and for seleis of crus wip þe wickid lewis þat nayleden him on þe cros.
< L 28 > < T MT07 > < P 151 >

for be mekenesse and suffraunce oure beleue was multiplied, and fytheres and mansleere Isus Crist hatith and manatis.
< L 152 > < T SEWW03 > < P 28 >

MANSLEERIS.....5

but certis þenne þei ben mansleers and of þe fendis religion, for ion seip þat ilche men þat
hatip his brother is mansleer.

For you shall find yourself here that you hypocrits that rob hee Cristis chyrche as it is seid before, and maken his peple to be in myse and ouer greet
nede ben mansleers.

And so, sib those hypocrits han defrauid Cristis chyrche in ech astat of that liiflood than God hadde assigned to his peple, and that was needful to hem, thei ben mansleers.

For as a man that hadde sleyn a lordis sone, and bajdike hise hondis in his blood, obstynat in the same malice, is vnable to be herd of his boone at the Lord.

But and be right certyyn, that if ani do mansleing, spowsbrekyn, or ani hing of wrong to man, in his hing he ymage of God is syld; than he was bounden not for mansleyng, but for loue of God.

Also the law seib, Pardoneris ow not to grant indulgens of ther wil of dede, de dispens vp on wowis, as aisoil of swering, mansleing, or of oher synnis than schriuis to hem, for 3eue pungis iul tan away and vncredyn to wome to restore for a quantite of money 3yen to hem, for 3eue pung pridge or p fourt part of penance ennioid, ne to draw sum tyme a soule fr0 purgatorie, as thei feynun falsly, ne graunt pleyn remissioun of synnis, ne asoil of swering, manslevng, or of synnis in thei.

But, as the sixe seymour seib, scrabis and pharisees seyden than manslevng was forfendut, but neiur yre ne yuel word.

Poul menep that he was bounden not for peffe ne for mansleing, but for loue of God than he hadde

6 4 variants; 15 occurrences.
to teche his lawe.

And by his may we se that he mooste ground of pursuers of Iesu and his lawe weren prinsis and pharissee, for þe princes of preestis þat weren þe bischopis, and pharissee þat weren religious in Cristis tyme, pursueden Crist to dep as autours of his mansleyng.

or ellis treupe, pees and charite schullen be exild, and wrong and mansleyng, þeþte and warre be hauntid, til oure loud be conquést bi enemies or helene men, as it hap ofte hen before þis tyme.

PAT ÞEþTE and rauyeþen and mansleyng and robberie he not meyntened in seyntiwarye under colour of priylegye;

MANSELYNGE....3

For bi prechynge here enemies be stired to hate and mansleyng of holy prechouris and not amended.

and þanne comeþ dronkenennesse, chidyngne and fãttrynghe and many tymes mansleynghe, and bi þes preestis and here wantownesse moche peple is brouȝt to lecherie, glotonye, ydelnesse and þeþte.

but nowe be lordis wel war þat pei don mercy and charite and good conscience to her seruauntes, for ellis þei schulle gete no mercy ne loue of god, for wrong oppressynge of pore men axþ vengance of goal, as dop wrong mansleyng:

MANSELYNGIS....1

but þo þat comen of þe mouþ comen out of þe herte, and þo ben þat foulen man, for of þe herte comen out yuel þouȝtis and yuele wordis, mansleyngis, auoutryes, leccheryes, þeþtis and fals witnesses, blasfemyes.

manhede7

MANCED.........94

The þride tyme we schuld trow, þat þe Fadysr of heven has but on suche sone, evyn wip hym in kende, and þis ys Jesus oure Lord, be godhed and be manhed, sythen he made us of noȝt, and bowȝt us fro synne.

Also þei schulden not resseyve ofrynysgs and ȝiftis of men þat weren at debate and discord, as Goddis lawe and manus witnesse, wip declaryng of Seynt Jon Crisostom upon þe gospel of Matheu, ne of usure and wrongful geten goodis, lest þei weren pertener of þe synye, but stire him to make hem restitucion, and leve here synne, and schewe in dede þat þei seken more profit and savynghe of Cristene souls þanne here owene wynnynge or worshiphe, as God doþ bi his Godhed, and Jesus Crist bi his manhed, and alle his disciplis after him.

Pei seien, whanne Crist wente to hevene, his manhede wente in pilgrimage, and made Petir, wip al þes popis, his stewardis to reule his hous, and 3afþ hem ful power herto bifoþ alle oþþr preestis alyve.

And he coome not to seche his owne glorie by manhede, but in alle þingus to do þo wille of his Fadir of heven.

for Crist was kynge of alle creaturyes by his godhede, and by his manhede gostly kynge for to governe soulis ande virtues, ande never worldly kynge.

Pat is: He shal girde hymself, and make hem sitt to mete, and he passing shal ministre to hem' þat is, þe glorious siȝt of his godhed and manhede togider, whiche shal be ful feding to alle þat ben in heuen, witnesing þe prophete Daud in þe Psauter: /Satiabor cum apparuerit gloria tua/.

Þe fourþe is in þe glorious siȝt of God, boþe of his godhed and of his manhede, whiche þei shullen haue þere.

Þe fourþe þing in whiche prinsepaly þat blisse shal stonde inne shal þe þe glorious siȝt of þe Trinite, boþe in his godhed and in is manhede, of whiche spekiþ Crist in þe gospel of Jon, seying þus: /Hec est vita etema vt cognoscant, etc/

Þis siȝt of God in his godhed and manhede togider þe angulis desieren euer to bholde þerin, as þe apostil Peter witnesþ in his pistol.

Alle þingus weren redy, for þe godhede and manhede of Crist was fro þat tyme redy to fede seyntes in heune, and Crist, as Powle seyth, is alle þingus in alle men þat schul be saued;
And by his grete vertu he suffredde peyne as 
opure men þre and pritty 3er, and browte 
mankynde to heuene and bad þe angele, his 
frendes, and man next hym in manhed reioye 
þem with hym, for he hadde sauyd mankynde 
þat was perischid. 
\textit{<L 57>\textit{<T EWS1-03>\textit{<P 234>}}}

and so many pyngys of þis world were turnede 
vpsohdoun, sib every part of þis world was 
betured by Cristus manhed. 
\textit{<L 83>\textit{<T EWS1-03>\textit{<P 235>}}}

And so, as Powle seith, þes anticristes disciples 
heyen hem ouer Crist, bope ouer his godhede 
and ouer his manhed. 
\textit{<L 19>\textit{<T EWS1-06>\textit{<P 245>}}}

Poul prey3ep on two maneris, as Crist is of two 
kyndus: his manhed is signefied by comun 
prayer maad to mon; 
\textit{<L 9>\textit{<T EWS1SE-17>\textit{<P 549>}}}

for þanne he makip no departyng fro Cristis 
godhede and his manhed. 
\textit{<L 40>\textit{<T EWS1SE-40>\textit{<P 644>}}}

And þus bi þes foure braunchis heere men tellen 
of charite of Crist, for Crist loued bope frendis 
and enemies, and God þat is aboue his manhed 
and creaturis bynepen his manhed. 
\textit{<L 46, 47>\textit{<T EWS1SE-46>\textit{<P 670>}}}

And, siþ he ouercam þe feend þat is heed of 
contrarie batayle, he hap urtu bi his manhed to 
ouercome alle enemies of his kyn3tis; 
\textit{<L 11>\textit{<T EWS1SE-51>\textit{<P 685>}}}

for he is strong bi his hond, and figurid bi þe 
kyng Dauidy, for many propretees in Dauidy 
answeren to þe manhed of Crist. 
\textit{<L 11>\textit{<T EWS1SE-55>\textit{<P 699>}}}

Pus oure Dauidy Iesu Crist is a just buriouunyng, 
for he makip al newe world and saucþ þe chyrche 
þat ellis were dampped, And þis Crist regnedye 
kyng, bope bi his godhede and his manhed. 
\textit{<L 34>\textit{<T EWS1SE-55>\textit{<P 700>}}}

And so, al 3if Crist was byforn his manhed heed 
of þe chyrche, nepeles by his manhede þis corn 
hadde new purghyng and colour. 
\textit{<L 23>\textit{<T EWS2-59>\textit{<P 22>}}}

þis angel was Baptist þat witnesse þe comynyng 
of Crist and hyenesse of his stat, bope to godhede 
and to manhed; 
\textit{<L 38>\textit{<T EWS3-123>\textit{<P 02>}}}

And so Crist was to come aftir Ion in his 
manhed, bope in birþe in þe wombe and in birþe 
of þe wombe; 
\textit{<L 9>\textit{<T EWS3-126>\textit{<P 10>}}}

And so Crist is ful of grace bi his godhede, þat 
luere was, and ful of grace bi his manhed, sib it 
is o persone wip God; 
\textit{<L 22>\textit{<T EWS3-126>\textit{<P 11>}}}

but her spirit is glad in þe billeue þat she hap þat 
bi þe manhed of her sone God shal be heleþe to 
þe world. 
\textit{<L 36>\textit{<T EWS3-127>\textit{<P 14>}}}

And þes eyþe red heere of Crist han betere ordre 
þan we can telle, for þe Holy Gost was on Crist 
bope in his body and soule, sib Crist was bope 
God and man, and bi his manhed led of God. 
\textit{<L 27>\textit{<T EWS3-132>\textit{<P 26>}}}

þis fend knewe Cristis manhed, and sumwhat he 
knewe of his godhede; 
\textit{<L 10>\textit{<T EWS3-134>\textit{<P 30>}}}

for Cristis manhed was among hem, and his 
godhede wipynne hem. 
\textit{<L 28>\textit{<T EWS3-143>\textit{<P 54>}}}

He shal come in his manhed, and þerfore he 
cleþip hym mannus Sone; 
\textit{<L 8>\textit{<T EWS3-147>\textit{<P 67>}}}

þerfore Iesu seyde to hem 3if God were 3oure 
fadir, certis 3ee shulden loue me, for Y 
procedide fro God, for by my godhede Y was 
euere borun, and by my manhed Y cam in tyme 
to make mannus kynde fre. 
\textit{<L 38>\textit{<T EWS3-150>\textit{<P 78>}}}

but Crist wolde not sle hymself, al 3if he wolde 
þat he were slayn, for his manhed wolde not sle 
yym. 
\textit{<L 52>\textit{<T EWS3-150>\textit{<P 79>}}}

And þes two prophetis desireden mych to se þe 
manhed of Crist, and so þei weren gladid in þis 
more þan þei weren before. 
\textit{<L 22>\textit{<T EWS3-152>\textit{<P 85>}}}

But to sitte at my riþt syde and my left syde 
falliþ not to my manhed to 3yue 3ou, but to my 
godhede to 3yue hem to whom it is oderneyd of 
my Fadir'. 
\textit{<L 18>\textit{<T EWS3-155>\textit{<P 92>}}}

And Crist spekip of his manhed þat hadde al his 
being of þe godhede, as his personalite was of his 
Fadir. 
\textit{<L 4>\textit{<T EWS3-156>\textit{<P 94>}}}

For no drede Crist souþ þe wille of þe Trinite 
bope bi his godhede and his manhed. 
\textit{<L 10>\textit{<T EWS3-156>\textit{<P 94>}}}

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And so his elder sone is euere wip God by sum part, sib Crist tok his manhed of kynde of his elder sone.

And so men shulden bygynne by bileue, þe which þei taken at manhed of Crist, for bileue is ground to man to stable order uertues in hym. And sib bodily wittis of man ben liȝtere þanne gostly wittis, order axip to bygynne at þe manhed of Crist and steyre fro his manhed to be godhed of Crist, for noon bileue in a man but 3if he bileue þat he is god.

And of his text may men take what signe Crist shewide of his dedis, for Criste by his manhed telde of his sufferyng and his deep.

And sum tyme Crist spek on by his manhed, and sum tyme he spek on in forme of his godhed.

But fro þat Crist was man, Crist worship by his godhed, by his godhed and by his manhed.

And þus myȝte þe lewys wite þat Crist hadde bope godhed and manhed.

And heere Crist spek on of iugement al of anȝer kynde þan is iugement of God wipynne, sib iugement of þis manhed is sensible, and shal be seyn and endid at þe day of dom.

And Crist is eueremore in liȝt, for his manhed is ful of grace.

3if þe knewen me, peraun tre 3ee knewen also my Fadir', for it fallip by grace by God þat knowing of Cristis manhed bryngip in knowyng of þe godhed.

Crist is liȝt by his godhed, þat noon heere may dwelle wip, but his liȝt is sumwhat shadowid by þe manhed þat he hab takon. And stryue we not aboute þis word þat þe same power of his manhed myȝte now haue wrchid þus and now þus, after þat his tym[e akip.

But men douten ferperemore how Cristis manhed may be til domesday by al þis world, sib he is onely now in heuene. But heere men seyen Crist is euerywhere by his godhed and by his manhed wip his apostelis and her suteris til domesday.

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It semep þat Crist wolde seye heere þat he is þat word of God, and þat same scripture þat in manhed is sent hidir.

And, 3if Crist by his manhed wolde fiȝte, þer was noon siche a conquerour ne fiȝtere in so good a maner, for he myȝte þanne sle alle batelis wijpouren hurting or harm of hym; and þes two ben wordis of counfort, for þe firste tellip his godhed, þe toper hou his manhed is quykenyd but what man shulde drede ouȝt þe while he hæp siche a maystrif? Here Crist spac homely by his manhed, as he shulde, for þe Trinite is þus his Fadir, and he hæp a God as we han.

It semep to summe men þat þes wordis weren seyde of þe manhed of Crist, and þat he hæp aftir his vrisying a maner of power bope heuenely and erpely, bope in doweris of his body and in wrchyon of his chirche; And sowe we not aboute þis word þat þe same power of his manhed myȝte now haue wrchid þus and now þus, after þat his tym[e akip.

But men douten ferperemore how Cristis manhed may be til domesday by al þis world, sib he is onely now in heuene. But heere men seyen comunely þat Crist is euerywhere by his godhed and by his manhed wip his apostelis and her suteris til domesday.

First men may se his manhed, and bileue þat bope it and his godhed ben o persone of God, and lyue aftir lore of þis persone.

Here Crist takip iugement for riȝt iugip to peyne, and spekip of his manhed for tym[e þat he wandrip heere. For, as Crist by his godhed iugip euene wip þe Fadir, so by his manhed he iugip at þe day of dom.

For Crist myȝte not by his manhed neper errore in þouȝt ne speche, for he muste nedis seye in his soule þat þat his Fadir bad hym seye.
and he dide good by his manhed fro bigynnyng of it to ende of pe world, sih he blesseid at pe ende that he tok his leave of man. <L 8> <P 232>

and, 3if a man kepe his maundementis, he lowep be godhed and manhed of Crist. <L 5> <P 233>

but ophere creaturis ben betterd and noone ben wsrwd by his 3ifie, for by be manhed of Crist, and he merit that he dide, alle maner creaturis seruen God in betere staat. And so by be manhed of Crist is pe world maad betere now. <L 7, 9> <P 235>

for by his manhed and his godhed he fedip goostly his cleriks that gon be weye by which he drawip in forme that he hap seid before. <L 29> <P 240>

Men expounnen his prophesi sobely of Cristis persone, for to be manhed pat he tok alle pes condicions acorden, for he was moost urtherous man and moost meke man of alle ophere, sih he dide wipoute defaute alle pe dedis that he dide. <L 14> <P 273>

ben made mynystris of Cristis manhed/ and his han witt & wisdom: to open to pe peple be weye of troupe & his astate representi: he secounde persoone in trinite that is he wisdom of pe fadir. <L 8> <P 33>

to anfesst oure kynde to his godhead/ for whanne he took oure manhed: <L 15> <P 34>

pe lowe meking in his manhed/ II* Cor* viii*: <L 2502> <P 122>

and criisis prestis shulden be pore and pacient bi criisis manhed. <L 18> <P 412>

but heere pei hadden need to be war of herberionge of stronge beggeris and of my3ti men of pe world to haue heere 3ank of worldly manhed. <L 27> <P 413>

And herfore Crist, supposinge that his heuenli kunnyng shulde be in pe staat of prestoth, comauondide hem alle in his assencioun in his peple, for his godhed, and his tenpe ping is hierst lord of al maner of creaturis. <L 11> <P 431>

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And Salomon in his persoonage of Cristis manhed preiep to God pat his vertuous mene be 3oue to him and to his perfitt folowers, and pat pei avoide pe viscious extremytecs in pe staat of prestoth or of clergie, pat is to seie lordship and beggerie pat oure newe sectis han take hem to. <L 783> <P 30>

For, as it is open of pat that I haue seid before Crist hap ful lordship upon al pe world bi his godhed, and in his manhed bi titil of innocence, grace and ri3tiwisesse he hap lordship upon alle pingis pat ben lower in kynde han man. <L 2502> <P 122>
And þus þese ypcocris bilien here þe manthed of Crist.
<L 2714><T OP-ES><P 130>

and þerfore Gorham vndirstondip bi þese two
witnessis þe trewe prechours þat I spak of biforn,
and þese prechours ben asigned bi a noumber of
two bicause þat þei shal preche two pingis, þat is
to seie Cristis godhed and his manhed, or ellis þe
erl oold lawe and þe newe, or ellis for þe charite þat
þei shal hau in þos office to God and to her
nei3bore.
<L 3043><T OP-ES><P 130>

And so þis elder sone is euere wip God bi sum
part sib Crist took his manhed of kynde of þis
erlder sone.
<L 136><T SEWW10><P 56>

And þus þe chirche here is fouly defoormyd fro
children of God to þe feendis lymes, and hereto
vertuens ben transposid to vicis, as mekenesse to
cowardise, and felenes of pride is clepid
ri3tswinesesse for to maintene Goddis ri3t, and
wrap cowerd tawe and þe newe was a very foule as
to þe trewe prechours bi his double speking
were pues þe manhed of Crist coveyted neuere suche
hi3nesse, but mekid him evere to his God, and
herfore is he hi3ed þus.
<L 30><T A21><P 561>

and how he hâp him bi his Goddhede, and how
he lyvede here by his manhed.
<L 9><T A23><P 340>

And þat semep wel, for we reden neuere þat
Crist euere tok so real veniaunce heere in his
meke manhed as he dede in figure of
destruccion of þis synne, wanne he made a
scourge of cordis, and þere of þe temple
bope biers and selleris of dowues, and seide It is
writen: Myn hous schal be cleped an hous of
þeris and selleris of dowues, and seide
þanne schal þe cherche be a foul den of þeues.
<L 451><T CG02><P 142>

And þis oon þat stoundeb in middes, bi his
manhed is þe þat is to come aftur me, þat tofore
me was maad'.
<L 273><T CG04><P 51>

bi his manhed) in grace and in worpinesse, and
alle manere vertues.
<L 276><T CG04><P 52>

Pe scho is his manhed þat keurehp his godhed;
for ri3t as a scho is of deed beestis skynnes, so
he took þis manhed of oure deedly kynde. Pe
ponge of þes schoo is þe kni3tynge togedere of
þe manhed to þe godhed in þat oo persoane.
<L 280, 282, 283><T CG04><P 52>

Bi þis word Crist' was vnderstounde his
manhed;
<L 404><T CG05><P 63>

And not onely þe aungelis in þe byllesse of
heuene, as I seide biforn, maden ioye of þis
blesside birpe, ne senguleri þis oon was sente
to erpe on þis message, but for þis special
miracle allone aboue þat þat euere was schewyd
tofore þere apereide wip him grete multitude of
aungelis (whych beþ kni3tes of heuene to fi3te
euere asen fendis vnder þe baner of God)
whiche maden ioye heere in erpe amonge men,
declaringe his spiritual excellence and
lordschepe in his godhed, as tofore was
declared his temporal pouerte in his manhed,
sejyne: Glorie be in hi3nesse' (þat is, in
heuene) to God, and in erpe pees to men of good
wylle'.
<L 435><T CG05><P 64>
And his sterre of billeuwe lede a man euene he ri3t wei to see Jesus, bope in his godhede and in his manhede.
<L 31>CG07><P 74>

Pat he kynges, after hei hadden herd he kyrng, wenten fro hym, and he sterre, whiche aperid to hem in hee eeste, wente tofore heere and ladde em ri3tti to he si3t of he child, bitokeneh pat whan a man hap herd he entsynges of he fend and bowpe no3tt to hem and, þou3h he haue bowed to hem, after forsakeþ hym and al his werkes, he ri3t billeuwe þat he first took in baptism wole go tofore him and redili lede him to þe grace of oure Lord God, which makeþ him to haue wiþ gostli si3t of þe manhede of oure Lord Jesus Crist, and of al his werkes and tech ynges, and suen þerafter.
<L 84>CG07><P 76>

But hei wel war, þou3 he be a child in persone of his manhede, he is þe wisdom of þe Fadir in his godhede, and God wol not be bygyled ne scorned', as Seynt Poule seip.
<L 124>CG07><P 77>

And so, bi takynge of oure kynde, and bi experience, he haþ þe more compassion of oure freelte, and þerfore he scheweþ his manhede tofore his Fadir contynuelli, and (as Seynt John seip: (Aduocatum habemus apud Patrem}) he is oure aduoket euermore, to preie for vs for mercy and grace.
<L 220>CG10><P 111>

Pe turnyng vp of þis hows ys chaunghyng of states þat ben maad in his world by manhede of Crist, for þe anguel wolde not sufere Ion to knele and worshippe hym, for his Lord was Ianys brother and þe angeles weren his seruauntes;
<L 78>TEWS1-03><P 235>

But Jesus bad hei schulde not preysyon hym herfore by his manhede;
<L 54>TEWS1-12><P 270>

/.DOMINICA IIII ADVENTUS- EuangeliuM/ Sermo 29- Miserunt ludei ab Ierosolimis- Iohannis primo/- This gospel tellup of godheede and manhede of Crist, and of mekenesse of Baptist, how myche þat he lousyde Crist.
<L 1>TEWS1-29><P 340>

And þe traueylen in veyn þat calculen þat Crist was conseuyd byþor for þe sole of Iohn was knyttud to þe body, for Iohn spekyþ of forþerhede of manhede of Crist byfore Iohn in grace and also in worpinessse.
<L 66>TEWS1-29><P 342>

And herfore seip Iohn þat he is not worþi to lowse þe þwong of Cristes scho, and þis men vndyrstonden þus þat Baptist is not worþi to declare Cristes manhede.
<L 70>TEWS1-29><P 343>

/.DOMINICA INFRA OCTAVAS EPYPHANIE- EuangeliuM/ Sermo 30 Vidit Iohannes Iesum uenientem ad se- Iohannis primo/- This gospel tellup a witnesse, how Baptist wytnesسودe of Crist bope of his godhede and eke of his manhede.
<L 2>TEWS1-30><P 345>

And þus scheweþ Baptist by his doubwe spekyng þe manhede of Crist and his godhede;
<L 15>TEWS1-30><P 345>

We schullen wyte þat þis dowue was a verrey fowle as oþer ben, and so hit was not þe þride persone in Trininite, taken in onhede of his persone, as Godes Sone took his manhede. But, for mekenesse of þe dowue, and moo goode propretes þat sche haþ, sche bytoknep þis þride persone.
<L 39>TEWS1-30><P 346>
And so by auctorite of þe Fadyr of heuene, and eke by auctorite of þe Holy Gost, and also by auctorite of Godes kyndly Sone, was þe manhede of Crist here schewed wiþ his dedys. 

We schullen wyte þat owre Iesu, siþ he was þis manhede and suget to opre men, and growyde in waxynge and in elde, he profiþtude in connyng wyche þat cam of his writtes. 

And so, whan wommanys sone or his modur womman, he specifyn his manhede. 

as 3if he seyde I haue no3t by my manhede of þe for to do syche myracles, but ðerto nedip my godhede; 

But to auctorite þis architriclyn was þe manhede of Crist, for he made þis miracle by his godhede: he was þe furste þat tasted þis wyn, and 3aþ hit þese propretes boþe in hym and opre. 

And þis hasty helnyng bytoknep þis myracle, and þat Crist towched þis leprous techeþ vs now þat þe manhede of Crist was Instrument to his godhede, for to do myracles þat he wolde weren done; 

And þus þe slepyng of Crist bytoknep his verrey manhede, and makip þis myracle more, and to preyen hym hertlyere in nede. 

for alle þese men þat comen to heuene worche wel in þis chyrche, and her huyre is a peny þat þei taken for day of here lyf, and þis peny is had of men by godhede and manhede of Crist. 

þe lord of þis ymneþed is þe godhede of Crist and þe proctorur herof may be clepud his manhede. 

Crist schal bygynnen at men of þis laste tyme, for men of þis laste age schal be more blessyd and be furst in worhinesse þan men of opre ages, siþ þe manhede of Crist is in þe sixte age, and his modyr wiþ apostles schal passen opre in blisse; 

And so, whan þat Crist cleup hymself wommanys sone or his modur womman, he specifyþ his manhede. 

And so for worshipe of his modir and of kynde of men and wymmen, Crist wolde clepon hym mannys sone and specifyen his manhede. 

and ri3t as þe moone is pryncipal planetes aftar þe sone, so Cristus manhede is pryncipal after his godhede. 

Hit is hard to be dampnyd by iugement of Cristis manhede, but hit is hardere to be dampnyd bi counsel of þe Trinnyte, but hit is hardest to be put by þese to þe fury of helle. 

And þis is þe maner of speche þat Crist vseek ofte þat he by his manhede dop not such þing, whan he by þis kynde dop not pryncipally þis þing. 

But þe manhede of Crist is herto an instrument. 

and herfore he seip at his soper Heere wiþ desyr haue I coueytud to ete þis Pasch wiþ 30w', for desyr of his godhede and desyr of his manhede meuede hym to ete þus and to suffren affur. 

and þat schewep þat Crist is þe secownde persone in Trinnyte, and so by his godhede euene wiþ his Fadur, and by his manhede lesse but euene in kynde wiþ his brethren, and þus ri3te wolde axse þat þis persone were worschiped. 

and þis þing myhte beste be doon whan manhede of Crist was from hem. 

and herfore he seip anopur tyme þat he is alle day3es wiþ hem vnto þe eende of his world, by godhede and vertew of his manhede. 

and now, whon Crist haf don his message, he forsakup aþen þe world, and gop by manhede to his Fadur. 

And in þese wordys myþte Nichodemæ vnjurstonen boþe þe godhede of Crist and þerto his manhede; 

And þus by þese two wordys myþte he knowe Cristus manhede, and by opre two wordys myþte he knowe Cristus godhede: furst by þat þat he seip þat þis man cam down before from heuene. 

and þus Crist techeþ wel inow to knowe þe secownde persone boþe in godhede and in manhede, as myche as he schulde panne knowon
hym.
<L 95><T EWS1-54><P 473>

And þes men worschippe not Crist, nepur in his godhede ne in his manhede, for Crist powte pes and loue, and suffredde perfore in his manhede;
<L 51, 52><T EWS1SE-02><P 482>

Crist was maad as a creature, sib Crist was þis manhede, and so Crist was maad of Marie, as Poul dreduh not to graunte heere;
<L 34><T EWS1SE-06><P 501>

But sib Crist is of two kyndis, fully God and fully man, by his manhede was he maad, and by his godhede not maad.
<L 38><T EWS1SE-06><P 501>

And þus ys loue of Crist axsd bope by his manhede and by his godhede.
<L 13><T EWS1SE-17><P 549>

And þus sib Crist is God of heuene, and his manhede in so ny3 God, oure bischop Crist in alle þese pингus mot nedis passe alle oprite byschopis;
<L 30><T EWS1SE-20><P 562>

And þis godhede is forme of godhede, for þat is a forme of pинг of whom þat þing hap a name, as of manhede man is man, and of whitnesse a þing ys whit.
<L 16><T EWS1SE-21><P 565>

and þis forme was þis manhede þat is only in Iesu Crist. And so þis godhede and þis manhede ben dyuerse kyndis but o persone.
<L 31, 32><T EWS1SE-21><P 566>

And heere þenkon monye men þat monye popis aftur Perete presumen falsely of hemself þat þei ben euene wiþ Perete, and algatis 3if þei feynon þat þei ben euene wiþ Cristus manhede. Crist my3te not by his manhede feynon þat þe were euene wiþ þe godhede.
<L 46><T EWS1SE-21><P 566>

And he is founden in habite as man, for he tok þis syngler manhede.
<L 57><T EWS1SE-21><P 567>

and þes þre ben alle oon, for þei maken Cristus manhede.
<L 77><T EWS1SE-23><P 576>

And in tyme þat Crist was baptisud þe Fadur witnessse in voys, þe Sone was schewid in manhede, and þe Hooly Goost in a dowue;
<L 84><T EWS1SE-23><P 576>

And þus he spekup in þe gospel by hys godhede and his manhede By desyr haue I desyrud to ete þus þis Pasch wiþ 3ow';
<L 55><T EWS1SE-24><P 579>

And as Matheu telde wel of þe manhede of Crist, so somme men tellon now to folc what hif þat Crist luyeved here.
<L 103><T EWS1SE-30><P 605>

for bi his godhede he is kyng of al þis world, as bileue techip, and by his manhede he is kyng bi title of staat of innocence whan it is ioyned wiþ his godhede.
<L 35><T EWS1SE-55><P 700>

For sib Crist muste nedis haue come in his manhede as he cam, and alle þe dedis þat he dide haue do to men, as he dide to hem, þis grete synne schulde not haue be of vnkynde vntrewpe of lewes.
<L 94><T EWS2-57><P 15>

And so, al 3if Crist was byforn his manhed heed of þe chyrche, npeles by his manhede þis corn hadde new purghyn and colour.
<L 24><T EWS2-59><P 22>

As it is distemprure þat erply men schal chalange here to be euene wiþ Crist, and do more pинг þan he wolde doo, so aftur syche sygnes muten come to men peyneful wondris, as it is an hydous þing þat men contrayre to Crist, bope in word and in deede, and ledyng of òpur puple, seyen þat þei may do wiþ þis as muche as þe manhede of Crist, and wiþ þis senden owt signes to wytnesse þis blasfemye.
<L 65><T EWS1SE-69><P 79>

and þis is doon whon loue of manhede of Crist putteþ away fleschly werkes;
<L 31><T EWS2-72><P 95>

þe secownde maner of pýlgrynage of þis on man is clepud dwelling in his world by manhede of Crist;
<L 26><T EWS2-77><P 124>

for as a man is two pĬngus, þe spyryt and þe body, so Crist is two kyndus, þe godhede and þe manhede.
<L 32><T EWS2-77><P 124>

but Crist lefte not to be God, al 3if he made his manhede wiþowton;
<L 9><T EWS2-78><P 129>

þis seruyse is li3t to Crist, for it is but Cristus schewyng of his Godhede, and of his manhede, in whiche seyntus schal be fed.
<L 57><T EWS2-82><P 156>

þe manhede of Crist is a margarite þat worschippe þis chyrche, and comforteþ mennys
Crist spac oftene by his manhede, and dyde worshipe to his Fadyr, as here Crist bad these two discipulus pat þei schulden comen after hym, nepur go byforn hym ne come asyde hym in þeir lyuing, but as þei saw þeir maystyr lyue, so schulde þei sewe hym in þeir lyf.

And þus þe chyrche here is fowly deformed fro childron of God to þe feendys lymes and herto vertewys ben transposude to vyces, as mekenesse is cowardye and felenes of pruyde is cleped rihtwysnesse for to maynteine Godis rihte, wraphe is clepped manhede and myldenesse is schepnesse, and enuye is condicione of Godis child to vengen hym, and sloweþe is lordlinesse, as God restup euermore, coueytise is prudence to be riche and myhty, glotorie is largesse and lecherie is merye pley, Godis seruauant is an yppocryte and heretyke is sad in feþ;

Also, Petre forsook neuer þe Holy Trinnyte, ne þe manhede of Crist, þat ben manye þingus.

And þus aksude Crist here, for greet wyþ þat was in hym, among his discipulus, who he was by his manhede.

And so Petre knoulechede þe manhede of Crist.

for his manhede is needful mene to make asseþ for manmys synne, and his godhede mot nedis moue to come þis wyþe so fer from erpe.

It is nedful here to knowe how þe godhede of Crist is opur in kynde þan his manhede, al 3if þei boþe ben o persone;

But here þes foolis moten vn둥rstonden þat Crist spekeþ ofte by his manhede:

for þe puple knew his manhede, and vn둥rstoned it specially.

þat he schulde not by his manhede pryncipally 3yuen hem þis, but he schulde 3yue to hem þis to whiche it is ordeyned of his Fadyr;

For as ful and sufficient is Cristus lawe as his manhede: but his manhede is ynow wipouton oþre to come to heuene;

And it stondup wip þis wyþ pat Cristus manhede and angelus boþe, knowen þis day but by Godus grace.

And certis alle þes sellen cristas as judas ride, and worse, for he is nowe knownen for god and glorified in his manhede, and newe hab schewid me benefices to mankynde þan he hadde do in iudas tymes, and alle þes condicione agregen þis is cursed silyngue of cristis body.

For not onli Crist as touching his personal manhede, but also al Crist, heed and bodi, is oﬀrîd to God in þis blessid oost.

and wormeeten bonys, to þe swerdis poyn and water, to olde raggis and manye pingis þat ben callid imagis, religiuis, þe wiche in comparson of God or of man ben bit urri trifelis, don grete wrong aþenst God, for þei harmen his maieste and bereuen him of his prerogatif, and aþenst man also, for þei maken man þat is þe beest creature boþe þi kinde and bi grace, to be soiect bi þe hi3est and worpiest seruage to þingis of litil price, þe wiche wirschip of seruage ouþt to be don to no creature, 3e, not to Cristis manhede þat is þe beest creature, as seint Ierom seip in a epistle.

And Crist left neuer his manhede, for bi alle þe time of his deþ þe soule of Crist, þat is man as Austen seip, was knyt wip þe godhede; and aftur þe resurreccioun he myþt not leue his manhede, for because he is almi3ti he mai not do þe best inconuenient, but he most nedis do al þing on þe beest wise þat it mai be do.

And so God is not vnmy3tti, alþou3 he mai not deny3e or leue his manhede, as he is not vnmy3tti, alþou3 he mai not punshe an innocent bi þat payne þat is callid of harme, as he schuld if he left his manheed. For siþ his manheede oned wip God mai not synne so joined, þe leuing of his manhede, þat is þe grettis peine þat mai be pou3t to þis manhede, most go before þe synne þerof;
Also, in as meche as þei seien Crist mai leue his manheed, þei meuen þat Cristis manhed was neuer ne schal be blessid, for it lackip surete of blisse, þat is þe chef parte of blisse, as Austen meueþ /Encheridion 18 ca/. And so no man is sekin in þo goodis þe wiche he mai lese a3enst his wille, as Austen seip /De libero arbitrio 2 li/. And Cristis manhed, as antecristis disciplis seien, mai lese his blisse;

For þis state in þe chirche is þe vicar of þe manhed of Criste, as sauyt Austyn saip in a booke þat is alegyd tofore; and, so as Criste cam in his manhed to teche and preche þe gospell and to suffre meekly perseucion þerfo, so schulde þe state of preists, þat ben vicaris of his manhed, do as he commandit hem in his ascencyon and oft tymes byfore. and, so as Criste cam in his manhed to teche and preche þe gospell and to suffre meekly perseucion þerfo, so schulde þe state of preists, þat ben vicaris of his manhed, do as he commandit hem in his ascencyon and oft tymes byfore.

And right so as þe persone of Crist is verray God and verray man, verray godhede and verray manheed, as saynt Austyn articlis of bile eve is myche fair and strene of his Godhede; And right so as þe persone of Crist is verray God and verray man, verray godhede and verray manheed, as saynt Austyn articlis of bile eve is myche fair and strene of his Godhede;

MANHEED.......33
There, þat is, in mekenes of þe cros, was hid in manhed þe strench þe of his Godhede;

And in þes articlis of bileeve is myche fair clergie, but we schulden not bileeve of þe Fadir of hevene þat he hæ þa riþt side, or partis, as a man hæ, but þat þe manhed of Crist is blisful in hevene, and next his Godhede in glorie among alle creaturis.

And herfo bileewe techilþ us what we schulden trowe of Crist, and how we schulden graunte of him þat fallip to his clene manhed, and also to his clene godhede; síþ Crist is bope þes two togidere, and so, evene to þe fadir bi his godhede and lesse þan þe fadir bi his manhed.

And if we graunte to þis witt þat Crist is not evene wip þe Fadir, for his manhed is not evene, þis is not contrarie to þe toper; /Qui licet Deus sit et homo, non duo tamen, sed unus est Cristus;/ But if Crist be God and man, and so two kyndis, and bope of hem, haþeleese Crist is not two persoones, but oon, þat is bope God and man, and þis persoone is godhede, and þerto it is manhed. And so schal we graunte of Crist wipoutredre, bi þese two kyndis, bope þat þat fallip to his godhede, and þerwip þat fallip to his manhed, /Unus autem, non conversione divinitatis in carnem, sed assumptione humanitatis in Deum;/ Crist is o persoone, not by turnynge of Godhede into flesch, but bi takynge of manhed into godhede. For Crist took manhed þat he bifore was not, and lefte not godhede þat he was evere.

First he suffride bi his flesch, and wente to helle by his soule, and roos bope bi his Godhede and bi his manhed þat he quikenede. But Crist left nevere to be his spirit, al if he left oonys to be flesch.

Crist stiede bi his manhed, þat was moved bi his godhede, and passide manye hevenes, and restilþ evermoore in glorie, and at þe day of doom schal come to juge bope quike and dede, þe whiche han served him truly, and doon unkindeli a3ens him.

as sum men seien, þat he is even wip the manhed of Crist, and hierste viker of Crist to do in erþe whenever him likip;

And puse seie to antecrist þat crist bad men iuge of him bope bi his godhede and eke by his manhed.

crist in ech his dede and his word sou3te þe glory of god, and sufferide many reproues in his manhed for þis ende;
But so my3t Crist do, ðat is to seie to seche his owne glorie as to hys manheede;
<L 788><T OBL><P 177>

Cristis brede is his lawe ðat come3 out of his mouthe, ðe wiche mouthe most speciali and passing is his manheede, bi ðe wiche he spak his lawe.
<L 866><T OBL><P 179>

And, as a manys spirte or brede quekenep his bodi, so out of ðis mouthe of God, and chifi of Cristis manheede, come3 a brede ðat quekenep for euer al ðe bodi of ðe chosen.
<L 874><T OBL><P 179>

For whan Crist seib ðe brede ðat I schal 3eue to 3ow is my flesche or my manheede for ðe liif of ðe world', he enforce3 his chosyn in two ðe first: for he techip what ðe sacrament is in itself or in kinde, and what hit is bi vertu of his worde.
<L 2037><T OBL><P 209>

For {83 Questiones 75} he techip bi auctorite of holi scripture ðat al Crist is ðe heede and ðe bodi togedere, ðat is to seie Cristis manheede wip ðe chosen.
<L 2328><T OBL><P 216>

And of this processe we most suppose here ðat ðis holi peple, so ful of ðis Holi Gost, so riulii treting ðis blessid sacrament, hadden sum maner of speche and logic wherbi ðe commund in worde and spak of ðis sacrament, ðe wiche logic was oon among hem alle, printid in her hert bi ðe plente of ðe Holi Gost ðat mai not contrarie Crist seiyng ðe brede ðat I schal 3eue 3ow is my flesche or manheede for ðe liif of ðe world'.
<L 2500><T OBL><P 220>

And so God is not vnym3tti, alpou3 he mai not deny3e or leue his manheede, as he is not vnym3tti, alpou3 he mai not punshe an innocent bi ðat payn ðat is callid of harme, as he schuld if he left his manheede. For sib his manheede oned wip God mai not synne so joined, ðe leuing of his manheede, ðat is ðe grettist peine ðat mai be pou3t to ðis manheede, most go before ðe synne perof;
<L 3469><T OBL><P 245>

Also, in as meche as ðei seien Crist mai leue his manheede, ðei meuen ðat Cristis manheede was neuer ne schal be blessid, for it lackïp surete of blisse, ðat is ðe chef parte of blisse, as Austen meue3 /Echeridon 18 ca/. And so no man is seikir in bo goodis ðe wiche he mai lese a3enst his wille, as Austen seib /De liberb arbitrio 2 li/. And Cristis manheede, as antecristis disciplis seien, mai lese his blisse;
<L 3482><T OBL><P 246>

Nâpeles, I wondur ðe lesse, alpou3 ðei speke ðus hidoussi of Cristis manheede, for ðei spoken wors of his godheede, for ðei seien ðat mai be ðat no god or any ping is or mai be;
<L 3495><T OBL><P 246>

The book of Wijesedom, thou3 it be not a book of bileuee, techith myche ri3tfułnesse, and preisith wyssdom, and repreuith fleshly men for hire false bileuee and yuel lyuynge, and comendith myche just men, sad in bileuee and vertouose lyuynge, and touchith myche of Cristis incarnacoum, his manheede and godheede togidere, and damnepth gretli idolatrie, and fals worchiping of idolis, and false goddis.
<L 27><T Pro><P 41>

Thou3 these reuIis either keies of scripture bringen men to greet vnfirstonding theroff, 3it men moten taken heede, what is seid of Crist bi his godheede, and what bi his manheede, for Crist bi his manheede, is seid lesse than the fadir, and bi the godheede he is seid euene with the fadir; and for as myche as Crist is bothe God and man, we graunten that God is deedly, and di3ede on the crosse, not bi his godheede, but bi the manheede of Crist, that was ioyned in oonhed of persone with the godheede, and we graunte, as the gospel doith, that man, while he was deedly on erthe, was in heuene, for his godheede was there, and he also bi resoun theroff.
<L 2, 3, 5><T Pro><P 56>

And in ðis he forbediþ ony creature in heuene, in erpe or in helle, quyk or deed, to rescyeue ðat worship ðat longiþ to him, eipir bi title of his godheede or ellis bi title of his manheede.
<L 23><T Thp><P 134>

MANHEEDE......15
I sende my messynger, ledyneg an angul lyf tofore ðy face (ðat is, tofore Crist, whiche is ðe schynynge of ðe Fader and ðe figure of his substauce aftur his manheede, whiche is ðe face by whiche ðe word of God, ðat is: Goddes sone, is knowen of vs), whiche schal ariæ ðe wey tofore ðeoe'
<L 374><T CG03><P 40>

for he wiste wel by skyle ðat hit was not inow to see ðe manheede of Crist for to come to heuene, for many pingus, as Scariot and beestys, syen Crist ðat weren not able to haue blisse.
<L 9><T EWS1-13><P 271>

He putte mankyde vpon his horns whanne he made his owne manheede to ben owre bropur and to beren owre synne, al 3if he owhte not for his synne.
<L 70><T EWS1-13><P 274>

Pis story of Crist may bytokene ðe lyf ðat Crist lyuede here, so ðat ðe takynge of his boot
bytookne his manheede, or þe body of his modyr, for manmys body is leyk a boot.

And so, in knowing of þis trewe, þe apostles schullen wel knewe Crist, how by his godheede he is euene wiþ his Fadur, and anemptis his manheede he is euene in kynde wiþ his breþren, but in grace of onhede he passeþ alle opre men þat may be, siþ noo man may be God but he and welle of grace as he is.

And now he seip vnto hem þat he schal preyen his Fadur of hem, for þei schal be mater to Crist and maken his rewme, wherfore he preyeþ þat Fadur loueþ þes apostles, and opur men þat suwone hem, for þei louedon Iesu Crist and trowedon þat he cam fro God, 3he þat Crist by his manheede axsude. or þat pei manheede cam of God in his godhede.

And Crist seip þus to hem to abate þen mornyng Certus, 3if 3e louedon me 3e schuldon haue ioye, for I go to my Fadur, siþ he is more þan I, for þus by manheede I schulde encreson in blysse'.

And þus is manmys sone, myþe he knowe his manheede byfore opre manhedys;

As anenitys his Godhede, he is þe same tylere wiþ his Fadur, and as anentis his manheede, he is heed of hooly chirche;

Certis þanne he is God, and present þorw al þis world, and þanne he passup Iesu Crist þat wente ofte, and not in veyn, to be present in monye plasis aftur þat his manheede axsude.

And not onli þis manheede is Cristis moube, but also alle trewe prestis and prophetis of þe olde lawe and newe lawe, and opur trewe feipful men þat speken Goddis law to his glorie and edificacioum of his chosoun.

But I am not auisid þat any creature saue Cristis manheede schuld be heed of holi chirche bi seint Austens writing.

And I bileue þat anoon aftir þis fastynge, whanne þe manheede of Crist hungridde, þe fende neiþde to him and temptide him, in golotonye, in veyn glorie, and in couetise;

MANNHOD.......6

And so God is wiþ alle creaturis, but speciali wiþ men þat schal be saved, but moore speciali wiþ þe chambre of his manhod, þat was oure Ladi Marie.

And þus it semip þat Crist in manhod, as alle kyngis and princis lifyng, are nedid to beg of God al mi3ty.

For Crist, in alle his myraclis worching, he preferrid þe honoure of God tofore þe honour of his manhod, whiche is not possible of ony deceyuer þat worchip by þe fecend.

is þe viker of þe godhede/ and presthod representing he wisedam of þe sone is þe viker of Cristis manhod ||

þat wantip neipir of þise/ Loke what it profiþ to haue Crist in manhod;

For, siþ þei han now þe more part of þe temperal lordships, and wiþ al þat þe spiritualles and þe grete mouable tresours of þe rewme, þei mai liþli make a conquest upon þe tobr partie, nemeli siþ þe temperal lordis ben not in noumbe, good, witt, ne manhod liþ as þei han be before, and þe partie of þe clergie in alle þese poyntis encresen, and so couetousi þei ben sett upon þese goodis þat þei welden now, and mo þat þei hopen to haue, þat þei wolen not sufere her couetise to be empungned opunli ne priueli, as fer as þei mai lette it.

MANHODE......12

þe furst slowen þe manhode of Crist.

This seruaunt sent owht is þe manhode of Crist with his members þat lyueden here with hym, as John Baptist rand oper apostlis and other trewe seruauntes.
To the comoun peple hæ Anticrist 3ouun leue to leue her trewe laboure and bicom idil men ful of discettis to bigile echopere, as summe bicom men of craffe & marcbamatis professid to falsenes, and summe men of lawe to distroye Goddis lawe & ioue amone neil3boris, and summe crepen in feyned ordris and clepem hem religioys, to lyue idilli bi ipocrisie and disceue alle þe statis ordeyned bi God, and jus bi Anticrist and his clerikes ben uertues transposid to vicis: as mekenes to cowardise, felines and pride to wisdome and talnes, wrappe to manhode, emuye to justificacion of wrong, sloupe to lordlynes, coueysis to wisdome & wise puruayence, glotonye to larygnes, leccherie to kindeli solace, mildenes to scheppisshenesse, holines to ipocrisie, herseye to pleyne sadnes ad fëyp o1o1i dsage, & holly chirche to synagoge of Satanases.

He was forsoþ togider riche & pore, for þe moste riche after þe Godehede in wome ar all tresours of wisdome & knowyng yhidde, & wip þat he was moste riche innocente after manhode, for after þat he was & is Lorde of al creaturere by title of þe gospell wen is seid in Ps, "Pou has vndercaste al hings vnde þe fete of hym".

Than yf thou sayest that fleshe and bloode of Christe that is to saye his manhode is made more of encreased be so muche as they mynystration of breade and wyne is, the whyche ye mynystr is so, then thou muste neded consent that, that thynge that is not God to daye shalbe God to morowe, yea and that thynge whyche is wythoute spirite of lyfe, but groweth in the felde kynde, shalbe God and other tyme.

And we all oughte to beleue that he was wythoute begynynge, and withoute endynge, and in his manhode begotten and not made, for if the manhode of Christe were encreased euerye daye by so muche as the bread and wyne draweth that ye myntstre, he shoulde wate more in one daye by carte lodes than he dyd in xxxii 5 yeres when he was here in earthe.

But nowe I shall aske you a worde, answere you me, whether is the body of the lorde made at once or at twice, is bothe the fleshe and the bloode in the hoost of the brede orellis is the fleshe made at one tyme and the bloode made at other tyme, that is to saye the wyne in the chalyce, if thou wylt say it is ful and hole manhode of Christe in the hooste of brede both fleshe and blood, skynne, heere, and bones, then maketh thou vs to worshyppe a false god in the chalyce, whiche is vncoiured when ye worship the brede, and yf ye saye the fleshe is in the brede, and the blood is in the wyne, then thou must graute, yf thy craffe be true as it is not indeede, that the manhode of chris is departed and that it is made twoe tymes: for fyrste thou takest the hooste of brede and other a pece of brede and make it as ye saye, and the innocent people worship yt.

and lykewyse, marreste, makest I wolde haue sayd, the blood in it, and then worshyppe it also, and yf it be so as I am sured, that the fleshe and bloode of Christe ascended, then be ye false harlottes to god and to vs, for when we shalbe hou sholdye be bryngye to vs the drye fleshe and let the bread be away for ye gyue vs after the brede wyinne and water, and sometymes clene water vnblenss rather coniured by the vertue of your craft, and yet ye saye vnder the hooste of brede is the full manhode of Christe, then by your owne confession muste it neded be that we worshippe a false god in the chalyce whych is vncoiured when we worshippe the brede, and worshype the one as the other, but where fynde ye that, that euuer Christ os any of his disciples taught any man to worship thy brede or wyne.

For ye saye that in euery hoost either pece is the hole manhode of Christe either full substance of hym.

8 MAUMETIS......6 and to graunte her wille/ for her worldly wynnyng/ of offring to maumetis/ & taking of temporaltees enuemysed.

as Poul clepíh aurous men þat louen to myche worldli goodis seruytouris to maumetis, and þis is open herisie.

3ee wetyn, whan 3ee were hepe, 3ee were ledde to doubume maumetis, goyng as beastis from oon to anoþer, as 3if 3ee hadden no soule of man. And sýþ monns God shulde be a þyng þat were þe fairest and þe beste, in whiche shulde lye þe helbe of men, and make menns soule like to hym, þe foulest þyng þat falliþ to man, and most perelus to his soule, is to haue a fals god, as hauen men þat worshipen maumetis;
She seij to hym, 3e sire, Y haue billeued þat þou art Crist, Song of quyde God and not of mawmetis, þat camst into þis worlde.

For þe devel hap in alle siche unstable men and women comoun entre, to entise hem to leve þe trupe of verri God, and folowen þe lustis of þe world, lowyngge more vicis þan virtues, and so þei serven mawmetis, þe whiche trewe Cristen men bifoare hem usiden not.

And on same wise þe covetous man makij his mawmet þe temporal goodis, as Poul seij þat averyce is service of mawmetis.

And þerfore Seynt Poule calles ydolatrye of soche men service of mawmetis, as done heethen men.

Wherbi I vndirstonde, ifI consente to þi suggestion of couetise of worldeli godes, or of worshiphe whiche I mai not com to but if I do þe worships wip fraude and euere conscience, þanne worshiphe I an alyen God (as Seint Poule seij: "Auarice is seruise of ydolis or mawmetis") and so I breke þe firste commandement of God.

For wyte 3e þis and vndurstonde þe byscale of cristene men þat vche lechour or vncleane man or auerous man þat serue þo mawmetis hap noon heritage in þe rewme of Crist, þat is bope God and mon.

Ymagis and mawmetis ben falsly clepude goddis, but þer is but one lyuynge God, as þer is but on þis Goddis only sone.

Some become theues / and robbers / and manquellers / that myghten ben yholpen with the godde and syluer that hongeth aboute deede mennes bones / and other blynde mawmetes of stockes and stones.

And þerfore clepþ Poule þes auerowes men serverus of mawmetus, and brekerus of Godus
heestis;
<L 35><T EWS2-76><P 118>

maumetrie9
MAUMETRIE......1
and never the latere as the chlyndren of Israel
diden that tyme that in hem was, in ther pleyinge
of ther maumetrie, most folilly to distro3en
the grete travele of Moyses, so men now on dayes,
after ther hidouse maumetree of covetyse in ther
pleyinge of myraclis, thei don that in hem is to
distro3e the ententive preyere of Crist in hevene
for hem, and so ther myraclis pleyinge
witnessith ther most folye in ther doynge, and
therefor as unkyndely seiden to Aaron the
children of Israel, Moyses beinge in the hil, “we
witen never how it is of Moyses, make us
therefor Gooddis that gon biforn us, so unkyndeli
seyen men nowe on dayes, “Crist doth now no
myraclis for us, pley we therfore his olde,
addyng many lesynges therto so colorably that
the puple
<L 1><T Hal><P 55>

MAUMETRIE......12
Perfore 3if oure prelatis or ophere prestis,
whateve þei ben, þei opinly blanked by
sacrifice of maumetri, as wiþ covetis, þat is
opinly sacrifice of fals goddys, and oþer grete
sinnes, as pride, symonye, and manquellinge,
glotonie, dronkenesse, and lecherie, by þe same
skil typis or offringis shulde be wijdrawn
from hem by Goddis lawe, and be 3oven to poeure
nedy men, at ensaumple of riþful Tobie.
<L 2><T A33><P 518>

therefor as the wickidnesse of the misbileve
of hethene men lyith to themself whanne þei seyn
that the worshipyng of þeer maumetrie is to
the worschipe of God, so mennnus lecherye now
on dayes to han ther owne lustus lieth to himself,
whanne þei seyn that suche miracles pleying
is to the worschipe of God.
<L 17><T Hal><P 46>

And to the last reson we seyn, that peinture 3if it
be verruy withoute mengying of lesyngis, and not
to curious to myche fedyngye mensus wittis
and not occasion of maumetree to the puple, þei ben
but as nakyd lettris to a clerk to rideyn the treuthe;
<L 7><T Hal><P 50>

so thanne as this pleyinge witnesside the synne
of ther maumetrie befrom, and her mystryst to
Moyses whanne þei shulde most han tristinede
to hym, and after ther foly in ther pleyinge, and
the thridde the venjaunce that cam after; so this
myraclis pleyinge is verrue witnesses of mennus
avereice and covetyse byfore, that is maumetrie,
as seith the apostele, for that that þei shulden

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9 5 variants; 31 occurrences.
but as nakyd lettris to a clerk to riddenpe treupe.
<1 L 267><T SEWV19><P 103>

MAUMETRYE.....6
pe fyuepe synne þat sueþ of þes is seruyse of maumetis, for wommen drawen ofte men to worshippe here false goddis, and bi þis synne was Salomon drawn vnto maumetrye.
<L 39><T EWSISE-44><P 661>

and so ther myraclis pleyinge witnessith ther most folye in ther doyngye, and therfore as unkyndely seiden to Aaron the children of Israel, Moyses beinge in the hil, "we witen never how it is of Moyses, make us therefore Goddis that gon biforn us, so unkyndel syen men nowe on dayes, "Crist doth now no myraclis for us, pley we therfore his olde, addyng many lesynges therto so colowrably that the puple 3ifie as myche credense to hem as to the trwthe, and therefore the maumetrye that man do to sicke myraclis pleyinge; maumetrye, I seye, for siche pleyinge men as myche honoryn or more than the word of God whanne it is prechid, and therefore blasfemel yee sey, that sicke pleyinge doith more good than the word of God wanne it is prechid to the puple.
<L 12, 13><T Hal><P 55>

in the which thei hadden mynde of the olde miraclis of God beforne, and for that lycenesse thei worschypiden and presiden God in the dede of his myraclis to hem, and therefor thei diden expresse maumetrye.
<L 26><T Hal><P 55>

And therefore the maumetrye that tyme was but figure and lincenesse of mannus maumetis nowe, and therfore seith the apostel, asse thes thingis in figure fallen to hem, and therefore in sicke myraclis pleyinge the devel is most plesid, as the dyvel is best payid to disceyve men in the lycenesse of that thing in whiche by God man were converted biforhond, and in whiche the devel was tenyd byfornhond.
<L 36, 37><T Hal><P 55>

MAWMETRIE.....10
And þes coveitouse prestis, ful of mawmetrie, crien faste Sathanas curs and tirauntrie a3ens Cristis brecheren, eyris of hevene.
<L 37><T A22><P 293>

For, as Seynt Poule (to þe Romanyes, þe 1 chapitre 2331) reherseþ, many foule synnes ben brou3t in bi þe synne of maumetrye, as manslau3ter, spouusebrekynge, fornacion, aurarice, couetise, debatis, and stryues, and many moo synnes whiche he nemenep bere, and speciali þe foule and horrible synne of Sodom, of bo5he men and wymmen.
<L 329><T CG10><P 114>

So synthen now on daies myche of the puple worshippith and preysith onely the lincenesse of the myraclis of God, as myche as the worde of God in the prechours mouth by the whiche alle myraclis be don, no dowte that ne the puple doth more mawmetrie now in siche myraclis pleyinge than dide the puple of Israel that tymne in heryinge of the calf, in as myche as the lesynges and hustus of myraclis pleyinge that men worschippin in hem is more contrarious to God, and more acordynge with the devil, than was that golden calf that the puple worshippid.
<L 30><T Hal><P 55>

And so oure prestis mai not truli suppose þat þo lawis þat God 3yueþ bi Moyses, a3ens þe possessiouns or lordship of þe prestis of þe oold lawe, ben impertynent to þe lordship of prestis in þe newe, no more þan þe lawis þat God 3af in þe oold lawe a3ens mawmetrie ben impertynent to mawmetrie in þe newe lawe.
<L 880><T OP-ES><P 36>

And so aftir tymne þat þe peple hadde chosun to hem a kyng, þei weryn governed bi Goddis lawe and þe kyngis into þe tymne þat þe kyngis losten þat maistae upon þe peple worpili, and þat because þat þei wolde not kepe þe maistae of God hool upon his peple, in distriyng and in avoiding of mawmetrie. For whosoever doip mawmetrie he doip tresoun a3ens þe maistae of God, for bi his power he amenusip þat maistae, in as moche as he doip to a creature a worship, þe which God hap oonli reserued to himself, as is avowing praire, oﬀryng or sacriﬁce, þe whiche worships God hap reserued oonli to himself, as seynt Austyn seip in his Book of sixe questiouns in þe chapitre of þe distinctioun of sacriﬁcis.
<L 994, 995><T OP-ES><P 41>

And many kyngis and lordis, as I suppose, han lost þe maistrie of regalie upon þe peple bi cause þat þei han not kept Goddis maistae hool among hem and her peple, but suﬃrde hem to do mawmetrie, and more iustii as it semep my3te not such a kyng be poneshid þan to leese his maistae aboue his peple, þat kepiþ not bi his power his peple fro his moost offence a3ens þe maistae of God.
<L 1060><T OP-ES><P 44>

þei wolde also distrie þe foul heresie of mawmetrie, þe which is þe gret crime of harmyng of Goddis maistae, wheri bi men doen þe worship þat God hap oonli reserued to his owne persoone to augels, seyntis, relikus or ymagis as it is sumwhat touchid of bifoire;
<L 1173><T OP-ES><P 50>
For, dreddles, experience techiþ us þis þat, and þei be sure of a prest þat he schal not enpunyge her worldli profit, nameli in worldli possessionis, beggerie and mawmetyrie, he shal liþtli haue leue to go and preche as large as he wole;

< L 1214 > < T OP-ES > < P 51 >

MAWMETRY......2

Ande if his synne be open, þo pepul owes nout to receyve sacramentus of hym, leste consent to his synne make hem parteners in peyne, nomelie of open fornicaconie, open covetyse arid raveyn eye of pore mennus lyvelode, þat is mawmetyre, as Seint Poule tellis, and of symonye, þat is cursid hereisie, þat makis þo doar and alle þo maynteners beroff cursud of God and of al holy Chirche.

< L 6 > < T A29 > < P 486 >

and where symony reguli openely, wiþ fals opus, rayavyn, pride, and mayntenynge of leccherye and oper synnus for money, þai will flee þennus, leste þai consent to open mawmetyr and oper cursidnes.

< L 23 > < T A29 > < P 488 >

mendicaunt10

MENDICAUNTIS...1

2 Corollary If freris mendicauntis and speciali menouris bilde ouir costlew housis bi false meenis and blasfeme begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and othere superfluitees than othere worldli men, þei be more prudent aboute vanitees of the world and other superfluitees than other worldli men, þeiþ ben false profetis and disciplis of antecrist, and disseyven the puple undir the colour of pite.

< L 14 > < T 37C > < P 95 >

MENDINAUNTIS...1

sip summe of receyven dymes and dotaciouns, as þes possessionis, but some forsaken alle siche tydes and possessionis, as freres mendinauntis.

< L 8 > < T A33 > < P 513 >

MENDYCAUNTIS...1

The xxix\' Article Freris departed in foure ordris that ben clepid in Ingelond religiouse mendycaclostis or beggeris, owin to lyve sympliere and streitliere than othere religiouse, and furthere fro the world in wilful and excellent povert, so that þei be a mirour of lewied men in al holinesse and forsakinge of the world and of worldli vanite, in drawinge hem bi werk and word to hevenli conversacion, meke and symple.

< L 5 > < T 37C > < P 94 >

MENDYNAUNTIS...8

Also þes mendynautnis, Menours, falsly and suetely maken wrongful eiris;

< L 11 > < T A22 > < P 303 >

Loke now wher þis bishop of Rome wip his court do þus in his wengis, boþe possessioneri and religious and mendynautnis.

< L 6 > < T A22 > < P 331 >

and in þis defaute ben religious mendynautnis as principal peyus and forgories of anticrist, þat seuleris and curatis may almost gete no bok of value, and herby, as seynt Richard primat of irland witnesseþ, þei easten to distroie clergie of seuleris and trewe teychynge of þe peple.

< L 24 > < T MT06 > < P 128 >

and 3it þes mendynautnis passen alle opere possessioneris in þis ypocrisie and defaute of pite for to gete worldly fank and grete wynynge.

< L 18 > < T MT06 > < P 129 >

and in þis ypocrisie þes mendynautnis beren þe baner for svtulte and feyned pouert.

< L 8 > < T MT06 > < P 130 >

HOW RELIGIOUS MEN SHOULD KEEP CERTAIN ARTICLES: How religious men shoulde kepe certayne Articles Cristene men preien mekely and deuoutly to almy3tty god that he graunte his grace for his hendeles mercy to his apostlis and bischopis to come and lyue herby in treupis.

< L 20 > < T MT14 > < P 220 >

þe prittisþ, þat þes mendynautnis disceyuen not children bi lesyngis and ypocrisie and biheste of worldly honour and welfare as well as gret prelatis and bischopis to come and lyue herby in here priuat secte, preisynghe it more þan þe noble and free religion maad and kept of ihu crist and his apostlis.

< L 20 > < T MT14 > < P 223 >

þe laste, þat alle clerksis of religion and opere examynen wel whiche is þe beste orde for prestis, where it be possessioneri orde or mendynautnis or ellis þe mene þat crist made and kepte and his apostlis alle;

< L 30 > < T MT14 > < P 225 >

moldwarpis11

MOLDEWERPIS......1

And Parisiensis seip, Wan any auerous or couetous is canoni3id in þe kirk, or maad cheef, þan may þe oper chanouns of þe chirche sey, our moder hæ gotun to ve a moldewarp for a broper.

< L 18 > < T APO > < P 57 >

11 7 variants; 11 occurrences.
But þes blynde moldwerpisc, evere wrotyng in þe erpe aboute erpely muk, schullen wite bi holy writt and Cristene blyve, þat þou3 þe kyng, Goddis viker, take temperal goodis fro worldly cursed prestis and Anticristis religious, ful of pride coveitise symonye heresie and blasphemye, and meyntening of ofhere mennus synnys, 3it þe kyng takip not þes goodis evyle from holy Chirche, but justly takip þes goodis of holy Chirche, evyl occupied bi Sathanas clerkis, and restorep hem to holy Chirche.

and whanne these fleschly apis and worldly moldwerpis han neither the bigynnyng of wijdsom, neverly desyren it, what doon thei at hooly scripture, to schenschipe of hemself and of othermen? <L 41><T Pro><P 50>

MOLDYWERPIS.....3
sip þes worldly moldwerpis ful of symonye and heresie maken so open lawis so profitable and so trewe, and god wip his helperis makep derke lawis vnproufitable and vntrewwe.
<L 20><T MT04><P 89>

Also þes worldly moldwerpis arguen þus as glotons;
<L 8><T MT04><P 97>

for þei striuyen not who schal be most meke and most wilful pore and most bisi in opyn prechymye and prieu ey3ynge hou men schal conqure heuene, as dide crist and his apostis, but resten as moldwerpis in wrotyng of worldly worschipe and erpe goodis, as þou3 þere were no lif but only in þis wrecchid world; <L 11><T MT07><P 147>

MOLDWERPIS.....1
and he þat can not þes worldly statutis maad for singuler wille and couteizit is hoolden but a fool and vnable to teche and reule cristene peple, þou3 he kunne and kepe and teche neuree so wel cristis gospel and goddis commandementis, and to þis ende þes worldly moldwerpis taken keies of helle in stede of keies of þe kyngdom of heuene, for þei taken ypioirsie and worldly tirauntrie and bostful worldly lif, and meyneitynge of synne bi fals pardon and fals absolution and cursed preieris, and leuen kunynge and techeynge of holy writt and edefynge of cristene soules to heuene by good ensample of here holy lif.
<L 7><T MT04><P 95>

MOLDYWERPIS....2
sipen Jesus Criste al witty, þat couthe best depart temporale godis to pore men, wolde not take þo kyngedarme, as þo gospel sais, pow þo popule wolde for love have ravyshd hym þerto, and 3it he was verreyly son of kyng David, and my3t not erre in ony doyng, how þen durne þese erpily moldywerpis take so grete burthen of worldly dritte upon hem? <L 9><T A29><P 478>

ande sipen Seint Austyne, namely wysest of alle doctouris holden sipen þo apostlis weren, þat seis in mony boks þat none accident may be wipouten sogett, wheter schullen men be constrayned by Anticristis powere to forsake holy writte and resone and beste seytis, for an unknowne ingen þat pleus to a multitude of worldly moldywerpis, ful of pride, coveitise, symonye, heresie, and blaspheme?
<L 8><T A29><P 485>

MOLDYWERPIS......1
and þus moldy-werpis þat wrota þe erpe ben vnable to þis lore.
<L 11><T EWS2-122><P 320>

MOLDYWERPUS....1
And þus monye men supposon þat þes ben blynde feendus children, for monye men han moldywerpus ey3en þat penkon euere on worldly goodis.
<L 116><T EWS2-120><P 314>

monk12
MONK.............23
Also a man makep ofte good delyberacioun, & 3it aftir, of for3etyne, synneþ a3enst pike
delyberacioun, and so he synneþ & nou3t of
delyberacioun bifore but raper a3enst, as a monk
þat bifore he sleipip, makip his delyberacioun to
rise at mydden3t as he were holde, & 3it in
tyme whanne he scholde rise, of for3etyne lieþ
stile & sleipip.
<L 95><T 4LD-3><P 221>

And þus dude þe Machameute and Surgeus þe
monk, whanne þey mad a lawe after þer owene
malys and toke somwhat of þe gospel to a
fleschly3e understandyng, so þat purge þe lore
of hem he3ene folk to þis day bëp oute of here
byleve.
<L 16><T A04><P 99>

And þis mevede þe fende, aftir þe dowyng of
þe Chirche, to use þe monk Sergyus.
<L 22><T A21><P 245>

Also, þou3 a freere monk or prest, bi comyn
assent of þe covert, defoule quen bifore þe
kyngis eyen, and moche more in privey
chaumbereis, 3it þe kyng may not fony sche þe
leste of hem in o ferþingworþ of good.
<L 22><T A22><P 314>

Nout only, but also a cardinal gaf at his dying all
his good, to haue þe same grauntid to a riche

12 10 variants; 142 occurrences.
abbesse were he was be fore monk, as men pat are
hold trewe men witnes.

<L 26><T APO><P 12>

as if possessioneris to kep þe religiuou of monk,
or chanouns, more to be partners of temporal
goods, and to līf in delitis, and hīnes of þe
world, þan to līf in wilful pouert, dewe obediens,
and chastite.

<L 18><T APO><P 102>

and for to proue þis, loke where a prest or monk
schal ben hardere ponsychid for brekyng of þe
popis lawe or of benetis reule, 3e, for brekyng
of here owene statitis, þan for ydel sweryng of
herte and bonys of crist and brekyng of þe holy
day;

<L 9><T MT06><P 120>

for 3if reulis of prestchod maad in þe gospel were
more perfit þan þe reules of newe monkis, it
were lawefull for a prest to lēue here reules and
gon to reulis of prestchod as crist made hym in þe
gospel, for it is lawefull to passe fro þe lasse
perfit to þe more perfit, but monkis wolen not
suffre for no reson, but þe lasse suffre a monk
goo to beggeris ordre whanne he axip leue, þou3
hee gete it neuere;

<L 1><T MT06><P 126>

þanne what man frere or munk schal betere serue
god wipouten siche obseruauncis of freris or
munkis þan wip hem, god approoue þat pat frere
or monk leue here obseruauncis and terme to
frodom of cristis gospel.

<L 8><T MT09><P 182>

That a man shulde a monk lord cal, Ne serve on
kneês, as a king.

<L 997><T PT><P 179>

Wom þat pou demeþ euermore or ofte tyme
spekyng to of peynez or monye, ou tak almous,
wich is opone, to al men indifferently haue þou
hym raþer a chapman or a marchande þan a monk". "Pe firste vertu of a monk is for to
despise þe domez of men, and euermore haue
mynde of þe apostile seyand, If! pIe sed 3itte to
þis day; 3e, for brekynge of þe holy lawe or of benetis
reule, 3e, for brekynge ofþe holy day;

<L 25><T Ros><P 78>

Whiche heretikes names be þese: Sir William
Whyte, Sir William Caleys, Sir Huwe Pye, Sir
Thomas Pert prestes, John Waddon, John
Fowlyn, John Gray, William Euerden, William
Bate of Sethyng, Bartholomew Commonger,
Thomas Borell and Baty hys wyf, William
Wardon, John Pert, Edmond Archer of Lodne,
Richard Belward, Nicolas Belward, Bertholomeu
Monk, William Wright and many oþer.

<L 13><T SEWW03><P 34>

And þus diden Makamete and Surgeus þe monk:
þei maden a lawe after þer owne malice and
token sumwhat of þe gospel to a fleschly
vnderstondyng, so þat þorow þe lore of hem
heþen pepel vnto hþis day ben out of here bileeue.

<L 26><T SEWW20><P 107>

Pope denys, monk, departid parisch chichis and
chirch3erdisa, assignyng singular preestis to ich
of hem.

<L 5><T Tal><P 175>

This king alrede, 3euer of almesse, heerer of
masse, seker of vnknow sciences, clepid to him
seint Grumbold, monk, wyse in leterre, and
John, þe monk frø þe viðrnost coostis of Walis,
fro seint David, þat hewer tau3t letrtur and here
sonnes and seruantis.

<L 145, 146><T Tal><P 179>

But afterward þe popheþd forsakyn, he was
made a monk.

<L 169><T Tal><P 181>

And þe holy monk Isaak, as seynt Gregory
rehercith in his diologis, seid þat a monk þat
sekit possessyoun in erpe is no monk.

<L 320, 321, 322><T Tal><P 185>

He was first monk of Clynie and after archdeken
of Remy, after his bischop of hostyent, at last
pope, whom anodre pope, sett yn bi Raveyn,
clement bi name, sum tym archbischope of
Reyness, pursed mych.

<L 357><T Tal><P 187>

and which he axed to be a monk, þer was putte
abake;

<L 439><T Tal><P 189>

MONKE.......23
For true men knowen wele þat þe habit makik
not þe monk, chanoun, frere ne prest.

<L 182><T 4LD-2><P 206>

And þerfore þat biddinge þat Poul bede collectis
to be inmaad to þe seynites in Jerusalem was not
biddying of beggyngne but biddinge of autorite as
biddinge of an abbote to his monke.

<L 347><T 4LD-3><P 233>

Also religious possessioneris wasten pore
menus goods in wide clopis and precious, þat
fooure or fyue nedy men my3tten welle be
cloped wþo cope and hooed of a monk, and þat large
cloþ serueþ to gidre wynd and lette him to go
and do þe dedis;

<L 7><T MT06><P 128>

For in þe same wise as þe baron or þe knyþte
occupiþ and gouernþ his baronye or his
knyþte, so after þe amor tesynge occupiþ þe
clerke, þe monk or chanon, þe colage or þe
Also Filip of Repintoun whiles he was a chanoun of Leycetre, Nycol Herforde, dane Geoffrey of Pikeringe, *monke* of Biland and a maistir of dyuynye, and Ioon Purueye, and manye oper whiche weren holden ri3twise men and prudent, tau3ten and wroten bisili pis forseide lore of Wiclef, and conformeden hem perto.

This was of france nacioun, a *monke*, and bi ny3t forsoke his Abit and fleede awey and went to sarsene in spayne and leered per curious science, Astronomye and mony oper, of chetiring and fideling of briddis what pê bitokine, and stale pê cheife book of pê maister philosofir, at whom he was iowyen, and bi soletle scapid his master and made homage to pê deuel for to deliever hym fro his pursuere and bere him ouer pê see.

In pê 3er of grace Mi C- Maister Gracian of Tuscaymi borun, *monke* of seint perculis in boelyn, cowplid decrees.

Also Filip of Repintoun whilis he was a chanoun of Leycetre, Nycol Herforde, dane Geoffrey of Pikeringe, *monke* of Biland and a maistir of dyuynye, and Ioon Purueye, and manye oper whiche weren holden ri3twise men and prudent, tau3ten and wroten bisili pis forseide lore of Wiclef, and conformeden hem perto.

Wat do pê *monke* in cellez of wymen?

Item Bernardus in Apologetico, "A grete abusion pê moste charge is pê pê body be clade rewyly or religiously, & agaynes pê rewle pê soule is lefte naked of his clopez wîp so mich studie is procured to be body a cote and a coule pê to wom pizse bane away he be no3t trowed a *monke*:

Item Sanctus Ysacc monachus dicit, "A *monke* pê sekep possession in pe erpe is no3t a *monke*," as seip Gregor, 3- Dialogueorum: Item Ieronymus & 16-, q. 1-, "If pê couaite to be a *monke* pê pê art seid pê is alon, wat dope pê in citez, ich forsoke bene no3t duallyng of only men bot of many?"

Also Filip of Repintoun whilis he was a chanoun of Leycetre, Nycol Herforde, dane Geoffrey of Pikeringe, *monke* of Biland and a maistir of dyuynye, and Ioon Purueye, and manye oper whiche weren holden ri3twise men and prudent, tau3ten and wroten bisili pis forseide lore of Wiclef, and conformeden hem perto.

For a feryer ne loueth nat a *monke* / ne a seculer man neither / nor yet one feryer another that is nat of that ordre / & it is ayen ward.

MONKE Monke: "haue he no3t pê office of a doctour bot of hym pêt mouneþ, wich moune ouer hymself or pê worlde, & dredful abide p comyn of our Lorde."

Be he content in his cloystre, for as fisch witout water wantep liffe, so a *monke* witout his abbey.

Item patet c' Placuit water wantep liffe, so a monke wipout his abbey. Be he content in his cloystre, for as fisch wipout ouper worldy turmentynge, bylongyd oonly to pe same lawis, in iugement and ponyschinge, as is of souerayne fondenez for to renunce or to wom seip monke, for to be sene in pilgrimage among pe erpe ymagyne and fynde meenys inowe to cume to Goddis mercy, and so to ben clene assoylid of him of fynde sufficient meenes to cume to Goddis mercy, and so to ben clene assoylied of him of alle her synnes".

Also Filip of Repintoun whilis he was a chanoun of Leycetre, Nycol Herforde, dane Geoffrey of Pikeringe, *monke* of Biland and a maistir of dyuynye, and Ioon Purueye, and manye oper whiche weren holden ri3twise men and prudent, tau3ten and wroten bisili pis forseide lore of Wiclef, and conformeden hem perto.
MONKES........24
For ellis Austines weren foles to parte from þes chanouns, or ellis white monkés to passe from þes blake.
<L 954><T 4LD-4><P 278>
Ffor, as mony men seyn, monkés haf grete kuppes, and purchascen pardoun to men þat drinken depe of hom, and in hor bred and hor drinke asken þei a mesure, and stryven for defaute þerof more þen defaute of virtues.
<L 11><T A09><P 157>
And so þe staat of monkés schulde aile be pore men and so aile ol>ur clerkes lat han possessionis.
<L 21><T A10><P 171>
And þus byhoves iche mon seyn þat he holdes wip Crist, as freris wil confesse þat hit were non almes to dow hom as monkés, and charge hom wip mukke.
<L 3><T A20><P 238>
Also, þou3 an hous of monkés freris or clerks ymagynen to poysone þe kyng, queene, and alle þe lordis of oure rewme, as þei han bifoire þis tyme boþe popis emperours and kyngis, 3it þe kyng wip alle his lordis mayn not ponysche hem in o ferpingworþ of good.
<L 18><T A22><P 314>
It is licly that Cristis preestis, þat stooden til þat monkés comen, turneden to myche fro Cristis lawe, and monkés lyveden þan wel beter. But þes monkés stoden awhile, and turneden souner to coveitise; and aftir monkés camen þes chanouns;
<L 29, 30, 31, 32><T A23><P 345>
Hit suþ also of þe same þat Cristis apostlis hadden boþe monkés, chanouns, and freris, 3iþ men taken monkés chanouns and freris for men þat professen sich privat sectes;
<L 3, 36><T A33><P 512>
Also by þis ground of freris, þou3 monkés or freris or oþere clerks, whatevere þei ben, slen lordis tenauntsis, þe kynggis liegemen, and defoulen lordis wyves, 3e, þe quene, þat God forbid, or þe empiresse, 3it þe kyng may not ponische hem by oo ferþing.
<L 20><T A33><P 515>
to þe popes noterers/ parsones & vikers/ & prestis/ monkés chanouns/ & freris/ ankers/ & hermytes;
<L 8><T AM><P 125>
And receyue the people in erroure with their fathers olde face of relgyouse pharyses, freers /
I wolde saye / and monkés, of holy bysshoppes /
of vertuouse preestes / of aunceyente doctours / of the great lerned lawyers / and of the wise and sage elders.
<L 2><T PCPM><P 03>
Why disptsest thou thus thise sely pore freres
None other men so mychel Monkes ne prestes, Chanons ne Charthous, that in chirche serueth It semeth that thise sely men han somewhat the freuen, Other with word, or with werk, and therefore thou wilnest To shenden other shamem hem with the sharp speche And hannen halliche, and her hous greuen.
<L 6><T PPC><P 23>
That oon syde is, that I of tell, Popes, cardinals, and prelates, Parsons, monkés, and freres fell, Priours, abbottes of grete estates;
<L 63><T PT><P 149>
The Griffon began for to threte, And sayd “of monkés canst thou ought?”
<L 990><T PT><P 178>
All this the monkés han forsake For Christes love and saynt Benet;
<L 1037><T PT><P 180>
Full fewe for god woll monkés hem make, Litell is suche order for to prayse!
<L 1047><T PT><P 180>
“Pe moste vile enemy hap dispargled aューwer many ypocritez vnder þe habite of monkés;
<L 36><T Ros><P 102>
whether þis be grete deyneþ þat many capped monkés or oþer pharisishe shulde profer hem redy to þe fyre for to maytene þis heresie, þat þe sacrament of þe auþer is an accident wipout subiecte, and in no maner Cristis body, aþeyne Cristis owne techyng and hise apostlis and þe best seyntis and þe wisest in Goddis lawe and resoun, and trauelien not spedily to distruyþe heresie of symonye þat regnep opynly and is fully dampned in Goddis lawe and mannes also, and to distruyþe wordly pride and coveitise of prestis aþeynes Cristis mekenesse and wilful pouert?
<L 96><T SEWW21A><P 112>
And yitt have we nat touched of colages, of chauntres, of White Chanons, of cathederall chirches with her temperaltes, and chirches with here temperaltes, and chirches appropred into houses of monkés, of Charterhouses, and ne of Frenche monkés, ne of glebes, ne of
Bonehommes, ne of spytells, ne ermytages, ne of Crouched Freres.

MONKEZ...........2
Hec eronymus & 16· q. 1·, Monachus· Item c· Placuit/), "It haue pleesed to our comon consell pat none of monkez presume wip acursed boldenez for to go out of his abbey for erpily lucre, ne for to giffe penance, ne take no childe of baptyme, ne for to baptize, ne for to visite a seke man, ne for to bireye a dode man, ne for to passe to a secular churc, ne for to intrike or implye hym to anoher maner bisineze or marchandise.

MONKIS...........33
And so it semeth to sum men, pat monks or false cardinals may bygile pe litil flook now lefte of Cristen men, for so penke dine whanne Cristendome was more and more of my3te.

And so it semeth to sum men, pat monks or false cardinals may bygile pe litil flook now lefte of Cristen men, for so penke dine whanne Cristendome was more and more of my3te.

sib no man is cursed of God but only for brekyng of his hestis, whatever worldly wrecchis blaberen, and no man is blissed of God and schal come to hevene, but only he pat kepib Goddis hestis, and namely in hour of his de palp, have a man nevere so many joussande bullis of indulgence or perdon, and letteris of fraternyte, and pousynde massis of prestis monks and freres.

Ffrst, whanne men spoken of holy Chirche, pei undirstonden anoon prelatis and prestis, monks and chanouns and freres, and alle men pat han crownes, pou3 pei lyven nevere so cursedly a3enst Goddis lawe,and clepen not ne holden secularis men of holy Chirche, pou3 pei lyven nevere so trewely after Goddis lawe, and enden in perfect charite.

Bus crient monks, and oper religious, selling her habits and sufragis, and prestis singing for money;

And her seip Austeyn, in his book of warkis of monks, pe apostil wrought wip his handis pindis able to mannis vse honestly, as pe warkis of carpenteris han hem, werkis of sewars, and of feld telars, and like to peis.

And if ned, or pouert of pe place, axe pat pei be occupied to gedre frutis, be pei not cu, for han are pey verely monks, if pey lif of pe labor of her handis, os our fadres and pe apostils;

Traeyle of monks and chanonys, and of fowre ordis of freris techeb pleyntly her couezytise pat pei han to strenkpe her ordis.

For 3if pis were nedful to Cristus ordre, her schulde not bus be monye ordis, sipe alle pe freris, monks and chanonys haue o grownd in hooly wryt.

And pis ipocrisie of Eroude may be shewyd by pis reule pat bope mony men to reste, pei dele not wip pes newe ordis but supposon hem heretykus, be pei monks, be pei freris, for pei growndon hem not on resoun;

And pis ipocrisie of Eroude may be shewyd by pis reule pat bope mony men to reste, pei dele not wip pes newe ordis but supposon hem heretykus, be pei monks, be pei freris, for pei growndon hem not on resoun;

For, as her weren in Cristus tyme essey, sadusey and pharisey, so her ben nowe in oure tyme freris and chanouns and monks:

Frere, whi axe 3e ne lettris for a blyvere of oper pore mennes pretiers, good & cristen leuers, ne of preestis, ne of monks, ne of bischopis, as 3e desire pat oper riche men axen 3ou letteris for a certeyne summer bi 3eer?

Frere, what charite is it to charge pe puple wip so many freris, sipe persons, vikers, & prestis were jnow3 to serve pe puple of preestis office wip bischopis 3he, monks, chanouns wip out...
Capitulum 12m: [This is a historical text discussing the role and importance of clerics, monks, and canons in the church. It mentions the compliance of these individuals with the laws and the importance of their work in various places, including England.]
Also, bohe monks and chanouns forsaken pe reules of Benet and Austyn, and taken wibouten eny dispensacioun pe reule of freres, as most perfitt.
<1 L 15><T A33><P 511>

MONKUS........1
And pus doon generally bohe frerys, monkus and chanownes.
<1 L 75><T EWS1-48><P 441>

MONKYS........8
And, riht as pei weren peyro syectis in Cristus tyne, so pei ben now monkys, chanouns and frerys;
<1 L 36><T EWS1-11><P 265>

Sum tyne monkys weren lewyde men, as seynstes in Ierusaleem, and panne pei kepion hemself fro synne, as seynst Bernay beruip witnesse. But now monkys ben turned into lordys of his world, moste ydel in Godus trauyle, and seyn pei ben beture monkys pan were pei beste seynstys.
<1 L 74, 76, 78><T EWS1-16><P 286>

God schilde us from such prey3er as pe monkys byddon for men!
<1 L 84><T EWS1SE-12><P 528>

but pe feend by his cawtel hap browt in now opre peyro, as monkys and chanownys and frerys, and monye brawnches of hem.
<1 L 142><T EWS2-62><P 41>

As it is seyd byfore, God hap monye enemyes pat feyon by peyro profession pat pei ben pore as was Crist, and Iet pei han worldly goodis, bohe meblis and vnmeblis, and pei disturblen Cristus ordre, and cuntreyes pat pey dwelion inne, as monkys and chanownys, wip pe per degrees, and opir possessioneris;
<1 L 58><T EWS2-68><P 73>

my Couetice to monkis of cystens, or white monkys;
<1 L 497><T TaT><P 191>

MOUNKES........2
pus cam chanounus inne wip mounkees & freres, and pei was medelynge goode puple & iuel.
<1 L 154><T 4LD><P 242>

3e, religiouse men, as mounkes or freris, wasten more meeete or drinke pe benefite to hom.
<1 L 10><T A09><P 157>

MOUNKIS........25
And suche a couent of freres was neuer non fondon ne as I frowe suche a legioun is not seynstes in heuene, oral orderis of freres or mounkis or chanouns.
<1 L 1054><T 4LD-4><P 283>

But in pise cloutid sectis as mounkis chanouns & freris;
<1 L 14><T LL><P 15>

phere leest rede were as mounkis chanouns & freris/ for peple schulde drawe to parische chyrchis;
<1 L 16><T LL><P 37>

in mounkis chanouns & freris/ pat pei schulde be drawen vp;
<1 L 6><T LL><P 38>

pus crien mounkis;
<1 L 12><T LL><P 92>

of mounkis lijf/ It profittot not to preier;
<1 L 24><T LL><P 109>

or ellis in more special Lo, here among mounkis is perfectioun, or Crist is here fair serued!
<1 L 166><T OP-ES><P 09>

as mounkis, chanouns and freris, wip many spicis of dyuerse and harmful sectis conteyneyd vndir pese pe general names.
<1 L 417><T OP-ES><P 18>

And pe possessioners, as mounkis, chanouns and opir suche sectis ben euere redi to rescueye and to amorteise alle pe seccular lordships pei mai, and to apropre into her deed hondis alle pe fat beneficiis pei mai bi ony stel3te gete.
<1 L 540><T OP-ES><P 22>

For pe possessioners, as mounkis, chanouns and opir endowid sectis, seien pei pat it is more hoooli and perfitt to lyue bi lordships amorteisid, and bi chyrchis apropri pat pei to lyue custumabli bi clamorous begging.
<1 L 672><T OP-ES><P 26>

For pei lefte pei possessioneis and pe lordships, and so al maner of seccular lordlyness or lordshiping, pei which mounkis and chanouns and opir religiouse ypocrisit pat ben possessioners full lecherousli clipen to hem, and han leuer to be deed and go to helle wip hem pan leue hem.
<1 L 761><T OP-ES><P 29>

And panne sih mounkis, chanouns and freris ben, as pei seien, of pis same perfectioun, pe munkis and chanouns, pat han in her mynnstracioun greet superfluite of suche as pei callen comoun goolds, wolde not suffre her briqueyn freris pat ben of pei same perfectioun in so messchaueus rede as pei pretenden, nameli sih pe mounkis and chanouns wen wount to preue in scool and to teche and preche opunli pat pei begging of pe freris is dampnable.
<1 L 2020, 2024><T OP-ES><P 97>
And so these hypocrits, and nameli these religious endowid, as mounkis and chanouns and suche oper sectis, han foul robbid and maad pore Cristis chirche, and þat wip a sotil and a damnable manere of þette þat is ypoerisie, for þei han robbid þe lordsis of her temperalees and þe curatis of her sustynaunce.

And ouer these þer weren mounkis in þe newe lawe in tyme of þe apostlis, þe whiche as seynt Denys seip in /De Ecclesiastica Ierarchia/, were moost perfít of þo þat ben maad perfít.

Sire! as for these euydencis þat þe semep goen a3en me, þou shalt vndirstonde here þat þese mounkis of þe oold lawe, of þe whiche seynt Ierom spekip, hadden neper founder ne rule saue oulli God and his rule, and among oper þingis of perfecctoun þei hadden vttirli forsake worldli lordship, And in tokenyng þat seynt Iohun Baptist wolde not brynge yn a sect of religioun foundid upon him and his rule, he quenehide þe hiþ opynyoun þat hise disciplis hadden in him, and tau3te hem to bieome oonli Cristis disciplis;

And þus it stood of þe mounkis þat seynt Denys spekip of, þe whiche hadde wilfulli left alle worldli possessiouns, lordship and richesse, and maad hemself pore, not oulli in words or signes, as oure doen now, but in effect, as Crist and hise apostlis hadden tau3t hem; and so þei leften not pouert and bicame riche, ne þei lefte her owne possessiouns and took oþir mennes, ne þei lefte þe stato of laborers and bicam lordis, as oure doen now, ne þese mounkis hadden patroun or rule saue oulli lesu Crist and his purid rule. And in tokenyng þat seynt Denys was of þe same feþ as was his maistir Foul, þat wipstood þe sectis þat wolde haue grewe into þe chirche ouer þe purid sect of lesu Crist, as it is seid bifore, and in ful euydence þat seynt Denys knewe þat it was Goddis will þat þer shulde be no mo astats in his chirche, saue þo þre þat I haue spokun of biforhond, he acountip þese mounkis in þe stato of þe comounte or laborers, notwipstondinge þat, as he seip, þese mounkis weren moost perfít of þo þat ben maad perfít.

And þus doen generali boþe freris, mounkis and chanouns.

But oure newe feyned sectis in þis ben moost to blame, þat maken greet bidingis þere leest nede were, as mounkis, chanouns and freris, nonnis, sistris and spiteris, for peple schulde drawe to parische chirchis and here her seruice þere, as Goddis lawe haþ lymytid, and ellis þei ben to blame.

And þð þi han not a do wip þese mounkis, ne þese wip hem, for þei ben of ful contrarie ordris.

And þus doen generali boþe freris, mounkis and chanouns.

But oure newe feyned sectis in þis ben moost to blame, þat maken greet bidingis þere leest nede were, as mounkis, chanouns and freris, nonnis, sistris and spiteris, for peple schulde drawe to parische chirchis and here her seruice þere, as Goddis lawe haþ lymytid, and ellis þei ben to blame.
neddir\textsuperscript{1}
ADDIR...5
Pou dockedist þe Scripture whanne þou took þat þat þe þouste was for þe, and lefte bystande þat þat was þi vilenye, whanne þou sedest þat þe angelis schulden kepe him þat þe schulde not hitre his foot, and lefte bystande þat þat aueþ after þat is: "Vpon þe addir and basilisk þou schalt goo;  
\textless L 200\textgreater <T CG11>\textless P 126>

And þus seip Crist heere 3e addir kyndelis, hou may þee speke good pingis sib þat þe good man,  
\textless L 16\textgreater <T EWS3-195>\textless P 221>

He 3yueþ a serpent to manns soulue in þe stede of a fission þat 3yueþ bisy werks of þe world þat unenymen men as an addir.  
\textless L 43\textgreater <T EWS3-195>\textless P 222>

And herfore Seint Joon baptist and crist clepede hym ypocritis and serpentis and addir kyndles, and þu cursede hem ofte, 3ee eþte tymes, as þe good men and euele moun take 
\textless L 13\textgreater <T MT01>\textless P 02>

PENDRIS...5
And God bade hym takon an addre of bras, and hangon hym hye in a tree to þe puple to lokon onne, and he pat lokyde on þis addre schulde ben helud of his yuel.  
\textless L 104, 105\textgreater <T EWS1-54>\textless P 473>

But as riþt lokyng on þis addre of bras sauede þe puple fro venym of serpentis, so riþt lokyng by ful blyeue in Crist saueþ his puple fro synne of þe feendis. And þe feend was þe furste addre þat cuere noyede man;  
\textless L 109, 111\textgreater <T EWS1-54>\textless P 473>

whelþir schal he 3yue him for þis fische an addre?  
\textless L 8\textgreater <T LL>\textless P 46>

PENDRES...5
For riþt, he seip, as vnder busches of breris is no refreschyng of schadue, beestes for to reste hem vnder, as vnder oþer trees, but oneli to snakis and to addris and suche oþer wormes, so biseide a good man, boþe good men and euele moun take reste\textsuperscript{1}, but biside suche tirauntes, none moun reste but if it be suche venemous bestes as þei ben, oþer ellis addres (þat is: fendes) whiche han her couches in hire hertis\textsuperscript{1}.  
\textless L 263\textgreater <T CG08>\textless P 88>

\textsuperscript{1} 7 variants; 32 occurrences.

Here mot we knowe þe story of þe oolde lawe, how þe puple was hurt by stynyng of addres, and Moyses preyede God to tellon hem som medicyn.  
\textless L 102\textgreater <T EWS1-54>\textless P 473>

And al þis was figure of hangynge of Crist, for Crist was in forme of addres of venym, but he hadde no venym in hys owne persone, as þe addyr of bras hadde no venym in hym.  
\textless L 107\textgreater <T EWS1-54>\textless P 473>

and Crist was hangud in tree as þis addres hangude in tree.  
\textless L 112\textgreater <T EWS1-54>\textless P 473>

And herfore 3e serpentis, gendrewrus of addres, how schal 3e flee fro.  
\textless L 222\textgreater <T EWS2-V0>\textless P 374>

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sib wormes and addris ben beestis, but þei helpen not to mannis werk, but oþere beestis, þat drawen in þe plou3, and helpen to bere men, as hors.  
\textless L 29\textgreater <T A01>\textless P 69>

For riþt, he seip, as vnder busches of breris is no refreschyng of schadue, beestes for to reste hem vnder, as vnder oþer trees, but oneli to snakis and to addris and suche oþer wormes, so biseide a good man, boþe good men and euele moun take reste\textsuperscript{1}, but biside suche tirauntes, none moun reste but if it be suche venemous bestes as þei ben, oþer ellis addres (þat is: fendes) whiche han her couches in hire hertis\textsuperscript{1}.  
\textless L 260\textgreater <T CG08>\textless P 88>

And þus þe popis and oþere prelatis 3yuen ofte to per fleyssly frendis stooones, addris or scorpions in stede of pingis þat shulden fede per soulis; for popis lawis ben harde as stoones, and yhe prelasis ben addris, and poweris of prauylies ben scorpions to mannis soule.  
\textless L 52, 54\textgreater <T EWS3-195>\textless P 223>

And in his blyndnesse trauelen þey pat hiren hem proctours to þe pope, to gete hem siche stooones or addris or scorpions to fede hem heere.  
\textless L 59\textgreater <T EWS3-195>\textless P 223>

And þes signes shulen folowe hem þat shulen bille: in my name þey shulen caste out fendis, þei shule speke wip newe tungi, þey shulen take awey addris;  
\textless L 9\textgreater <T EWS3-197>\textless P 228>

Þey taken awey addris þat þey han of þer fleyss, for þer wille is aweye to displese God by þer lust;  
\textless L 55\textgreater <T EWS3-197>\textless P 230>
as addris/ wipouten forpe:

but fire hoot brenyng/ wetir coold chelling/ wonnes as addris/ toodis & snakis euer gnawyng/ euer diyng & neuer deed! dercknesse palpable: bat is so pick: bat it may be gropid:

wanting pe sit of ony counfort/ seyng al bat may discounfortel Feer intollerable' drede vntellablel quakyng ofpe fendis felaschipl alwey discorde wipouten frenschipl & ful dispeyre of ony ende'} #

pe wyne of hem is pe galle of dragonnesse and vncurable uenym of addris'.

And al pis was figure of hangyng of Crist, for Crist was in forme of addres of venym, but he hadde no venym in hys owne persone, as pe addyr of bras hadde no venym in hym.

but wip more malice: in worde & dedel O· pe eddiris venymus welpis:

Wel I woot bat crist and baptist reproueden men for here synne and clepeden hem kyndlyngis of eddiris;

but wip more malice: in worde & dedel/ O· pe eddiris venymus welpis:

Wel I woot that crist and baptist reproueden men for here synne and clepeden hem kyndlyngis of eddiris;

And herfore 3e serpensis, kyndlyngis of eddiris, how schulen 3e flee fro dampnyng to helle?

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bete pou3te to amende be chirche & make it sewe Crist, but be amended not be fawttes of be first clerkis, but brow3ten inne prowedly new sectis & lete olde vices regne.

But we may not put fau3te in be gospel as be putten fau3te in per new reule, & purchasen dispensacioun to haue new reules.

Herebi 3e mow se pan pat 3e ne haue no power of God bi pe olde lawe ne be he new lawe to no maner worldlich ping, bot all to gosteli pinge'.

And here pisse new ordis mowen be aschamed be which dreden more he offense of men penne done he offsens of God.

And so, if pis new religion of freris be more perfit pen Cristis religion, pen if freris kepen wil hor religion, pei ben more perfit pen Cristis apostlis;

For here is no child new, be it neuere so longe, pat is in heuene & hap now no synne.

CAP· XVI· Bot 3itte men replyen of pis new dede, pat po pope approves croyserye, and to hym schulden men trowe.

Hit is seide pat mony comynes wil chaffere in po~ feyre, and pus chaunge hor wyfes and lye in avoutrie.

And so, if pis~ religion of freris be more perfit pen Cristis religion, pen if freris kepen wil hor religion, pei ben more perfit pen Cristis apostlis;

oute on suche heresie, pat monnis ordynaunce is holden strenger pen is po ordynaunce of God. Ffor if a mon enter into po new religion, ageyns monnis ordynaunce, he may lawefullys forsake hit;

2 variants; 1,140 occurrences.
And if his resoun were wel declarid, siip no mon wet whiche mon is able to his new religion by Godde dome, and whiche is not able no mon schulde be constreyned to holde forth his new sect. And but this new religioun may not laste bot if hit be by his blasphemye, to constreyne a mon unabled by Godde dome to holde this new sect, and suffer him not to cum to fredde of Cristis ordir.

<1 L 7, 8, 9, 11> CAP. V. Also freris seyn and mayntenen, hat beggigne is leveful, ho whiche is dampped by God, bothe in ho Olde Testament and in ho New. <L 34> <T A24> <P 370>

And but he leven holy writ, and taken new heresie on Crist and his apostils, and on Austyn, Jerom, Ambrose, Ysider, and oter seyntis; <L 36> <T A24> <P 378>

Ffor by his new housinge of freris, hof hit rayne on ho out of ho parische churche, ho blynde puple is so diseved hat hei wil raper gif to waste houis of freris þen to parische chirchis, or to comyn weyes, hof men catel and beести ben perischid berinne. <L 6> <T A24> <P 380>

What skil is hit now to make so myche cost in new byldyng, and lete olde parische chirchis faie doune? <L 13> <T A24> <P 380>

For hei seyn þat a prest þat has bounden hysmelf to errours of synful men by new professioun, may not go to þo fredome of þo gospel, and if þerafter as Crist tau3te prestis, bot if þei have dispensacioun of þo pope. <L 8> <T A24> <P 390>

ffor wipouten autorite of God þei maken new religiouns of errours of synful men. <L 30> <T A24> <P 391>

Bot þei chesen and fynden a new ordir, lesse perfite and profitable þen is þat Crist made hysmelf, and so þei maken dyvisiouin in prestshed, ageyns þo comauandment of God. <L 2> <T A24> <P 392>

bot new lawes of freris ben not suche figure, and letten men to holde fredome of þo gospel. <L 2> <T A24> <P 393>

Bot farewell þen þis new feyned obediensi, wip þis new professioun. <L 26, 27> <T A24> <P 396>

CAP: XLV. Freris also by Lucifers pride hyen homself, and holde hom holier þen alle oter oute of hors sect, for as myche as þei bynden hom to new tradiciouns of synful men, þo whiche ben ful of error, over þo moste sufficient reule of Jesus Crist, þat lefte no profitable ne nedeful ping out of his reule.

<1 L 16> <T A24> <P 398>

þo þride seis, þat Cristis body is not new made, ne getis not new matere þat was in þo bred; <L 8> <T A25> <P 404>

For when hit is new baken, hit brekes in a maner, and varies in sounde fro olde baken bred; <L 16> <T A25> <P 405>

þo secounde wey þat þei walken is trist of new wittenesse. <L 17> <T A25> <P 407>

And so þise new sects shulden kepe mor Cristis reli gion 3if þei letten her rytis, as her fadris diden. <L 33> <T A26> <P 432>

But þei new religioun dispisen þis and seyn, þou art not myn ordynarie; <L 33> <T A28> <P 449>

Ande sithen þese new lawus of confessioun done away þo liberte of Cristis gospel and resoun, and bene horde of synne, and mayntenyng of alle pride and cursidnes boþe of clerkis ande lewid men, hit is nede þat men do verrey penance for her synnes, and triste to Cristis presthode þat never may faile, and seke trewe prestis ande witty of Gods wilte, and do aftur hem in als muche as þai teche Goddis dome, and no ferper for no creature. <L 14> <T A29> <P 462>

Ande newe þe newe religion, and bow mykil behowuip to þeue þat schal geit benfics, þei telle þat bring swilk new þingis fro þe cowurt. <L 3> <T APO> <P 13>

And also in þe mynd of þe same dep, he 3af his disciplis þis bred, and þe cuppe of þe new testament, and monest to take it, and ete it, doubtles to be made like to him, and innewed in to him; <L 4> <T APO> <P 47>

And þat I passe ouer shortely, wip al kynd of syn, felonye, and abhominacoun, and new aduencouns. <L 4> <T APO> <P 55>

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But now new law techip {he} new lawis {hat} a iuge schal winnes bi his dome, {hat} an ober mannis {jing} is myn, and a3enword myn a ober mannis, for {he} fals winnes of two or of a3en {he} trowp;

But now clerkis practisyn bi {he} new lawis {hat} a iuge schal winnes bi his dome, {hat} an ober mannis {jing} is myn, and a3enword myn a ober mannis, for {he} fals winnes of two or of a3en {he} trowp;

But now bi new lawis, clerkis propriun to hemself temporal {jing} as seclereis, and not only to lifod and hyling, but to lust and worldly hynes.

But now new lawis kennyn prescrip coun, {hat} if ani be in possession of ober mennis {jing} by a cercle of 3eris, he schal loi it as his oune, as is brokyn of Goddis bidding mak ri3t.

But now new lawis chalungen to new lawis, clerkis practisyn bi hemself temporal {jing} as seclereis, and not only to lifod and hyling, but to lust and worldly hynes.

And nowe clerkis bi {he} new lawis, {hat} if a man be cursid fourty dayes, {how} he be cursid wrongly, and {hat} pan temporal lordin schal, bi {he} bishops signifying or bidding, put him in to prisoun, til he suget him to per dome, {how} it be vniust.

But now new lawis kennyn prescrip coun, {hat} if ani be in possession of ober mennis {jing} by a cercle of 3eris, he schal loi it as his oune, as is brokyn of Goddis bidding mak ri3t.

But now new lawis kennyn prescrip coun, {hat} if ani be in possession of ober mennis {jing} by a cercle of 3eris, he schal loi it as his oune, as is brokyn of Goddis bidding mak ri3t.

and words of doctors and decrees acordyn {hat} prestis how not to vse {he} bodily swerd wip {her} oune hand, and mani peynis are enioinid in and wordis of doctors and decrees acordyn.

And hit fallith not to God to maken a new lawe

But now new lawis chalungen to new lawis, clerkis practisyn bi hemself temporal {jing} as seclereis, and not only to lifod and hyling, but to lust and worldly hynes.

And hit fallith not to God to maken a new lawe

And hit fallith not to God to maken a new lawe

And hit fallith not to God to maken a new lawe
croste to conforme pe false Iewes.

And þus þer ben manye chyrches, and a new chyrche wip Crist 3e, al þe chyrche of men and angelesi is newyd by þe incarnation.

And þus þese newe religious fallen in heresyse of Iewys, for neðþer þei maken Baptyst ne Iesu Crist þer patron, but chesun hem a new patroon and a new religioun, and seyn þat Baptístæst was to hard, and Cristus lîstæ was to large, but þei han founden a good mene and vertuows to lyuon inne.

Bope þese eendys been to blame, but more þese newe religious, for þese ypocrîstæs leuen Crist and Iohn Baptyst his prophete, and chesun hem a new weye þat mut ofte tymes be clowtید, and be dispensud wip by anticrest, as þe feend techup hem.

And þese messagerus axeden Iohn warto he baptysede, and browte in a new ordre, sîþ he was noon of þese þre.

And herof wole hit sewe þat Cristes owne ordre is bettore þan any new ordre fownden of synful men, for ellis had Crist fayled in power, in wit or is bettore.

And þus þenkon manye men þat, whoeuer entreþ a new religioun þat is not furt ordeyned of Crist, he temptuþ God and synneþ greely.

For ellys myythe he graunte pardon for longe aftyr þe day of dom to men þat God wole haue damplynde, for a new fowndede prey3er, and hy3en hit for mannys loue more þan þe Pater Noster: as men seyn þat a pope haþ grantyd two þoswande þeer to eche man, þat is contri3t and confessud of his synne, þat seþ þis orisoun Domine Iesu Criste' bytwyxe þe sacryng of þe masse and þe þryjde Agnus Dei.

And to þis takon men luytul heede of þes foure sectis þat we han teeld, for þei leuon Poulus Iore, and feynon hem a new rewle þat is ðþur bysyde Godus lawe, or contrarie þerto.

And herfore seþ Crist by Iohn a new maundement I 3yue 3ow, þat 3e loue 3ow togydere, riþt as I haue louyd 3ow'.

But alle þes newe sectis browt in han new opynyony s bysyde Crist;

For, 3if þei suwon a new fadyr, and leuen þe maner þat Crist taw3te, þei leuon Crist and suwon anticrist, as false men doon þat schulen be feendis.

And þis lore of Godus word schulde be a new lore and wþparfîst sy3t, for þe ende in dede schulde come aftur þat schulde be euene as þe furste si3t.

and þei schulde take no new rewle by whychþ þe puple were charghed.

It is knowe þing in kynde, and in sentence þat clerkyss tellon, þat þe whete corn whon it is sowon and wel hilud wþ þe erpe, it takup not a new forme, but 3if þe oolde passe awey;

And so, al 3if Crist was byfor man his manhed þe of þe chyrche, neþþes by his manhed þis corn hadde new purging and colour.

Furst philosophres dowton wher seed suwon his oolde synne þat þei be new sprynging of flowr, as þei ben clene in þe newe lawe.

For ðþur defau3te is in þe preestis or þer peyne is proft3able as somme maken a new rewle to charge þei puple in nowmbre and spensus and þes men mote nedes fayle in peyne of þer formere synne;

and herfore byddþ(85,717),(953,859)
new kunynge, þat cometh of his ydunnesse.
<1 L 81><T EWS2-73><P 103>

But Crist leueþ not þis Chyrche, but on new maner dwellwip wip þis soule;
<1 L 35><T EWS2-82><P 155>

but now men vson a new craft to sle men comunely more þan þis craft was vsond sip þe tyme þat God was boron;
<1 L 51><T EWS2-88><P 195>

for al þis world by hym is betured, and as who made a new world.
<1 L 126><T EWS2-90><P 211>

but algatus men schulde seyþe þat þei schulde not leue þe offis þat Crist bad hem expressly for such new ordynaunce.
<1 L 93><T EWS2-93><P 224>

And þus bytwene þe pope and freris feip of þe gospel is put obac and a new bing is feyned, bope aþen resoun and feip and monnys wyt wip al pref;
<1 L 976><T EWS2-MC><P 364>

And in nowmbre of þis falshede is foundun a new gyle, þat whoeuer interpretip þe popis deede to yuel entent, or yuel wyt, he schal be punysched as an heretike þat defameþ þe hooly fadyr.
<1 L 1007><T EWS2-MC><P 365>

And þus may oold byleue be openly suspendit, and new byleue may growe as anticrist castep.
<1 L 303><T EWS2-VO><P 376>

and 3if þei wolde brynge prestis out of þis glorious lif and new song to mekenesse and gostly poweþ and nisi triautie in lernynge and prechynge of þe gospel, as crist and his apostlis diden, þei schulden be cursed and haue werre and myschif, bope in þis world and þe toþer;
<1 L 25><T MT07><P 162>

for poul was betere and myntyere þen alle þe patrons of þise new ordis;
<1 L 18><T MT22><P 300>

and þerfore seyþe poul to conforte men, hou þei schulden haue myndie of cristis word, and hou crist schal 3iue to men þat louen hym word and grace to reproue hem, and þis word mouþ summe men to speke aþen þise new ordis.
<1 L 12><T MT22><P 301>

for þei hauen non conscience to robbe pore men to magnifie here new ordis, and to fordo cristis ordinaunce;
<1 L 7><T MT22><P 304>

and þus resoun mouþeþ men to suppose þat crist teillip of gilis of þe pope, and aftir of gilis of þise new sectis, for alle þise ben lenses of antecrist. Whi shulde not crist telle here of hem? and þus þenken somme þat it were a medeful dede and good preyere to god to aþenstonde þise new sectis, and clenese cristis ordinaunce fro sicch errors þat ben brouþ3 inne.
<1 L 30, 33><T MT22><P 323>

so þat, but if crist helpe his secte, þe foure new wolen brynge it adown;
<1 L 25><T MT23><P 334>

and herefore þes new ordis moten nedis lyue contrarie to crist.
<1 L 10><T MT27><P 449>

and so þis blessid word wolde sue, þat foure sectis new foundun shulden be voydid fro þe chirche, as þey shulen not come to blis.
<1 L 19><T MT28><P 467>

On þe same wise he toke þe kup aftir he had soupid, seþing on þat þat was conteined in þe cup or chalice "This cup is a new testament in my blode;"
<1 L 510><T OBL><P 170>

Silþen þan God in his law had putt in certeyn and fulli wipout faute determyned þe feip in þis article, and þe feipful peple was fulli quietid in Cristis determynacioun, what nede was it to pope Innocent wip his new sectis to atteempte or to make a new determynacion in þis poynþ?
<1 L 1755, 1756><T OBL><P 202>

In tokenyng wherof þis seen betoke to Beringarie no bing in þis article of her owne auctorite, as dede Innocent wip his comperis and new sectis, but onli Goddis lawe.
<1 L 1885><T OBL><P 205>

And herefore, seien oure newe glosers, þat glosen Goddis lawe and Beringaries confessioun aftir her new determynacioun, þat þe feip knovlechid in þat seen bi Beringarie is as perilous as is þe heresie þe wiche he was sclaundrid of before,— þat is to seie þat þe brede leide vpon the aþer is aftir þe consecracioun but onli a sacrament, and not Goddis bodi.
<1 L 1893><T OBL><P 205>

Whateuer cometh to hem into mynde, þei don wip a new consaiJ forsop, þei beren changable myniddis!
<1 L 2202><T OBL><P 213>

Alþouþ he encrese dai bi dai in numbre and malice, and alþouþ it be no nede or litil to alegge doctour sentencis to conuicte þe heresie of antecrist in þis mater, þe wiche is so plainli declared bi holi scripture, 3it I mynty old
sentencis of seinttis wip holi scripture, hat pe vile presumpcion of pis antecrist be he more open in pis mater, and hat men mai se hou3 olde seinttis confirmed hem to pe logic of scripture, and to schew hat he conclusion hat I hold in his point is no new doctrine but he first and so he eldest hat euer was tau3t of pis sacrament, and 3t icontinued in Cristis chirche, alpou3 antecrist and his disciplis calle pis a new feip and a new doctrine.

but I wote wel hat antecrist schal finde pis a ful bittur blessing, when Crist schal deme wiche partic in his mater is heresie, bi his owen blessid lawe and not bi antecristis new determinacion, pe wiche is so contrarious to Crist hat it schal not be avoided at pe dreadful dai of dome!

Furpurmore, as tou3ching pis poyn3 seint Austen, acordingli to his owne wordis hat I haue wret3 before, writing ('Ad Cassulanum presbiterurn de ieiunio sabbatij, vndumemep a swerde, fire to fire, brede to brede, beste to beste, to schew in cas3 of Cristis chirche, and his disciplis calle

And Austen, amendung he witt of his man, conclude3 pus: Perfor meche better and more congrul3i he schuld haue seide pus pat pe olde pinggis ben past and made new in Crist, so hat pe au3ter 3eue place to pe au3ter, swerde to swerde, fire to fire, brede to brede, beste to beste, blode to blode.

For as in time of Moises lawe weren opinions multieplied aftar pe olde lawe to a multitude of new vngrounded sectis of phariseis and saduceis and essois, so it is in he time of he new law of oure new vngrounded sectis;

seker, no more han he wote in case when he see3 two postis, wiche is halowid and wiche is vnhalowid and so wehpur pei ben boke substantcis, or accidentis wipout soiect, or hat oon a substance and pat opur an accident aftar his new drunken dreemyng, pe wiche he callip a determinacioun!

And pis is open at i3e if we take hede: antecrist, hat is vnri3twise, vnwise, corruptible and a defouled creature, bi his new tradicions and determinacions 3euep dome a3enst Crist and his lawe and feipful men hat louen it.

Of his processe of seint Petur we mai se hat seint Petur wold haue be gretli displised wip his new frantike determinacion aboute pe sacrament of pe au3ter, and many ou3 vngrounded tradicions brou3t into pe chirche bi pe gretre renagen and au3tentike eretik pat I haue oofte spoken of:

Here 3e mai se hou3 it wold haue be ri3t hard to haue brou3t seint Austen to haue consentid to pe new feip abowte pe sacrif oost!

And I wold fayn wete of antecrist here wher he fynde3 in holi scripture his new determinacion;— for, certis, I suppose it wol be harde to him to finde per a colour of his wilful and woode raunyg! Wherfor, certis, if his fantesie schuld be a poyn3 or an article of beleue pat is so necessarie to mannes saluacioun, he most seie wip pe prophetis of pe olde lawe 'Pe Lord seip hes pinggis', and wip Poule and ou3 apostis in pe new lawe I have take of pe Lord pat ijing pat I haue betake to 3ow', and in anopur place he seip pat pe gospel pat he prechip is not aftar man, and pat he neipur receitued or lerned it of man but bi pe reuelacioun of Jesu Crist.

To whom seint Ierom spekip hus /Epistola 40/; 'Whoeuer pou be pou affermer of new loris, I besche pe spare pou Romaines eeries, spare pou pe feip pe wiche is ipreisid bi pe voice of pe apostle.

Acording to his seint here a feipful man mai aresen antecrist, and seie pus: 'Pou affermer of new lore and feip, I prai pe spare pou Romaines eeries, and offende pou hem not wip pi nouelleries'. For pou ou3test to know wel pat it was declared bi pope Nichol and his conscil long before he new determinacion, and pat bi auctorite of pe gospel and pe apostis, pat po pinggis pat ben put on Cristis horde ben aftar pe consecracion not onli a sacrament, but also urri Cristis bodi and his blode.

And pus pou offendest pe old cris of Rome wip pin vnrumi noise and clatering of pin new eresie!

And so pe chirche of pe chosen, pat in pe begynnyng of pe new lawe was a child nou3 bore of pe sede of Crist, and now bi processe of time is now wax olde, schuld now answere to his antecrist pat travellip it wip new eresies, seiyng pus: 'I, oolde, schal holde pe feip of pe sacred
And because that they felt of old seinttis schold be more open in his mater to alle þat par reden it, I reheres here more acordyng to her writing reportid before, in entent þat men mow clerli se þat it is not a new opunioun contrarie to scripture, and olde seinttis lawis or seiyngis, and þe beleue of þe churche to seie þat our sacred oost is urri Cristis bodi.

<GL 3640><T OBL><P 250>

Nouþ is it not a wonder þing þat antecrist and his lemys stonden so stifli upon þis new determinacioun, sïppen he hâþ no colour of holi scripture, of olde seinttis, ne of olde custome of þe feip of þe churche, or ellis of experience?

<GL 3767><T OBL><P 253>

And in þe tyme of þe new lawe Criste assignyd þe seculer lordechips to temperall lordes, as it is tau3te byfore, and alowid þe comonte her liflode goten bi true merchandise and hosbondrie is tau3te byfore, and alowid pe feip in pe lepre, wiche ordenance was not teld first to men of Israel; but lorde/ thou come to yeue vs a new testament and taken of bot he the lawes that is likynge to vs, and the remenaunte of he then testament that was a lawe of dredel ne thy domes and thy rightfulnesse of thy new testament! that is the blode of a new Testament that was a lawe of dredel ne thy domes and thy right fulnesse of thy new testament/ that is the blode of a new & an euerlastyng testament that shal be shed for many men in foruyeuenesse of synnes.

<GL 25><T PCPM><P 30>

Lord/ what maner peple be we that nother kepen thy domes and thy right fulnesse of the olde testament that was a lawe of drede/ ne thy domes and thy right fulnesse of thy new testament/ that is a law of loue and of mercy/ but han an other lawe/ and taken of bothe the lawes that is lykyng to vs/ and the remenaunte of hethen mennes lawes.

<GL 42><T PCPM><P 64>

And for we shulden haue mynd of this lyuyng/ thou guest vs the sacrament of thy flesshe and thy blode in forme of breed & wyne at thy supper tofore thou shuldst suffire thy deth / and toke bred in thynne hande and saydest Take ye this & eate it / for it is my body / & thou tokest wyne and blessedest it / and say dest This is the blode of a new & an euerlastyng testament that shal be shed for many men in foruyeuenesse of synnes.

<GL 11><T PCPM><P 14>

A lorde / thou ne taughtest nat a man forsaken a poore estate & traueyle / to ben afterwarde a lorde of his brethren / or ben lorde felowe & dewllynge with lordes / as doth men of these new relygyons.

<GL 25><T PCPM><P 25>

And we shulden be more open in that ye may grophe with your fyngers / that our holye bysshops with all their ragmans rolle / be of the selfe same sort / & very chylde of their fathers the pharyses / bysshops & preestes / which so accused Christ & his Apostels of new leming ye do se how they defame / sclaundre & persecute the same worde & prechers / and folowers of it / with the selfe same names / callynge it newe lemnyng / and them newe maisters.

<GL 24><T PCPM><P 25>

to defame the doctrine of Christ with the name of newe lemnyng / and the techers thereof with the name of newe maisters.

<GL 34><T PCPM><P 02>

And all this testament & this doing ne was but a shadowe & fygure of a new Testament that was yeuen in by Crist / & it was byhoten by Jeremye the prophet / as sa Paul bereth wytnesse in the pistle that he writeth to the Jewes.

<GL 20><T PCPM><P 12>

This is our belefe & all cristen mennes / and this beleue is the first poynyte of the new testament / that ych christen man is holde stedfastly to beleue / and rat her to suffire the deth than forsaken this beleue / & so this beleue is the bred of spirytyall lyfe / in forsakyng synne that Christ brought vs to lyfe.

<GL 11><T PCPM><P 14>

I rehers here more acording to her writing reportid before, in entent I was bore a child!

<GL 34><T PCPM><P 02>

And bicause þat þe feling of olde seinttis schold be more open in þis mater to alle þar par reden it, I reheres here more acordyng to her writing reportid before, in entent þat men mow clerli se þat it is not a new opunioun contrarie to scripture, and olde seinttis lawis or seiyngis, and þe beleue of þe churche to seie þat our sacred oost is urri Cristis bodi.
The law of God is divided into the old law and into the new law. The old law for a great party of it was venal or venal and figurative, off which Speke deceive apostles, Rev 3, "Of the works of the law schal not be justified every sinner," & 1 Thym 1, "To the 3rd wisnes is not the law putte, but to the 3rd and 3rd subjectis." And witness of the law and of the old comone in everying in alyasting sobestantense or verity, as speciael is it schewed of the ten comandements descalogis; heis discorde forsore in cerimoniaele, sib ceremonie figuree owst for to cesse, Criste figure comyng, as schadew is wasted by the comyng to of the, but in the new testament be putte to sacramentale customez or ritez and witten of the law that awst for to be open in the old law.

Item 1, Pet 4, "3e ful dere frendez, will 3e not do pilgrimage in fervour, bat be to 3ow temptation, as if any new being befalle to 3ow, but comonyng to be passion of Criste joy, bat in the revelation of hym 3e joy enoiyand".

And his he began to begge of evry man, poore and riche, and get in wertly goode and dyd make new churchys and gay, for at per begynnyng they had but low and power howsys, as it longith to suche poore felowys.

Forwy as vnto listers or reders the Olde Testamente, so to dekenez it is comanded for to preche the New Testamente".

And Crist, takyng the cuppe, did hankyngis and 3aue it vnto hem and seyde, "Drymke 3e alle heroif, his is my blood of the new testament that shall ben ishded out into remission of synnes".

what worship don pise new heretikes vnto his sacrament, whenne he seye pat it is not brede, but accident whoute subjector nowstete?

Also pope Clement he vj was a noble man of lettour but of largest wasting, in so mych pat he 3afe alle dignitees of churche voiding in englond to his cardinalis and estondor to sett new titles for him.

And I seide, Sir, seint Gregor was a greet man in the new lawe and of greet dignyte and, as comoun lawe witnesseth, he commendide greetli a bishop forbi pat he forbed vttirli pat imagis maad wip mannis honde schulden not ben worshipid'.
eithor of errorra.

Therefore it semith that the forseid Innocent was ful vnable to take of God a newe article of feith nedelye to saluacion, which article God shewide not to seynitis and to general holie chiche bi a thousand yeer and more.

The xxvij Article. If a newe couetous bishop of Rome risith up, which for pride or temporal lucre wolde geue at his liking alle beneficis in the hond of clergie, and make voide fire eleccionis and ordeanauncis of the clergie of oure rewme bi title of patronage, bisidis and agens eleccions and ordenauncis of patronagis camen forth of seculer lords, this proude bishop of Rome is a disturblere of bishopis and of othere prelatis, and of al oure rewme, for he doth opinli entent offoundouris and seculer Iordis, which agens elde decrees of the chirche that geuen the Rome is a disturblere ofbisshopis and of othere

And pryde, couetous bisishop of Rome, ful of simon ie, auerise, and pride, and a worste manqueller in caas, with a multitude of prelatis, and of al oure rewme, for he doth opinli agens elde decrees of the chirche that geuen the hond of clergie, and make voide fre rewme bi title of patronage, bisidis and agens eleccions and ordenauncis of patronagis camen forth of seculer lords, this proude bishop of Rome is a disturblere of bishopis and of othere prelatis, and of al oure rewme, for he doth opinli agens elde decrees of the chirche that geuen the hond of clergie, and make voide fre rewme bi title of patronage, bisidis and agens eleccions and ordenauncis of patronagis camen forth of seculer lords, this proude bishop of Rome is a disturblere of bishopis and of othere prelatis, and of al oure rewme, for he doth opinli

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But God forbede pat it were so, for henne pat pope were neuer begiled in siche dedis for pryde, couetous bisishop of Rome, ful of simon ie, auerise, and pride, and a worste manqueller in caas, with a multitude of like bishops and prelatis, may erre in making eyther determining newe articles of feith, that were not knowne, neyther spoken of by a thousand winter and many mo.

For pow wost wele, & all Cristen men a3t to wit, pat he pope es Cristes vikerre here on erp and his powere es oneliche of God, 3euen to him bope bi he olde lawe & bi he newe lawe & bi he emperoures law. Moyses was heyled & leder of Goddis folk in he olde lawe, & was figure o he pope in he newe lawe.

Also oure Lord Ihesu Crist, when he was kommen here on erd, he 3aue & ordained a newe testament & newe lawe, no3t in vndoyngye o he olde lawe, and made Saynt Peter heued perof & souerayne as he gospell beryp witnesses & said to him bus, “To he 3i schall 3eue he kai 3e he kingdome of heuene & all pat hou bindest vpon erde, it schall be bounden in heuene, and all pat hou vnbyndest in erde, schall be vnbouned in heuene”.

Lo Sir, pou mi3t se pat he powere pat was grauntid to he pope in he olde law ne es no3t chaungid bot openliche declarid in he newe lawe.

parde, 3e witen wele pat he pope es Goddes vikerre here on erpe & es heued of all Cristen men, as I have schewed pe here openliche bi pe olde lawe & bi he newe also.

And for I wold pat his lawe were more in mynde of Cristen men, I haue made to write it in pe oolde lawe & in pe newe.

Sip ber be þre witnessis of Cristis word after his lifj pat he had tau3t, men may witt of he newe lawe pat Goddis wille was pat hise prestis schulden kepe his lawe as he himsif did.

But God forbede pat it were so, for henne he pope were neuer begiled in siche dedis for coueitise, but made off a newe beleue;

FRIAR Sum men dwellen longe in deedly synne, and 3it while he contynuen in þat synne þe synnen not in noon opere synne, for 3if as longe as a man dwellip in deedly synne, he synneþ euere more newe synne, but in manys knowyng.

CLERK We seyen þat alle þe while a man is in deedly synne, whateuere he do he synneþ contynuellyche newe synne & newe, as he lengere he contynueþ in his synne þe gretere is his synne. For alle þe while he dwellip in deedly synne he spendip contynuellyche amys þree newe graces of God þat þen þe grace of God of his bodily duryng aluye, þe grace of his tyme, and þe grace of þe seruyc of Goddis creaturis to him; þe whiche as þei ben euere more newe & newe, so þei ben euere more newe & newe spende amys, for þei ben ispende wipouthe charite a3enst þis hast of God, Alle 3oire þingis be doon in charite’. Panne alle þe while a man is in deedly synne, he synneþ contynuellyche newe, whateuere he do.

Bot siben alle þese signes broken from trewe, þe fende be his ypocrisie deseyeþ þe puple, for amonge alle þe craftis þat þe fende haf, noon is soteler to hym þan þese newe ordeoris.

It is leueful to expowne þe lawe þat God 3af, and seie out þe sentence þat þe lawe hidip, but freres
maken newe lawes besides þishe bohe.

And certes, þeise reules expoune not holî wri3t, & so it seme þat þese freres reuersen þe comandmente of God, & maken hem a newe lawe, & putten Goddes lawe abak.

But in þis mesure fallen þe freres more þan pharises in þe newe lawe þat wolde kepe þe rites of þe olde lawe & þerwîþ þe fredom of þe lawe of Crist;

For contricioun of hert & leuynge of synne be sufficient þe hemself wîþ þe grace of God, For þus were synns for3euen in þe olde lawe and also in þe newe lawe, til anticrist come.

And in þat, Lord, þou cumfortist me, þat þis sentence in dyverse stidis of þi lawe is approvyd, not in newe wriytynge and newe confirmacioun, for nopings is, to trowe soop, left out of þe sentence of þi lawe.

And þat, Lord, þou cumfortist me, þat þis accusatioun of newe lawe was losse, þat þou not þe olde lawe weren grounde of men of þe newe lawe, bi resonable ben þei putt bitwixe, and next hem suen martiris of þe newe lawe.

But sowy we boldly to þes eretikis, þat þei cannot amende þis auctor, ne reprove none of his wordis bi her newe logyk, and but if þei holden þis auctor þei schulen not be saved.

Whanne oure soule was maad, þanne God made a newe world, and by al þis world we schulden herie God, on o maner þe while we lyven here, and on anopir aþer.

And so in trust of ymagis many ben discyved, in hope of help or helpe in a maner neede, as þe olde lawe and þe newe witnyssen.

And þerefore seyp Crist, I 3eve 3ou a newe maundement þat 3e love togedere as I have loved 3ow.

And þis may we see by ten lawes, þre of þe old lawe and seven of þe newe, þat tellen openly how prestis shulde lyfe a pore lif, as men did in state of innocence, wipouen superfluyte, as Crist him silf lyved;

and þes, wîþ oper seven loves of þe Newe Testament, schulde moeve men to destrie privat religions, and put þe persones of hem in ordre þat Crist made.

CAP. IX: To þis travelen þeise newe sectus, be helpe of Anticrist, and forsen hem by prelates of þe emperoures lawe.

And for þat God hymself made þis ordre of matrimoyne, and he not so made þes newe religions, it is betre and more to preise þan þes newe ordris.

And herefore, sîp forniciacion is so perilous, and men and wymmen ben so frele, God ordaynede prestis in þe olde lawe to have wyves, and neuer forbede it in þe newe lawe, neiper bi Crist ne bi his apostlis, but raþere aprovede it.

but many taken þis charge not discretly, and sclaudren hemselfe foule before God and his seynitis, for newe bondis maade needeles of synful men.

CHURCH TEMPORALITIES: FFOR ÞRE SKILLIS LORDIS SCHULDEN CONSTREYNE CRERLIS TO LYVE IN MEKENESSE, WILFUL POVERT, AND DISCRETE PENAUNCE AND GOSTLY TRAVEILE: OPYN techyng and Goddis lawe, old and newe, opyn ensample of Cristis lif and his glorious apostlis, and love of God, drede of peynes and Goddis curs, and hope of grete reward in þe blisse of hevene schulde stire alle prestis and religious to lyve in gret mekenesse
and wilful povert of þe gospel and discrete penance, and traveile to stoppe pride, coveitise, and fleischly lustis, and ydinesse of worldly men, and renne haste to hevene bi ri3t wele of Goddis comauandememtis, and to forsake trist in welpê of þis fals world, and alle manere falsenesse þerof;

< L 1=<T A17>=<P 213>

and holy lif and povert schulde turne to hem, and newe techynge and good ensaumple to alle manere men.

< L 23>=<T A17>=<P 216>

and þan my3te ore lond be strengere by many þousand men of armes þan it is now, wipouten any newe cost of lordis, or taliage of þe pore comyns, and be dischargid of gret hevy rente, and wickid customes brou3t up bi coveitouse clerkis, and of many talliagis and extorsions, bi whiche þei ben now cruely pillid and robbid.

< L 3>=<T A17>=<P 217>

CAP' IV' But a3enst þe lawes, bope Goddis and mannis, and resoun, and seyntis, þe fend techil his disciplis a newe glose, to see þat þou3 men ben not worþi to be herd in preyynge for here owene good lif, 3it here preiere is herd in merit of holy Chirche, for þei ben procuratours of þe Chirche.

< L 6>=<T A18>=<P 227>

Wonder it is whi men preisen so moche þis newe preiynge, bi gret criynge and hey song, and leven stille manere of preyynge, as Crist and his apostils dieden.

< L 12>=<T A18>=<P 228>

And þis newe preiynge occupiell men so moche þat þei han no space to studie holy writt and teche it.

< L 25>=<T A18>=<P 228>

Where þis newe song schal excuse us fro lepre and prechynge of þe gospel þat Crist tau3te and bad?

< L 2>=<T A18>=<P 229>

þerfore by seven wittenesses of þo newe lawe techen we þat prestes schulde not þus spoyle þo puple.

< L 27>=<T A20>=<P 235>

…

On þis wyse þese newe ordiris marren þo puple, as if þei wolde tourne upsodoune al Cristis ordynaunce.

< L 29>=<T A20>=<P 239>

And þus myght lordes be lordes in quyete, and þo puple taught clene Gods lawe, and not be þus taxed for defaute of godes, þat are nowe occupied by þese newe ordires. Pen schulden Caymes castels of þo newe ordires be voydid fro fendes, as Crist taught in dede;

< L 7, 9>=<T A20>=<P 241>

And þerfore schulden trewe men trowe lasse þis court, or þes freris, and axe gode ground of newe þingis þat þei telle men.

< L 2>=<T A21>=<P 244>

And þerfore, siþe man is procurator to þe fend ffor to tempte his broþer, as we may se by Eve, þerfore he castip to have many sectis þat bisyen hem haste aboute newe þingis, bope in newe lawis and sensible sygnes, ffor bi bope þes schal Cristis ordre be best shent; siþ, mannnes ocupiacion aboute ony þing mot nedilyche be best for contrarie werk, And þerfore clelip Crist men of newe sectis kynredre of hordom, þat sechip suche signes.

< L 13, 16>=<T A21>=<P 245>

þipe in þe oolde lawe, whanne it was lefe to ri3te, Goddis folke was vencuschid for synne of oon man, how schulde þei no3t be vencuschid in þe newe lawe, for more synne of many men?

< L 1>=<T A21>=<P 249>

And in þe Newe Testament Crist seip, þat suche prestis may no3t be his disciplis;

< L 6>=<T A21>=<P 258>

but ri3t as prestis of þe oolde lawe hadde power and kunnyngge to telle ho wer lepros and ho were clene of lepre, bi sygnes þat God tau3te hem, so in þe newe lawe hap God tau3te his prestis by what spiritual sygnes þei schulde knowe goostly lepre, and bi what sygne þei schulde seie þis lepre is for3eve, 3if þe man confessid to prestis seie soþ of himsiff.

< L 22>=<T A21>=<P 260>

And certis, howewe we spoken of dispensacion of þe Bishop of Rome, þis symonynent mot do verey pennaunce, and gete a newe ri3t or title, bi grace of God and ablete of kunnyng and wil to his office, wh open just lif and verrey techyng of his parischenis, and ellis he holdij his benefice to his damnacion;

< L 18>=<T A22>=<P 281>

þerfore to magnyfie here staat in pride and chargyng of Cristene men, þei reserven þis newe confermyng to himself, and putten þe more travaile, and more worþi and nedful sacramentis, on pore prestis.

< L 3>=<T A22>=<P 286>

For whanne þei bryngen up newe sleiþjis of covetise and jobbyngse of lewede mennys goodis, þei seyen þat alle þis is for honour and devocion of God and holy Chirche;

< L 23>=<T A22>=<P 293>
And his semel wel bi here newe lawe of decretalis, where þe proude clerkis have ordeyned his, þat oure clergie schal paie no subsidie ne taxe, ne helping of oure kyng and oure rewme, whiþouten leve and assent of þe worldly prest of Rome;
<L 16><T A22><P 298>
And comynly alle þe newe lawis þat clerkis han maad ben suftily conjunctid by yprocrisie, to bryngyn doun power and regalie of lordis and kyngis þat God ordeynede, and to make hem self lordis, and alle at here dom.
<L 28><T A22><P 298>
Also þes newe religious, and namely freris, distroien and disturbulen þe pees and rest of þe kyng and his rewme;
<L 4><T A22><P 299>
And certis 3if men taken regard to þe ground of holy writ, bope þe Olde Testament and Newe, and to lyving of Crist and his postlis, and to þe lif and governance of oure worldly clerkis, þei may openly se þat oure worldly bydle clerkis ben most traitours of Crist and his lawe, and most traitours to þe kyng and his rewme, and moste distroien þes pees of holy Chirche and Cristendom.
<L 7><T A22><P 300>
for þei wasten moche here goodis in pride and grete festis and newe blyndynis, where here founderis wille was to fynde many meke prestis, and devout in Goddis servyce, and hospitaJite of worldli goodis.
<L 35><T A22><P 305>
And of þis falsysng is noon ende in mannis witt, for it encreseþ evere more, in newe fyndynys of blasphemye, and robberye of Cristendom bope of gostly goodis and worldly, and namely whanne þei bryngen þe seel or baner of Crist on þe croos, þat is tokene of þe kyng and his rewme, and mercy, and charite, for to seele alle Cristene men for love of twee false prestis þat ben opyn Anticristis, for to meyntene here worldly staat, to oppresse Cristendom worse þen Jewis weren, aþenst holy writt and lif of Crist and his postlis.
<L 30><T A22><P 308>
Wolde God þat alle wise men and trewe men wolden enquere where it were betre for to fynde goode prestis bi þre almes of þe peple, and in a resonable and pore liffode, to teche þe gospel in word and dede, as diden Crist and his postlis, þan to paie þus tipes to o worldly prest necligent and unkunnyng, as men ben now constreyned bi censure and bullis and newe ordynaunce of prestis.
<L 24><T A22><P 312>
3if þis be betre þan þis newe ordynaunce of proude and coveitouse prestis, as men moten nedis graunte, for lyving and ensaemple of Crist and his apostlis, who maade Anticrist and worldly prestis so hardy to charge Cristene men wip þis newe ordynaunce þat is more costy and profitable?
<L 28, 32><T A22><P 312>
And it semeþ þat þei understanden þis, how evere it be taken, wrongfully or justly, bi here newe dampancion þat þei maden at London in þe erþe schakyng, where þei saiden þat it is error to seie þat seculor lordis may at here dom take temporal goodis fro þe Chirche, þat trespassip bi long custom.
<L 21><T A22><P 313>
Also men of lawe contryven ofte newe solt poynitis, to delaye just proces of lawe for money, and hyndryng of riþtwisnesse in þe peple;
<L 37><T A22><P 320>
for seculor tirauntes robben þe pore peple, and namely here owene tenauntes and sugetis, bi extorsions, bi wrong mercymenitis, and newe customes and chargis, þat þei hilden pore men and leven hem half quyk.
<L 23><T A22><P 331>
Also alle newe fraternytes or gildis maad of men semen openly to renne in þis curs.
<L 9><T A22><P 333>
and þes synnen not of þe newe, but purgen þer olde synnes.
<L 5><T A23><P 339>
and bi Silvestre preest of Rome he brou3te in a newe gile, and moved þe emperour of Rome to dowe þis Chirche in þis preest.
<L 35><T A23><P 340>
But chesyng of cardinalis, and parting of benefices, and takyng of newe names, ben ful fer fro þis staþ.
<L 15><T A23><P 342>
And so greet defaute was in prestis bifoere, þat þes newe ordris camen in. But as þes newe ordris changen in cloþis, in bokis, wip oper ritis, so þei varien in Goddis office fro þat þat Crist bad his preestis do.
<L 34><T A23><P 345>
Suppose we þat þes newe ordris, stondinge alle þes olde ordris, ben chargious to þe Chirche in worldli goodis þat þei dispenden.
<L 4><T A23><P 346>
And so þis stiward hap chargid þis hous wip newe rechetours, to harm of it.
<L 10><T A23><P 346>
What man can not se þat a stiward of an erðly lord, þat whanne many servauntis done amys, holdip stille, and bryngip in newe þat done worse bi litil tyme, failiþ foule in his office?

< L 18 > < T A 23 > < P 346 >

and 3if þer firste office was good, and þis is now al ðer, þe chanye of þes newe rehtoers shulde do harm to þis hous. And þus it stondip in þe Chirche of þes newe servauntis þat ben brouþt in. And newe lawes ben maad to hem, and newe customes þat þei bryngen in, by whiche þei spuylen on newe þe puple, but fruyt of her profit failip.

< L 21, 24, 25 > < T A 23 > < P 346 >

And to defende þis patrimonie ben manye newe lawes ordeyned, and cursing for sacrilegie in whomever þat reveþ þis renþe.

< L 16 > < T A 23 > < P 347 >

and algatis for he feynþ power, and newe lawes þat Made never.

< L 24 > < T A 23 > < P 347 >

And þus bringing in of newe ordres, wip service þat þe pope confermep, techen þat he is trairour to God, and turnoþ þe Chirche up so doun.

< L 27 > < T A 23 > < P 347 >

but 3if he took more charge upon him bi his newe foundun ordenaunce, certis þe apostilis dursten not do þis, and 3it þei hadden more grace of God, and traveliden more bisili to growyng and profiting of þe Chirche.

< L 31 > < T A 23 > < P 347 >

and þes newe ordris, groundip on him, and not on grauntyng of Cristis lawe, ben a flok of þe fendid children, but 3if þei leeven þis mannþ title.

< L 14 > < T A 23 > < P 348 >

and so, aþens Cristis sentence, þei sewen an old cloute in newe cloip. For þer ordre, þei seien, is gedired of þe olde lawe and þe newe; and 3it þei han founden herto newe þingis þat þei kepen as gospel; and þus þei chargen þer owne fasting, and þeper ritis þat þei kepen, more þan biddingis of Crist, for þei ben no newe mandements to hem.

< L 28, 30 > < T A 23 > < P 350 >

where þe pope þinke good to conferme siche newe ordris!

< L 9 > < T A 23 > < P 351 >

Aftir þis myþte a man axe, sip God tolde of newe sectis þat shulen come into þe Chirche, to charge and harm of þe Chirche, how groundip þis frere his ordre, and in what tyme it bigan.

< L 15 > < T A 23 > < P 353 >

But noon grounded here his word, as noon of þes newe ordris grounded þat he cam in bi Crist;

< L 26 > < T A 23 > < P 353 >

but þe pope, as he blasfemep, and seip þis dowyng is þe patronymie of Crist, so he feyneþ newe lawes to teche to parte þes benefits.

< L 7 > < T A 23 > < P 357 >

but pryv shritte newe founden is autorisid, as nedeful to souls heele.

< L 25 > < T A 23 > < P 358 >

Aftirward men þenken þat al þes newe sectis or ordris, boþe possessioneres and beggeris, shulden cease bi Cristis lawe.

< L 24 > < T A 23 > < P 359 >

what stiward were he þat wolde ordeyne newe rehetors to ete mennes mete and do hem harm, aþens Cristis ordenaunce?

< L 37 > < T A 23 > < P 359 >

As anentis þes newe ordris, þei semen alle Anticristis procurors, to pute awei Cristis ordenaunce, and magnet þe newe sectis;

< L 5, 6 > < T A 23 > < P 361 >

And þus it semeþ to many men, þat þes newe ordris and þer fautours failen over myche in charite, for in love of Crist and his Chirche, siþ Cristis religion were algatis beter, perfitere, sekere, and liþtere.

< L 17 > < T A 23 > < P 364 >

And þus auctours of accidentis hyen hem above Crist, as 3if þei woldden maken a newe world, and change goodnesse of þingis.

< L 34 > < T A 23 > < P 364 >

And alle þes newe ordris ben dividid in þer love, as oon loveþ oon and anoþer anoþer, and so hatiþ his contrarie.

< L 6 > < T A 23 > < P 365 >

Bot men sey þat ober newe ordiris and reulis ben noeþt worth, bot if þei ben conformed of þo pope, and oþir synful men;

< L 28 > < T A 24 > < P 367 >

And if newe religiuons seyn þat þei kepen al þat Cristis religiuon biddeþ, þei sparen þo sothe.

< L 35 > < T A 24 > < P 367 >

CAP· XVI· Also freris perverten þo right feithe of þo sacrament of þo auter, and bringen in a newe heresie.

< L 30 > < T A 24 > < P 378 >

Also holy writt preysis myche Cristis religiuon, and tellis how newe sectis, ful of ypocrisie and covetise, schulden cum and disseyve Cristen.

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men, and biddes hom knowe hom by hor covetise and ypcrise.

And herfore Poul durste not, ne none oper apostil, founde newe sectis bysyde po ordir of Crist. Bot þe hinges of þis sentence may we suppose, þat þei keppid po ordiris better þen þei nowe ben, so þat þes newe ordiris ben ofte newe made.

Ffor sith pore prestis have tau3te, bothe in Englische and in Latyn, hou mony open lawes, bothe in þo Olde Testament and in þo Newe, forfendan alle prestis and dekenes to have seculer fordschip, and þes lawes ben confirmed by Cristis lif and his apostilis, and freris seyn þat þis is heresie, þei dampen openly holy writt.

And in mony caas fredom and bringe hom ageyne to þo offis þat God bad prestis do, 3itte þei seyn he is more holy if he cum to hors newe sectis, bot amendid mysdoeris by Cristis owne lawe. Bot prestis and dekenes to have hor house, and of his Chirche. Crist, þe apostil, founde pis ordiris and sectis, as he wolde by Cristis lif and his apostilles, and freris seyn hou freris tellen more by hor lawes, and loveren God and his lawe, and leffen siche sigues.

Bot se we wheper þes newe sectis seyn sop upon Crist, þat þei suen hym in lif before alle oper men;

þo seconude waye þat þei go fro Crist and his lawe is weddyng of hor newe ordiris, and dyversen fro Cristis lawe. Men may opunly faste not, as 3if foolis or synful men wolden for noon, as 3if foolis or synful men wolden make newe ordiris and sectis, as he wolde passe Crist. And þus bigan Antecrist to reverse Crist, not mending defautes þat were in Cristis ordir, bot makeing newe ordiris and sectis, as he wolde passe Crist.

And þus bigan Antecrist to reverse Crist, not mending defautes þat were in Cristis ordir, bot makeing newe ordiris and sectis, as he wolde passe Crist.

How blessingful were þo Chirche to renne aftir Crist, if it were onely payed of þo ordynaunce of hym, and broght up no newe lawes, ne no newe sectis, bot amendid mysdoeris by Cristis owne lawe, and bringe hom ageyne to þo lyve þat Crist himself ordyned!

SEPTIMA HERESIS: þe sevent heresie and þo last, þat is contened of þe septent askyng, sais, þat if we wirke by counsel of þe newe ordiris þat leven þe ordynaunce of Criste, we schal nedely be saved.

Bot þo bastardhe braunchis of þo newe ordiris spounge in wiboute auctorite of God.

mykel more if newe religious be skaterud in Cristendame, and gabben on þe wille of Criste þat is oure kyng, and moven not to þes and acorde as Crist and his apostilles did.

But oure bileve techis us þat comyn Cristus religioun passes al religioun of þese newe ordiris. And so aBe þes seyn he signes.

þis religioun passes al religioun of þese newe ordiris.

And so al þof þese newe ordiris profiten to Cristis Chirche, neverpoles not so myche as fendes in helle. And so all þe lawis of þis newe religiouse þat ben not well groundid in þe lawe of Crist, semen Antecristis lawis, and lettynng of Cristis lawe. And þis newe ordynauncis, ungroundid in þe gospel helpen þe fend, and leten þe lawe of Crist.

And þus, for pride and ypcriseis, þes newe religions fordon þe reverence and þe name of Cristis clene religion, and maken þat it is holden for noon, as 3if fools or synful men wolden fordon Goddis makynge.

Wherþ Crist bi a þousand 3er and more tau3te nevere to his apostilis and oper prestis þe beste religion, to serve him inne and to plese him, but
or else those newe religious men foolish, taking he worse religion made of by errors of synful men, and levying he best religion and most perfect and most liest and most siker, made of Jesus Crist.

And thus these newe hypocrites wip here newe obedience distroien obedience of Goddis lawe, and comyn lawe of men, and chargen only here own obedience founden of hemself.

And so ypcriticis clepen he worldly lordischip pat prelatis han, a3enst Goddis lawe, bope old and new, and a3enst Cristis lif and his apostilis, pe patrymoneyn of Jesus Crist on pe cros, for to fere seuler lords to taken a3en here own goodis, and governe hem ri3tfuly, and to bryngen clerkis to Cristis owene ordynance.

But trewe men seyn, pat pei knowen not in peis lif wip revelacion which is venyal and which is deddy, and pes terms, venyal and deddy, ben founden up of newe men, wipouten auctorite of holy writt, and perfere pei ben suspect.

And so manye opynyons ben founden of newe men, which synne is deddy and which venyal, pat unnepe ony man undirstondip anoper of hymself.

Where Criste mekely travelid wip grete penaunce upon his fete for to preche þo gospel, þese popes, more þen emperoures, resten in palaycis chargid wip preiusis, in þe fete and in al þer stynkyng carione, ande prechen not þo gospel to Cristen men, but crient ever aftur worldly glorye and riches, and make newe lawes for to magnifie þer worldly state, þat Crist and his apostilis durste never do.

Here Cristen men seyne, þat no pope may make lawfully ony lawe contrary to þo gospel, ne superflue, ne by his lawes withdrawe men fro studiyng ne kepynge holy writte, ne sette more bisynes ne prys by suche newe lawis þen by þo gospel of Jhesu Criste.

Ande sithen þe popis lawis semen ful but contrary to hem self, and olde lawes made of holy men contrary to newe decratalis, made of synful men for worldly powere and godis, in suppressing of kynge, state and destroyynge of obediences of prestis to lords, þat God commandid ful myche, Cristen lords schulden perfere avyse of þese lawes, þat venyne coome not in under colour of holynes, lest þo ordynance of Crist in holy lyvynge, trewe techynge, and costly occupacion, be destroyed or hyndrid, ande Anticristis ordynance, and worldly pompe, and worldly occupacion of his proude prestis, and robbynge of comynis by fals statutes and customys, be magnified in destructione of Cristis religione.

Ande if þai fayle in one point of þese newe statutes made of covetous men, þai schal be more punischid perfere þen for brekynge of alle Goddis hestis. Sipen mony of þese new lawis of worldly prestis bene contrary to Gods wille, and lewde men witten not whiche þai bene, ande also þai done away þo fredame of Cristis gospel, ande oppressen Cristen men wrongfully, hit nedis þat Cristen men entermete hem not of hem, for dred of gostly veneme, til þai bene fully declarid, but holde hem to þo gospel and Goddis commandmentis, to werkis of mercy, and iche man do treuth and charite iche one til oper.

Ande þis poynyt comys ofte by þer newe decrealis, æseyne þo olde decre made of Seint Austenn, and grounde of holy writte and resoun.

Ande if a symonent bishop 3eyve hym not lettre of newe licence, for þo autorite of God ande charge taken of hym, by his grace dispending in charite, his cunning is ynoth3e for to do his office, þof a worldly prest cry outhe æsynes holy writte ande charite, blasphemyng þat a trewe prest schal not do mercy ne charite to his bropere wipouten his lettre and levee, as if he were Goddis mayster, and þat men schulden more obeyesch to hym and his cursid blasphemy, þen to God Almy3tty and his ri3tful commandement of charite. In þo olde law dekens crieden þo commandementus of God, ande in þo newe lawe þai prechid þo gospel, as Seint Steven and oper.

And no doute Cristen men my3tten be saved by þat feith þat Criste tau3te in kepyng of his hestis, þof þai be not chargid iche 3ere wip newe articlis of bileve and newe servyce, for þo olde
Lord! sijen we be so feble of witte, febul of bodily my3te, and of ful schort tymte, ande holy writt so harde, and plentynouse of swete sentences to whichee God byndus us sore, what resoun is hit to bynde us to newe songe and newe seronymyes of dyverse uses al day, pat we never mowe do bope togedur? Ande sijen synne is so playne, and more encredis herby, and we bounden upon payne of dampnacioun for to preche ande crye holy writte a3enes po fendis ooste, when a drunken prest, in luste ande welthe of pis lyfe, has syngulere affeccion to a man or a cause for temporale dritte, all prestis in pat dioicise schul be gnarid wip a newe 3ock or ceremomy ever more;  
<L 1, 8><T A29><P 482>

Ande 3it pis sentence is po olde heresie of freris ande munkys, and men of po newe lawe, a3eyne po gospel ande olde seintis and po olde lawe.  
<L 31><T A29><P 482>

But Cristen men seyne pleynly, as Crist techis, Seint Poule, Seint Austyne, Seint Jerom, and alle Cristen pepul bileen, pat po sacrament of po auter is verrey Cristis body in forme of brede, ande pai Wolfe no ferfer pen holy writte ande olde seintus teche, for no newe knobkyng of sottie cavellaciones, or multitude of synneful wrecchis.  
<L 10><T A29><P 484>

Ffor of Seint Steven men bene certeyne by holy writte pat he is a glorious martire, ande trewly prechid, bope of po Olde Testament ande po Newe, when he was onely deken, which men sayne nowe is a3eyne po lawe and dewe obedience, and in pis pai distroyen his martirdame, or ellys pai sayne nowe open falshede, pat dekenys owen not to preche.  
<L 11><T A29><P 489>

Pat alle persones of what kynne privat sectis, or singulari religioun, maad of sinful men, may freely, wipouten eny lettinge or bodili peyne, leve pat privat reule or neu religious founden of sinful men, and stably holde pe reule of Jesus Crist, taken and 3oven by Crist to his apostelis, as far more perfite tan any siche newe religioun founden of sinful men.  
<L 10><T A33><P 509>

and so to letter no man to forsake privat religioun, and kepe Cristen cleane religioun, wipouten newe wronge tradiciounes of synneful men, pat ofte erreden in her owne lif and techinge.  
<L 16><T A33><P 510>

Perfore 3if alle Cristene men bope in old tyme and newe, hadden kept pe same reule of Crist in his owne clenmesse and fredom, pei shulde have discovered most pank of God in degre possible to hem. Perfore no newe secte of religioun, straunghe fro Cristis secte, shulde have begunne, but pat pat was first shulde have be kept in his clenmesse, of siche newe finders up of noveltries and patrouns.  
<L 32, 34><T A33><P 510><L 3><T A33><P 511>

But pis reule was kept of Jesus Crist and his apostilis, and here beste seueres, by fyve hundred 3eer aftir his ascencioun, wipouten eny finding of any siche newe plauntyng or religioun;  
<L 9><T A33><P 511>

But pes newe sectes ben siche, pat ben of flesssh, as Saint Poul sai in his pistel.  
<L 16><T A33><P 512>

Ffor 3if pes newe reules wren alle on wip Cristis reule 3oven to apostilis, he shulde have taught hem bope and ensaumpled, bope in his lif and spekinge and writing, wip sermons and ritis and customes perof;  
<L 26><T A33><P 512>

And it was non nede pat Ffraunceis, Dominik, or eny siche oper newe man bysiede him aboute makynge of pis reule of apostelis, pat freris feynen to be hem;  
<L 5><T A33><P 514>

Pe false fei3e tau3te of Anticrist and of his false cursede disciplis is pis, pat pe sacrament pat men seen wi3 bope el3e biwene pe prestis hondis is neper bred ne Cristis body, but accidentis wipoute suget, and is neiper grundid in holy writt ne reson ne wit, ne tau3te bi pe moste wiseste olde seyntis, but only by newe ypocrisit and cursed heretikis, pat magnyfyen here owen fantasies and dremes, and feyned power and myraclis, more pe Cristis techynge and his apostilis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wi3 pe determinacion of pe trewe court of Rome, pei is sett in pe beste part of pe popis lawe.  
<L 24><T A33><P 520>

Pat pei pat wulen not be sones of men/ pat is newe men/ serue pei to man/ pat is oolde man/ synner;  
<L 8><T AM><P 115>

Crist fulfilud al pe oolde lawe & pe newe;  
<L 13><T AM><P 145>
Pat it is leful for to curse semilp of pe oould stori, and of pe newe testament;

for as pe olde Testament to pe redars, so is bedun to dekunnis to prech pe newe.

is my body pat schal be treyed for 30w, do pis in my commenroracoun. Also he tike pe cuppe, after pat he sopid, seying, pis cuppe is a newe testament in my blod;

And God hap 3euen to vs pe newe lawe, compendiosar and more complect and more profitabl han ani oher lawe;

But newe newe lawe techip pat wiþ out consent of pe bishop of Rome pei schal pay no tributis nor taliagis.

Algasel in his logik seip: pe soule of a man is as a clen myour newe polichid in wiche is seen li3tliche pe ymage of a man;

If God wol, he loueþ not lesse vs Cristen men in pes daies pe he dide pe pupil in pe olde testament but better, as he hap schewed be pe mene of Cristis passioun & be pe newe perfite lawe 3ouen to vs. &

Also, pat alle true prechoures, as Crist seip in Mathewes gospel, schulden be like to pe housholdere pat brynge forþ of his tresoure bope oolde pyngis and newe," pat is, pat he schulde haue kunnynge bope of pe Oolde Lawe and of pe Newe.

Also, pat alle true prechoures, as Crist seip in Mathewes gospel, schulden be like to pe housholdere pat brynge forþ of his tresoure bope oolde pyngis and newe," pat is, pat he schulde haue kunnynge bope of pe Oolde Lawe and of pe Newe.

Riþt so fareþ it bi þis goostli moone: for anon after pe ascension of oure Lord Jesus Crist, whanne pe sunne of riþtwisnesse wiþdraweþ bodili out of his world and goon to reste, panne was þe moone firste changid, for þere newe presthode after Cristus order was brouþt in.

For Abraham, Ysaac, and Jacob, and manie oher patriarches weren ful riche, and þerwilp ful goode and true seruauntes to God, to whom in pat tympe he bihiþte a lond in whiche weren manie richesses, whiche weren figures of pe sacraments of pe Newe Lawe þat makeþ vs riche in soule and aphabet vs to euere lastynge richesses in heuene.

And not onli men desiren now to be softe cloþed, but costiousli, proulti, and niseli, alwey newe contryued.

Pat is: Pei haue terryd him to wroþpe in her newe fyndingis'.

Also, pei weren in doute whepter he were Crist pat bigan suche newe bynges.

And þerfore pei weren aert to lese his worships þi ani newe religioun þat schulde be brouþt yn.

for þere pei miþte lyþly bryngþ men into herisi, and oþer curatus moun lyue ful wþel þouþ þei prechen noþt, but þis office is oneli committid to pe ordres of freeris, whiche ben clerkis aþpeued and kunne wþel Goddes lawe, and bi her prechynge as foure postis beren vp Cristis cherche, and 3e ben neþer popes, ne bischopes, ne opur grete prelatis, ne curatus of cherches, ne of þe foure orders, but ydiotes and fooles pat vnomeþ kunne 3ouere graemer or þe litteral sense of Scripture, þat liþly makeþ men erre, wharto preche 3e þanne so faste and bigynynþ a newe manere þat hap not be vshed a long tyme but of þe hooli freres?'

He was aþoþus leyd in cloþes in tokene þat whoso wolde heere in his world vnclöþe himself of þe olde man (as Seint Paule seip: þat is, do awey olde custum of synne), and cloþe hym wþ pe newe man þat is formed aftur God (þat is, wþ newe vertues lyuynge), and also of his temperal goodes cloþe his nakede breþeren, þanne þis blesside chyld wolde cloþe alle suche in þe blyss of heuene wþ ouerpassyngge clerete, bope in bodi and soule.

This day in whiche þis gospel is rad is clepid among þe comune peple Newe 3eres Day' for as miche as, aftur þe cours þat cristen men vsen, þe 3er bigynynþ þe firste day of Geneuer, in whiche alwey þis gospel is rad.

Pat is: 'To þe schal be clepid a newe name, þat þe mouþ of God haþ nemþed'.
For the declaration of his matere, men musten vnderstonde pat neper for it is the firste dai of the newe 3er, neper for it was ri3t euer custom of the Olde Lawe is cause whi pat cristen men halewen his dai.

For, as Seint Poule proech in his pistole to the Galathes, after Cristus dcph and general publicacion of the Newe Lawe, he ri3tes of the Olde Lawe weren dede, and specialli circumcisione voide bi he comynge in of baptem, for baptem 3euep al pat circumcisione 3af and michere more, for it 3euep more plenteuosli grace and entree anon into he blisses of heuene.

Pat is: 'A knaue childe, whos flesch of his 3erde schal not be circumcided, pat soule schal persche from his peple), so cristen men beb bounde to gostli circumcision in the Newe Lawe (pat is, a peyneful kytynge awei of al maner of synne þoru verrei penance doyng, er þei passen ouþt of his world), seying Crist hymself, 3euer of pat lawe, in his manere: (Nisi penitentiam egeritis, omnes peribitis).

Vpon his gospel a man miþte touche pat ri3t as in a bodili vine3ard ben þre maner of werkfolk wip diuerse occupacions, so in his gosteli vine3erd beb also þe same: þe firste beb þo þat remouen þe olde erpe, and opene þe rotis, and after leien to dunge and newe erpe, to make it þe bettere to growe, and þe plenteuouseere bere his frute.

Wie þe mynde of his matere, þou mai make good dunge to make þe rote of ri3twis werkis þe rhablier to growe, so þat þou leie to newe erpe þat nedeþ also, þat is: goodwille to wirche wel, for þat mai not wante.

For he leueth him and cheseþ him a newe god, for suchon makeþ his benli his god, as Seint Poule seþ (Phil: 3-19): 'Quorum deus venter est, et cetera).

Nou3 also þe comyn peple is he stiied into þe synne of pride, for now a wrecchid cnaue þat gop to þe plou3 and to þe cartæ, þat hæþ no more good but serueþ fro 3er to 3er for his liffode, þereas sum tyme a white curtel and a russet gowne wolde haue serued suchon ful wel, now he muste haue a fresch doublet of fyue shilyngis or more þe price, and aboue, a costli gowne wip baggis hangynge to his kne, and iridelid vindr his girdil as a newe ryuen roket, and an hood on his heued, wip a þousande raggis on his tipet, and gaili hosid and scholed, as þou3 it were a squyer of cunte, a dagger harneisid wip seluer bi his gurdel, or ellis it were not wortþ a pese.

And also þe Newe Lawe may bitoken þe two fyschis, for al hollie þe Newe Lawe stondþ in ij braunchis of loue; and ri3t as a fysche þat is swete mete temperþ þe biternes of barly breed, so doþ þe Newe Lawe of loue and mercy þe Olde Lawe of dreed and veniaunce.

Pe þrid is wip newe techyng of Goddis wordes.

The fifte tyme, rede thei besili the text of the newe testament and take thei ensample of the hooly lyf of Crist and of his apostlis, and truste thei fuli to the goodnesse of the Hooli Goost, whic is spesial techeere of weI willid men.

Thanne sithen the wordis of Crist ben wordis of euerlastyng lyf, that is, bryngþ trewe men to euerlastyng blisse, and sithen theis wordis schulyn ale anticrist, the wordis of Crist been ful hooly and ful mighty and ful profitable to trewe men, But Pou menyþ thus by auctorite of the Hooli Goost, whanne he seyth, the lettere sleethe, that cerymonyes eithir sacrifices of the elde lawe withoutyng goostli vndirstondyng of the newe lawe sleeth men bi errour of mysbileue;

Also the lettere of the newe testament sleeth rebel men that lyuen ther agens custumabli withoutyn amendyng in this lif;

Eft Austyn seith in the first bok agenes Faustus in xi. c. : 'The excellence of auctorite of the olde testament and newe, is departid from bokis of latter men, whiche confermed in tyme of the postlis, by successiouns or aftercomyngis of bishopis, and bryngynge forth of cristen chirches, is set highely as in sete to whiche alle faithful and pitouse sic undirstondyng serueth;

gode Ihesu, louver and sauyour of mennes soules: whi ben newe statutis of worldly prestis magnefied aboue thyn holy gospel, confermed with preeschous blood and treuth of thi godhed?

And hit fallith not to God to maken a newe lawe and newe miraclys for yche man þat schal be damped, as Crist wolde not come doun of þe croos to conferme þe false lewes.
And so hit were more sufferable to dwellen of Sarazenys and of these newe ordres.

hold we us payed on mesure hat God hath 3yuen vs and dreme we noht aboute newe poynitis hat ye gospel leuyth, for pis is synne of curiouse hat harmeth more than profityeth.

We may vndirstande by scribes and pharissee men of fe ndys chirche as we duden before, so pat scribes ben cleupd seculer prelates, and pharissee ben cleupd pes newe religious.

Triste we to Cristys religioun for hat is bettur than his newe:

These seene louys be seene bookys of he Newe Testament, as fowre gospelles and perwh story of apostles, wisdam of boky of Powle, and apocalyphe of loon.

And, sih alle Cristis dedys ben ensawmplys to trewe men, manye men penkon hat these newe sectis schulden be destruyde and pe personys sauyde, for pus ordeynude Crist, mayster beste of alle. And I elepe sectis newe manny ordres, pat on sewe\(^3\) anporur as he schulde sewe Crist;

but oipir newe sectis founden by manny wit mute nude smacche synne for errorw of pe fyndere.

And so hit were more sufferable to dwellen among Sarazenys or oipir payynyme sectis, as doon manye cristen men, pan to dwellen among sectis of these newe religioun.

And, 3if we marke alle syche eerebers in England pat be plantyd of newe in comune Cristis religioun, as pei spuyen pe rementaunt of temporal goodys, so (pat is more duyl) pei spuyen hem of vertewes: for alle cristen men schulden ben of o wille, and variaunce in syche sectis maky\(^3\) variaunce in wille, and gendreb discernisoun and enuye among men.

but certis hit is not pus of his newe religiounes.

but these newe ordres ben worse pan he secte of Crist, and hit is more li3t, more free and more parf3t han any ober secte hat man may chese, and herfore hit is a synful error to chese syche sectis, sih he ordre of Crist wolte bettoure occupyte at he fulle han any sych secte founden of men. And so, syb these patrownes han no leue of God to make syche eerebers in his comune pastoure, lawe of his cheef Lord schulde destruyde these sectis, sih Crist louip more his comynus han pes newe eerebers.

And on anporu day aftur he tymne hat he was ded, whych he was he tyme of grace and he sumne was newe sprongon vp, he 3af two pens to his kepere, bope of his godhed and of his manhede, to fede mankynde tyl he day of doom.

And h\(^\)s wente Crist into Naym whanne he entryde newe to hys chyrcye, for Naym is as myche to seyn as flowyng or mouyng; Generally these newe sectis louen more pe owne ordre pan pei doon he ordre of Crist whiche he 3af his owne persone, and panne pei louen her secte more pan pei louen he secte of Crist. His secte of Crist by pat is lesse pei putten in these newe sectis, sih pei kepyng Cristis secte by pat maden hys secte more.

And, Lord! 3if pat men wolden vndirstonden what hit is to loue a ping, and whanne men loue per God ouer alle ober byng, panne heryse of these newe sectis and oper errours in pe world, schulden be more knowen vnto fole pan pei ben now for ypperiise. These ypporites seyn pat her sectis, and alle pe deys pat pei doon, is grównyt vpon Crist as is Cristus religioun, and so pei han none newe ordres bute newe customys pat pei moy leue.

Pe volatiles, pat seruen seynys at he secunde cowrs of his feeste, ben seynys of these newe lawe pat wi3\(\)\(3\) these maundemenis kepton Cristis counselys.

And these newe sectis louen more pe owne ordre pat pei doon he ordre of Crist whiche he 3af his owne persone, and panne pei louen her secte more pan pei louen he secte of Crist. His secte of Crist by pat is lesse pei putten in these newe sectis, sih pei kepyng Cristis secte by pat maden hys secte more.

And, as Macometis lawe take\(\)\(3\) myche of Cristis lawe, and medle\(\)\(3\)\(3\)\(3\)\(2\)\(3\)\(3\)\(2\) oipir lawes, and pere comeb in
And such obedience browt in by these newe ordres fuylup manye hepis of men by foly of here prelates. Sobly, in these newe ordres men schulden obesche to echinge that techeb more obedience to God pan don suche prelatis.

And 3if pis byleue were kept wel, his newe obedience schulde gon aweye.

And Godes rewle schulde suffice to men, al 3if pei clowtede not newe rewlius.

why ordeyned not God suche ordres in pe olde lawe, ne in stat of innocens, but destreyde newe pat wer maade? And bus alle these newe ordres befol fulle of heresye. And as anemptis these newe habites, certeynly pei ben of feend, but 3if pei be som nedful cawse byndyng men jus to hem;

And so vnobedience browt in by these newe ordres fuylup manye hepis of men by foly of here prelates. Sobly, in these newe ordres men schulden obesche to echinge that techeb more obedience to God pan don suche prelatis.

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And 3if pis byleue were kept wel, his newe obedience schulde gon aweye.
and so mannyis lawe groweþ and Godus lawe is lettyd, and specially by lawis of þese newe ordres, But whan malicte of þese lawes was known to twewe men, þanne þei and angulëgis speke to God and preydenn hym þat þei myhten gedren awey þese tares, so þat Godis lawe myhte renne frely as hit durst dyve.  
<1.30> <T EWS1-36> <P 374>

and so, 3if God wole, bope ypocrites and tyrantius schullen be destroyd, as þe antipope wip his cowrt and þese newe religiouse, and þan schal Godis lawe reygne wip þe twewe partis of his chyrche.  
<1.58> <T EWS1-36> <P 375>

and þe toper is newe founden of synful sereuantis of Crist, þat men schulden wyton is not so good as Cristes ordre more li3t. And so þis man temptep God þat chesup þus þis newe ordre.  
<1.96, 99> <T EWS1-40> <P 399>

And þus doon owre hy3e preestis and oure newe religiouse: þei drecon hem þat Godis lawe schal qwikon aftur þis, and herfore þei make statutes stabel as a stoon, and geton granut of knytes to confermen hem, and þese þei marken wel wip witnesse of lordis, leste þat twewe of Godis lawe hid in þe sepulchre berste owt to knowyng of comun puple.  
<1.45> <T EWS1-45> <P 426>

and 3eet dwellon twewe men in þe oolde byleue, and laten frerus fowle hemysylf in þer newe heresy, For we twewe þat þer is bettre ping þan Godis body, syþ þe holy Trinnyte is in eche place.  
<1.75> <T EWS1-46> <P 432>

And so þese newe religiouse þat þe feend haþ tillud in, by colour to helpe þe formere herdys, harmen hem manye gatis, and letten þis offys in þe chyrche, for twewe prechying and worldly goodsy ben spuyled by such religioues.  
<1.33> <T EWS1-48> <P 439>

And, al 3if þeie dwellyng be wijpote parishes of þese schep, and þei ben strangue and newe browth in by þe feend, 3et þei for3et on not to komen and visite þese schep;  
<1.72> <T EWS1-48> <P 441>

And 3if þeir bryong in newe lawys contrarye to Godis lawe, how schulde þei not faylen aftur in oþre offisus þat þei schulden haue?  
<1.98> <T EWS1-48> <P 442>

And so menye men wenon þat alle þese newe sectis browth in, sib þei be not grownded in þis lawe, smacchen sumwat of heresy;  
<1.21> <T EWS1-02> <P 481>

and perfere cristene men schulden þenke schame to clope hem about wiþ raggus, and foule þe worþi suyt of Crist, as don alle þese newe ordris.  
<1.25> <T EWS1SE-02> <P 482>

And here henkon monye men þat þese newe ordris take not þer breþren by þis forme þat Crist tok us;  
<1.63> <T EWS1-02> <P 483>

And by þis may we see þat, 3if God made a man of nowt of newe to þe kynde of Adam, 3et he were holden to God as muche as he my3te for hymself;  
<1.36> <T EWS1SE-05> <P 498>

And as ful man in his kynde is maad of body and of soule, so þe fulle lawe of God ys maad of þe oolde and þe newe.  
<1.46> <T EWS1SE-06> <P 501>

And þus men schulden schake awey al þe lawe þat þe pope haf maad, and alle rewlis of þes newe ordris, but in as muche as þei ben groundide in þe lawe þat God haf 3ouon.  
<1.84> <T EWS1-06> <P 503>

for yt may falle þat anticrist by hyse newe lawis and hise byddynys haue moo bussy sereuantis to hym, þan haf Crist by his lawe to serue hym for blisse of heuenne. And þis mouep monye men to speke a3enys foure newe sectis;  
<1.87, 89> <T EWS1SE-06> <P 503>

and wolde God þat þis byleue þat Poul techep in þis epistle were wel cowd and wel kept of þes foure sectis of anticrist, þat ben newe comyn into þe chyrche for to charge it and harme it.  
<1.84> <T EWS1SE-08> <P 512>

And in þis synnen monye men and algatis þes foure newe sectis, for þey don harm to þe chyrche for to hy3e þer nouelrye.  
<1.94> <T EWS1SE-09> <P 516>

For as a mete in a man þat is not defyed before makip monnys body to gurle, so it is of þes newe statis, þat Cristis lawe haf not defyed.  
<1.99> <T EWS1SE-09> <P 516>

And among alle men þat synnon a3enys charite, þes foure sectis þat newe ben komen wijpote auctorite of Crist, semon more stefly to synne a3eyn þe lawe of charite.  
<1.63> <T EWS1SE-11> <P 523>

þis aggregat of þes alle ben þe furste secte newe komen in;  
<1.68> <T EWS1SE-11> <P 523>

And here cristene men may see how þe secounde secte newe browth in faylup in mercy and charite
of our Lord Iesus Crist.

Yt fallup to telle a schort word how þe þridde newe secte, þat is þe ordre of chanonys, faylup now in charite.

And so it is of þes newe ordris þat rennon bysye Cristus ordre: þei letton in lif and bylue Cristus secte to come to blis.

He was not weddud wiþ suche signes, nepur wiþ habite, ne wiþ cloystre, ne wiþ siche voyne cerymyynes as newe ordris kepon today.

And bus it fallup by men today þat ben disseyned by þes newe ordris, for þei suffren hem gladly as 3if þei weron wise men and hooly, and as 3if it were a wisdom to susteyne hem in þe foly; as þe puple, boþe more and lasse, suffen þe foly of þes freris þat bryngon in þer newe customys, as 3if þei weron gospel of Crist.

And certis þes cerymyynes of þes newe ordris comen not to be cerymyynes of God.

Wel we wyton þat Crist ordeynede fewe apostlis dwelle wiþ þe puple, and boþe in lif and in word to teche hem by his lawe, and baþ not lompis of ypocrisye lyue as doon þes newe ordris.

Here faylon þes newe sectis, þat dreodon hem þat þei schullen fayle from worldly fauour and worldly wynnyng, and þat Godus lawe schal be kept clene;

And bus sipen þes newe rewlis leton þe rewl þat Crist þap Souen, þei ben rit contrarie þerto, and dyduyun fro Cristis ordre;

For, 3if we taken heed to yre of God, oþur in þe oolde lawe or in þe newe, it cam by synne þat was brynge in by suche false and gylynge wordis.

But riþ þat þe sone of Abraham þat was first born, fleschly pursuweðe his goostly sone, þat was born spiritually, so it fallup now on dayus of men þat God haþ ordeyned to peyne, and men þat þe haþ ordeyned to blis, and men of þe oolde lawe and of þe newe.

And anticrist makup now newe lawis, and growndup hem not on God and mon;

And herfore as Poul seib, Crist is mediatur of þe newe lawe, for Crist þap of boþe þes two, for he is God, auctor of þes boþe;

And perfore seib Poul aftur þat men schulden be in þer soule as þei weron newe spryngyng, as þei be now herf.

Poul seib þat men schulden be newe spryngyng and not newe spreynyd, for þei schulden be lastyng in clennesse of þer good lif— as spryngyng may not be but spryngyng, but spreynyd þing may be vnspreynyd.

And here þenkon men by greet studye þat alle þes foure newe sectis, 3if þei wolon clense hem clene of synne, moten leue alle þes newe customys þat þei han weddud bysydus Cristis lawe.

But alle þes newe sectis browt in han new oþynyonys bysye Crist; and herto helpen þes newe sectis, as men may see in hem alle, by ypocrisye and boost. And þus mouen þes newe staatis to boþe þes two prydis: for þei þenkon by þes ryȝtis þat þei ben hoolyere þan þapre, and hoolyere an þei schulden be, to leue hem as dydon apostlis;

but wheþur þat þes newe ordris brynge not in þis coueytise?

And bus alle þes newe ordris, þat crokon fro ordenaunce of Crist, 3yoon occasion to synne oþur pruyde or apert.

And þus it semeþ þat newe ordris overcome not þis world bi bilee þat þei han in Crist;

And þus men may knowe wel Cristus religioun fro þis newe.

And þus þes newe ordris ech e one, whiche ben so leeft to lye, mote nedis be growndude in þe feend, þe whiche is fadur of lesyngis.
And he bygynne on his maner: be 3ee doerys of Godus word and not only hereris, for hanne 3e disseyyuon 3ouselvys by medelyng of mannyes ordre, For alle þes foure newe ordris moten be lemyng al þer lif of þe rewle þat þei han foundon, bysyde þe rewle þat Crist 3af; <L 5><T EWS1SE-27><P 588>

And Poul seip to Tymothie of þes veyne newe ordris þat þei ben euermore lemyng, and neuere comyng to fruyt berof. <L 10><T EWS1SE-27><P 588>

Lord! sip lames and opre apostlis kneve not þes newe ordris and þe cloystres, wip newe howsis and opre rytis þat þei han fowndon, what schulde moue to loue hem þus and leeuue religion þat God hāþ 3ouon? <L 82><T EWS1SE-27><P 591>

þe apostlis weron tawf of þe Holy Goost for to wandre in þe world, and teche men bope by word and deede, for þat lore is best to men, and not to gedere in weete lompis, as doon owre <L 49, 46><T EWS1SE-32><P 614>

And here sayton þes newe ordris, for þei han large howsus and fayre; <L 49><T EWS1SE-28><P 595>

And here makon men þes newe ordris to schame, and aoxon gromwundyng of þer deedes; <L 68><T EWS1SE-28><P 596>

And now whan þes newe ordris 3euen hem þus to þe world, þei hanen men speciali þat speken Goddis lawe a3enus hem. <L 18><T EWS1SE-32><P 614>

for þes newe lore perueriþ manye and makib hem more purnyshid in helle. For, when a spyri3t comep to helle þat synned by errorr þat þei tau3ten, who dredis not þat ne þei haue peyne bi newe comyng of siche felowes? <L 43, 46><T EWS1SE-32><P 615>

And here shulden þes sectis drede þat haue founden hem newe lawis, and leeuue to profite and to teche aftir þe lawe þat Crist hāþ 3ouen; <L 57><T EWS1SE-32><P 616>

and ech of hem my3te at þe leeste saue hymself bi Goddis lawe, and leeuue alle þes newe sectis, and fleþ þe clewe sect of Crist. <L 62><T EWS1SE-32><P 616>

For alle þes foure newe sectis ben homycidis in manye persones. <L 64><T EWS1SE-32><P 616>

And herfore ben sum men moeued to leeuue þes foure newe sectis; <L 72><T EWS1SE-32><P 616>

And aftir Petre 3eucþ a reule to kepe Cristis religiou, and þis reule mot nedis passe alle þes newe reulis of ordris. <L 52><T EWS1SE-35><P 628>

And herfore take þow noon newe ordre before þis reule fayle to þe. And sip þes foure newe sectis faylen in þis reule of God, þei shulden leeeue þis nouelry þat makip hem turne fro Goddis lawe. Alle þes foure newe sectis synnen in many gabbyngis, bope in gabbyng of dede, and in gabbyng of moupe; <L 61, 62, 64><T EWS1SE-35><P 628>

Oure takyng vp of þis water bitokene þe rysyng of Crist fro deep, and hou we shulden rise goostli in cleneness of newe lyf. <L 20><T EWS1SE-36><P 630>

And þus we han in a manere an old man and a newe man: oure olde man is þe flessheli man wip synne and lustis þat suen hym, pe newe man is a spyry3t purgid bi loue and lyf taken of Crist. <L 29, 30><T EWS1SE-36><P 631>

And þus alle þes newe ordris coueiten bi wrong desire straunge patrounes, or oþir þyngis þat bryngen hem in wrong bileue. <L 14><T EWS1SE-39><P 639>

And þus alle þes foure sectis, þat forsaken Cristis reule, and maken hem a newe reule to loke wher þat reule were beter, tempten Crist ful falseli; <L 32><T EWS1SE-39><P 640>

For þe children of Israel gruccheden for hem wantede water, but þes newe ordris now, aftir more kyndenesse of Crist, hadden plente of water of wisdom þat Crist 3af hem for to drynke. <L 37><T EWS1SE-39><P 640>

And þus grucchen men today a3enus þe ordynaunc of Crist, and shapun hem a newe reule, as 3if þei leffen Crist for a fool. <L 48><T EWS1SE-39><P 641>

And þerfore God hāþ sent a gracius remedie to our helpe, þat we have a good lore of ensamplis þat haue biffallen, bope in þe olde lawe and þe newe; and in þes shulden we studie, and leeuue fablis and newe reulis, for þei helpen not but to fleþ hem. <L 61, 62><T EWS1SE-39><P 641>
As men of these four sects that puttyn bihynde Cristis lawe, and takun hem a newe patroun and newe reule wipoute Crist: these men ben ypocrisies Crist hatip most of alle.

< L 30, 31 > < T EWS 1SE -40 > < P 644 >

DOMINICA XII POST TRINITATEM:

And so Crist may seue suspende sumwhat

< L 44 > < T EWS 1SE -42 > < P 651 >

And his mediatrix Crist made apostelis, and in vikeris, couenable seruantis of newe lawe.

< L 26 > < T EWS 1SE -42 > < P 652 >

For, sip these newe testament is the laste lawe of God, and bryngib men next to heuene, these mynystris bryngyn this men bi grace that God hymself 3eued and worchip this wip these mynystris.

< L 30 > < T EWS 1SE -42 > < P 652 >

And perfore seyeb Poule heere pat preestis of these newe lawe wicher women not bi lettere, but bi spiry3t pat God 3yue. And his word vnizardsden men this pat preestis in these newe lawe haue honest seruyse and ly3t, and been not killers of beestis, as wieren preestis in oole lawe;

< L 37, 39 > < T EWS 1SE -42 > < P 652 >

And heere anticristis trauantis spekyn a3en these newe lawe, and seyen this pat literal witt of it shulde nouere be takun but goostly witt;

< L 44 > < T EWS 1SE -42 > < P 652 >

And so ech word of these newe lawe pat sounep to urtheres of Crist and to charite of his chirche shulde be takun aftir this lettre.

< L 66 > < T EWS 1SE -42 > < P 653 >

And sip Crist in these newe lawe preentide it in his apostelis hertis, myche more that goostli seruyng shulde be in glorie pan was Moyses;

< L 82 > < T EWS 1SE -42 > < P 654 >

But seruyng in these newe lawe quekened sum men til that camen to blis.

< L 88 > < T EWS 1SE -42 > < P 654 >

These firste part mot euere laste, bope in this oole lawe and these newe;

< L 44 > < T EWS 1SE -43 > < P 657 >

and ellers we kepent as false Iews a these comeynge of Crist herafir.

< L 50 > < T EWS 1SE -43 > < P 658 >

And so Crist may 3eue these newe lawe and suspende sumwhat of that oole;

< L 62 > < T EWS 1SE -43 > < P 658 >

and no drede these newe sectis camen yn for defaute of loue, for vnyte of Crist oore patroun and of his reule shulde distrie these sectis.

< L 61 > < T EWS 1SE -44 > < P 662 >

Pe fiftyene werk that seup aftir is mansleyng, pat comeip ofte bope in these newe ordris and bitwixe part and part.

< L 68 > < T EWS 1SE -44 > < P 662 >

And so, 3if we stodye wel, these newe sectis disturblyn reumes.

< L 74 > < T EWS 1SE -44 > < P 662 >

And bus these foure newe sectis haue that ioye in vairying, and pat oon is oppressid that he my3te conquer Cristis sectt.

< L 84 > < T EWS 1SE -44 > < P 663 >

and these luyen these newe ordris bi couetyse of u彝n glory.

< L 13 > < T EWS 1SE -45 > < P 665 >

And bus men of these newe sectis, fro this firste to these laste, procureyn dep to trewe men, that tllen hem euene Goddis lawe.

< L 24 > < T EWS 1SE -45 > < P 666 >

And among bynnednesses of this world this is oon newe brou3t yn pat these newe sectis holden not that a man dop hem good, but 3if he this yue hem wordlly goodis, al 3if he do hem harm in pis.

< L 57, 58 > < T EWS 1SE -45 > < P 667 >

But seyned fadirhed of this pope and these newe fadirhede of this abbotis, 3if that it be falsely seyned, is groundid in this fadir of lesyngeis.

< L 22 > < T EWS 1SE -46 > < P 670 >

And herfore haeb that feend brou3t in dyuersite of these newe ordris.

< L 59 > < T EWS 1SE -47 > < P 674 >

But o these sectt seip oon in pis and ano8ir sectt seip that contrarie.

< L 82 > < T EWS 1SE -47 > < P 675 >

And bus these prelatis 3yuen that hankyng to men for loue of anticrist, where apostelis barded God in Iesu Crist bi whom that profiteden.

< L 12 > < T EWS 1SE -48 > < P 676 >

And bus man is maad newe a3een in these spiry3t of his mynde, when his soule haeb good sauvour of heuene lyngis as he shulde.

< L 13 > < T EWS 1SE -49 > < P 678 >

And bus biddip Poule aftir that man shulden clohe these newe man that is boren aftir God in ry3t, holyneesse and trewe. Poule cleipip a these newe man that subsaunce of manns soule, in as myche as it
And herfore it is licli pat newe sectis and mannus ordynaunce pat haue not per ground in God moten haue ende biore domesday.

and part of pis semep more medeful pat suffragis of pes newe sectis.

But, for pis last mot nedeli haue habundaunce of worldli goodis to mayntene it among pe puple, pe feend hap tau3t a newe rauyne, more pan it was in Poulis tym, for sensuris to spuyle pe puple.

for false men of pes newe sectis, and speciali pe laste sectt, robbyn pe puple of per goodis, and bigilen hem fro trewe lore.

and pis meuep manye men to hate pes newe religiownys, for pis newe dyuersite quenehep loue, and makip hate.

And here it semep to monye men pat pes newe ordes of frerys schulden opur leue per multitude, or trauyle wip per handys;

but rajur pei schulden take of Powle and oher apostles for to trauele, and leue pe newe tradiciones, as Petur dide, wip opre apostles, and profi3tede more pan pese men don.

but now frerus reuerson Petre and multiplyon newe lawes and persones of her ordes, haunyng more pan hadde Petre.

And pis is pe rewle of Crist pat passep alle pes newe ordes, and whoeure loue not Crist more pan alle pes seuene wantup charyte, and breku3 alle Godis hestys.

And pes newe religiownys moten nedys breke pis rewle of Crist, for pei loue more pes newe ordes pan pei don rewle of pe gospel.

And pes bope angeligis goode and yuele scorren men pat kepon pis grond, and auter wende fro Cristus orde to newe ordes pat ben worse;

But pis is pe fowllest synne pat fallep here to ony prest, to loue more pes newe ordes pan to loue Cristus lawe.

And herfore Crist lyuedde comun lyf, and hisi apostles after hym, and were not weddid wip pes newe synge, as now pes ypocrisis ben.

And pes alle sese comunes of pes newe religiouns, pat wasten Godis goody for fame of pe world, or loue of per bely, synnon a3enys pis vertew;

But certus, as tradiciones maade bysyde Godis lawe, of prestis and of scrives and of pharisises, blyndedon hem in Godys lawe, and made it dispuysud, so it is now of Godis lawe by newe menny lawes, as decretallys and decrees.

And pes don pes newe rewlys of pes pre ordes, as pei harmen rewmys and cuntrees pat pei dwellon inne.

for popys and byschopis and preestis of her sort, and pes newe religiouns, possessoris and beggeris, and seceler men pat ben disseuye3e wip hem, ben pe moste enemies to Crist and his lawe.

for now Crist 3af his lawe, and so he ordeynede monye folc to bere awy3 his newe lawe.

Wel I wot pat heues vson to worchen on ny3t, and slepon on pe day, and so vson pes newe heuys, pat cam in aboue pe dore;
schulde be reuersud of cristene men, for ellis my3te al blyeue be chaunged, old put owt, and newe browt in.

<1. L 126><T EWS2-69><P 81>

and herfore byddup Poule to clense owt þis oold syrne þat þei be newe sprynging of flowr, as þei ben clene in þe newe lawe.

<1. L 37><T EWS2-70><P 83>

and bus in Nepur prelati muite we graunte sich power, for ellis faylyde obedience, and alle þese ordres þat ben newe.

<1. L 93><T EWS2-70><P 85>

But newe turnyng of anticrist to newe officis in þe chyrche motte nede brynge in newe lawys, and putte Cristus lawe abac.

<1. L 100, 101><T EWS2-70><P 86>

And þis may be openly seen in benefcis partide to men, and newe ordres þat now ben made to greet charge of Cristus chyrche.

<1. L 106><T EWS2-70><P 86>

And bus is ordenaunce of Crist put abac, and newe browt in. Ne it fallup not to us to justyfye þese newe offyssus, ne to defende þat þei ben leueful, alle þe deedis þat prelatis don;

<1. L 113, 114><T EWS2-70><P 86>

and so amende by Godus lawe þe ordres þat were made by Crist, and not for synne of þese ordres to bryngon in newe ordres to hem.

<1. L 119><T EWS2-70><P 86>

and how schuldust wyte þat þei were betture to worche aftur þis kunnyng, þan for to haue newe kunnyng, and þus to be ydul wiþ þis*.

<1. L 73><T EWS2-73><P 103>

for þei han newe lawys made bysyde Godus lawe, to dampe men to dep as opone heretykes;

<1. L 111><T EWS2-74><P 110>

for þei may not be Cristus chyldren, but 3if þei suwon hym, and holden hem in his bowndis, and go not owt by newe lawys;

<1. L 120><T EWS2-74><P 110>

And bus weron Lob and Abraham ryche wiþ seynus of þe newe lawe.

<1. L 61><T EWS2-77><P 125>

What nede is it to make newe bondis, þe whiche don more harm þan good, and men kan Nepur knynte ne louse, but 3if God telle hem specially?

<1. L 135><T EWS2-79><P 140>

For þis cause he chargeb most, siþ he loue þe his chyre þan ony o perso.ne perof, and bad alle to worschipe þis modur, boþe in þe oolde lawe and in þe newe.

<1. L 144><T EWS2-79><P 140>

EUANGELIUM VNIUS CONFESSORIS ET ABBATIS' Sermo 27: Nemo accendit lucernam. Luce 11: This gospel tacheþ how yche confessour schulde kepen hym, and specially abbotus and þes newe religious.

<1. L 2><T EWS2-81><P 149>

And, as monye me þenkon, alle þes newe religious ben hyd by menny ordenaunce to bere li3t to Cristus chyrche;

<1. L 28><T EWS2-81><P 150>

And blyndnesse of þese newe ordres makup monye men to be dampeuled, siþ þe state of preestus þat Crist ordeyne was lyþt, and esy for to knowe. But þe feend marrup monye wiþ newe statis þat þe bro3te in, and þe meuep hem to speke a3enus þe lore þat Crist hah tawt.

<1. L 111, 113><T EWS2-81><P 153>

for Crist, hed of al þe chyrche, bygan þe newe testament, and fadrus of þis lawe, wiþ vertewys of Crist, may be cleupud here þe kyngdam of heuene.

<1. L 49><T EWS2-84><P 169>

And Crist seyde to hem, 'berfore eche tawt wrytere in þe reume of heuene is lych to an hosbondeman þat bryngh þe forp of his tresor: boþe newe pingus and oolde*.

<1. L 88><T EWS2-84><P 170>

But as a good hosbonde serueþ his meyne wiþ oolde fruyt and wiþ newe, þat ben of two 3eerus, so a good prelat þat schulde teche his puple schulde konne two Godus Jawys, and how þei cordon togydere, and teche his puple to knowe. But maundementis þat oolde lawe, and oolde condicion of þe oolde lawe ben euennore newe;

<1. L 143, 149><T EWS2-84><P 172>

And wolde God þat oure newe ordres woldon wel vndurstonde þis story;

<1. L 23><T EWS2-86><P 179>

For certus Baptist ordre was betture þan ben al þes newe ordres, and he gruchchede not but was ful faþ þat þei 3edon from hym to Crist.

<1. L 28><T EWS2-86><P 179>

but þis condicion of þe feend, foundon in þes newe ordres, ys sprongon to popus and to kyngus boþe, þat consenton and helpen herto.

<1. L 59><T EWS2-86><P 180>

Furst how procataurus of Crist schulden gete discipulus to hym by skyulful meyung of Godus lawe, þat þei myþton frely come to Crist, and not
by chaffaryng of erpely þingus, as þese newe ordres chaffaren.
<L 95><T EWS2-86><P 182>

But here we trowon þat Crist dude þus to confounde þes cloystrerus, for Crist wytste wel þat þei schulden come and disseuye myche of þis world, and seye þat it fallup not to hem to labure, ne dwelle owt of þer cloystre, sif þei passon oþre men in newe signes þat þei han fownde.
<L 164><T EWS2-86><P 184>

but þes newe religious reuerson Crist in alle þese þingus.
<L 183><T EWS2-86><P 185>

But God forbeide þat we schulden trowe, for men wole not bowe to vs, þat we schulden clepe hem worldily, contrayre to Cristus clepyng, or ellys growndon a newe ordre as we wolden passe Crist.
<L 27><T EWS2-87><P 187>

And þus it seeme to monye men þat patronys of þes newe ordres gon before Crist as Sathanas, and leuon and dispuyson his ordre.
<L 29><T EWS2-87><P 187>

It is teedl ofte byfore of alle þes newe ordrus, how þei be not growndude in Crist, ne in onye deedus þat he dude.
<L 41><T EWS2-87><P 187>

And þus schulde we not stryue as folus, how hýe þis Thomas is in heuene, and what seyntus in heuene he passup, as don þes newe fownden ordrus of þer patrowynys, for whom þei stryueþ how hyȝe seyntus þei ben in heuene.
<L 111><T EWS2-93><P 225>

for alle þes wordus were newe to hem, and seyde of God, as we byleuen.
<L 12><T EWS2-94><P 226>

but euere as þei han nede, þei schulde be newe counfortude.
<L 10><T EWS2-96><P 233>

And þus don þes newe ordrus in cloystrus, and in oþre housus, and þenkun to myche on þer lyȝtf here, and to luytul on heuene lyȝtf.
<L 13><T EWS2-100><P 247>

And þes wordus of Crist, to counforte religiows men, ben bettir þan alle þes newe rewlus þat ben clowtude to Cristus wordus; 
<L 77><T EWS2-101><P 254>

Fadris of þe olde lawe weron muche chargede ouer men now, for þei kepton þes same ten maundementis þat we kepon in þe newe lawe, and ouer, 3if þei wolden be iuste, þei moste kepe cerymonyes, and monye lawis iudicialis, þat vs neduþ not now to kepe.
<L 9><T EWS2-104><P 263>

But wo is to hem in tyme of grace, þat þus han charged þe newe lawe, þat we han now more to kepe þan þei hadden in þe olde lawe;
<L 14><T EWS2-104><P 263>

But wyte wel, it is noon almys to make ypocrisis more cowardis, or to ȝyue þes newe ordris þingus þat þei ben charged by; 
<L 84><T EWS2-108><P 276>

And þus þis help is newe feyned to iniurye of God, sif þit is prope to God to graunte such help to whom he wolte. 
<L 75><T EWS2-112><P 288>

And reuersyng of þis lore now, by dowyng of þis chyrche, hþp maad alle newe preestis and opur ordre fro Cristus chyrche; 
<L 47><T EWS2-114><P 295>

and þis maner han þe popus whan þei be newe made popis. 
<L 7><T EWS2-118><P 305>

And sif byleue techep us þat holy chyrche is a body, and þis noble body is ordeyned of Crist by every part and iuncture þerof, it seeme to monye men þat alle þese newe ordris ben rotone postims and taterude cloutis. 
<L 41><T EWS2-120><P 311>

But þat þat þes newe ordris leuon in manmys syȝt, þei fulfullon in oure modir þat is a bettir persone. 
<L 44><T EWS2-120><P 312>

Sclawndre is wrong dede þat makup man falle in synne, and þis fallup bope in wordly men and oþre, and specially in ypocritus of þes newe religious, for þei don woon to þer ordris and iugement of oþre men, for þer ypocrisye makup monye men be sclawndrede. 
<L 72><T EWS2-120><P 312>

Lord! sif Scaryot was ordeyned to be in Cristus religion, þe whiche is þe beste þat may be, and Crist suffredde hym to go owt þerof, whi schulde not þes newe ordris suffre men to go from hem, and specially whanne þei synnon and men wolden go owt for vertuwhis. And monye of þes newe ordris passon Scariot in couuytise, and for auarice of goodis þei ben tryaytouris to trewpe. 
<L 38, 40><T EWS2-121><P 316>

For Cristus ordenauence was ryȝtwys, and specially of preestus pouert, al 3if newe sectis seyȝt new þat Cristus ordenauence were now ful venym. 
<L 115><T EWS2-122><P 324>
And monye popis pат come to þe chyrche ben on greet persone, þe whiche is a greet kuynde and hāb monye wickude lymes, as cardynalis and newe ordris, and monye þat ben hyrude wip hem. And þese newe ordris and algaatis frerus ben clepude of Crist pseudoprophetis.  

<L 42, 43><T EWS2-MC><P 330>

But here we seyn þat Crist spekut ofte, bohe in þe oolde lawe and in þe newe, derkly to monye men for þe profi3t of his chyrche;  

<L 141><T EWS2-MC><P 333>

But here þe feendus procatour schewip onply his folye, for Crist þat may neuere erre ne synne lynamtu þis word to þe newe lawe.  

<L 162><T EWS2-MC><P 334>

And þus Crist and Danyel of þe newe lawe and þe oolde tellon bohe þis prophecie;  

<L 169><T EWS2-MC><P 334>

And þis pope is patron of alle þese newe ordris.  

<L 326><T EWS2-MC><P 340>

Pe þride wile þat men vson here, and puttub monye men to reste, þe dele not wip þes newe ordris but supposon hem heretykus, be þei monkis, be þei freris, for þei growndon hem not on resoun; but þe þe newe bynepe byleue, and suspecte for monye causus.  

<L 373, 375><T EWS2-MC><P 342>

And siþ we han þe same lawe þat euermore schal stonde wip us, he is an ouergreet fool þat musuþ on newe lawis made of men, or dreþuþ to stonden here for a trewpe;  

<L 467><T EWS2-MC><P 345>

And þus þes newe ordris ben growndid in ypocrisy, for alle þer signes seruon of now3t þat þei han ouer Cristus rewle but to crie þer holynes ouer oþre worldly men;  

<L 589><T EWS2-MC><P 350>

And þus þei wolden þat dowyng of þe chyrche were awey3e wip þes newe lawys and al newe ping þat is not groundut in þe ordenaunce of Crist.  

<L 623><T EWS2-MC><P 351>

But now men wolon gourne þe chyrche wipowion auctorite of Crist and þer newe lawys cheson on hed and do þer deedis.  

<L 700><T EWS2-MC><P 354>

And anemptis þese newe lawys and ordynaunce of þe pope, it were beture þat þei slepton and restedon in Godus lawe.  

<L 702><T EWS2-MC><P 354>

how schulde þei make in certeyn newe lawys þat Crist schulde bydde?  

<L 705><T EWS2-MC><P 354>

For Crist nedude not hise apostlis to risen euermore at mydny3t, ne to feste as men don now, ne to be clopud as þes newe ordris;  

<L 928><T EWS2-MC><P 362>

And þese ben specially men of þese newe ordres, and moste þese frerys þat laste come in, for þe feend sultuleþ euere a3enes holy chirche.  

<L 3><T EWS2-VO><P 366>

And þis newe fownden lyf draweþ men downward, siþ frerus ben confessoures and leedon myche puple.  

<L 25><T EWS2-VO><P 367>

and þus is byleue of God put abac, and newe feynyngus fowndone wipowton grownd is holdon byleue.  

<L 160><T EWS2-VO><P 373>

And þis ping fallup to owre newe religiowse, for þei ben weddyde wipowteforþ wip sensible signes þe whiche þei putton to bytoknen her holynes wipynne, and neybur þe þei ne þes signes stondon in þis holynes.  

<L 196><T EWS2-VO><P 373>

And þus þenkon manye men þat þese newe ordres ben fulle of ypocrisy;  

<L 209><T EWS2-VO><P 373>

And þus þese newe ypocrites drawon to þis ende, for þei quenchens trewþe and Cristus religioun, and so þei sie Crist in monye of hise membris.  

<L 223><T EWS2-VO><P 374>

Lord! 3if Cristus ordre where cleneely hoolden hool, and men louden hit so myche as þei don þese newe ordres, þanne schulde Cristus ordre be steflyer defendut by as myche as men trauylen abowte þese newe ordres.  

<L 230, 232><T EWS2-VO><P 374>

But þe feend, siþ he was louswud, hāb mouyd frerus to reuerse þis, and as þei seyn, þer newe seyntus and newe doctoures þat þei han, techen þat þis sacrament is an accident wipowte suget, or ellis no3t;  

<L 264><T EWS2-VO><P 375>

And þus þes newe religiouns bisyde Cristis lawe ben bipapfs, but to crokid and to foul to ony man to go to heuene,— for hem wantip ri3tnesse pat key feynen in þer sygnes, for þes signes semen of nou3t but to crie þer holynesse, þat þei ben before oþre chosun of God to his seruys.  

<L 50><T EWS3-123><P 03>
But _ Thiis newe ordris ben cowardis, for Thiis wolten haue many felowis in citiis ny men and in Thiis castellis pat thiis maken;
<L 62>—<T EWS3-123>—<P 03>

But Thiis newe maner of shryuyng cam longe aftir bi thiis pope.
<L 33>—<T EWS3-124>—<P 06>

Ipocrisie of pharisees and of Eroude lastiþ 3it, for _ newe ordris bigilen pe bohe beggers and possessioneres, in pat pat thiis feynen hem holy to spyle of hem per worldly godis.
<L 21>—<T EWS3-130>—<P 20>

And so Crist tauþte pe olde lawe, and fillide it wip _ thiis newe lawe.
<L 4>—<T EWS3-136>—<P 34>

and so he shulde not seke to Crist for Thiis worldly ende, for Crist my3te not chaunge thiis stat for comyng of siche a fals man And heere may we se hou oure _ newe religious vairion fro Crist, for thiis han propere housing and godis in per housing, as hadde not Crist and his apostelis.
<L 19>—<T EWS3-137>—<P 37>

And ouer thiis we may se hou falsly oure _ newe religious mouen men bi thiis gospel to come to per religioun, for _ thiis shulden purge humself bifore, and make hem pore as Crist was.
<L 31>—<T EWS3-137>—<P 37>

And so, sib _ Cristis religioun is betere Þan _ thiis newe ordris, Þes men synnen gretyly pat taken hem and _ leeuen Cristis; for Cristis ordre my3te ocupie eche man as myche as he my3te do, and no drede it my3te ocupie men betere Þan _ thiis newe ordris.
<L 41, 43>—<T EWS3-137>—<P 37>

And so, as Crist bad _ thiis man suffere dede men to birey dede men, so men shulden suffere _ _ newe ordris þat ben clepid dede hondis, and sue Crist in his ordre, as Crist bad þis man do.
<L 45>—<T EWS3-137>—<P 38>

And in his same dampancion ben _ my3ty men of _ þis world þat defenden _ _ newe ordris to do _ _ synnes, and opere mo;
<L 50>—<T EWS3-137>—<P 38>

And þus alle _ _ newe ordris, þat _ leuuen freedom of Cristis ordre for goodis þat ipocrisie han getun to _ _ newe feyned statis, don heere a3enus Crist, and vnhablen humself to come to heuene.
<L 62, 64>—<T EWS3-137>—<P 38>

and alle _ þis pre destried Crist for bringing in of _ newe lawis, and for turyning from his lawe, for þei token not wel Goddis word. And so it semeþ to be today: for alle _ þis _ newe ordris comen not to þei prittife greyen, and certis þei comen not _ þanne to heuene;
<L 13, 15>—<T EWS3-143>—<P 53>

for 3if a man do al his power, al his wit and al his wille to kepe þe lawe of Iesus Crist, 3it vnneþþis woes it sufissee— myche more 3if a man sacteide his uertues aboute _ newe lawis. But þus don alle _ _ newe ordris, and so myche _ þei flyalen in Goddis lawis.
<L 18, 19>—<T EWS3-143>—<P 54>

But, for þe perele of þe chirche stondiþ not al in _ _ newe ordris, but in ipocrisie of prestis and specialy of þe pope, þefere selþ Crist þat trewe men shal not seye Lo heere, Lo þeere‘ is Cristis viker þat hap ful power of Crist þat sendip mennus soulis to heuene as soone as he wolde do þis.
<L 22>—<T EWS3-143>—<P 54>

And heere techen _ _ newe ordris a _ newe caste of þe fend, þat Englihs men moten fi3t bifore wip enemies of _ _ opere londis, for ellis þei wolden fiirste fi3te wip us, and synne on bohe sydis shulde be more.
<L 30>—<T EWS3-145>—<P 61>

And so men shulden many weyes be wys in þes werkis of mersey, for it is no wisdom to norsche a fend þat semeþ siche, ne to norsche a _ _ newe stat þat hap no ground in Goddis lawe.
<L 67>—<T EWS3-147>—<P 69>

And, as hye prestis wip _ scribis lettiden children for to speke, so _ _ _ bishopis and _ _ newe scribis letten prestis to telle Goddis lawe.
<L 53>—<T EWS3-148>—<P 73>

And in _ þis apostasye trabulen alle _ _ newe ordris, as 3if þei wolden putte ertvu and religioun in _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _...
And so it semyth to many men that these newe lawis and newe ordis contrarien his gospel, and so pere ben a3emen bide. Many newe lawis ben maad to susteyne and so it semyth his lawis pat letten siche synnybyng, as he gospel tellich heere, for it is ofte knownen to men pat per briperen symmen a3emen hem.

<L 29, 30, 31> <T EWS3-160> <P 110>

Heere men hinken pat these newe lawis, and these newe ordis, shulen ceese.

<L 43, 44> <T EWS3-160> <P 110>

And bus don these ordis today: they telle more by per oun bekenynge, and per newi founden signes pan pe don by Goddis heestis.

<L 57> <T EWS3-161> <P 115>

Heere men seyen that Goddis lawe is iust, bohe pe olde lawe and these newe:

<L 27> <T EWS3-164> <P 126>

And these shriftis ben ofte betere for his than these newe rounnynges.

<L 42> <T EWS3-164> <P 126>

And so no drede ordenauns of Crist were betere than these newe lawis, for, as Crist seib to his womman, ende of his confession is sorrow for synne pat is don, and the for to synne affir.

<L 50> <T EWS3-164> <P 127>

by his he wole not mene pat he Fadir leeeue nou to worche, but pat Crist hap newe kynde by which he reuli the world, And his viker kynde cam whanne Crist was maad man.

<L 13> <T EWS3-165> <P 137>

And sip worshippyng of Crist stondib in holdyng of these newe lawe and suyng of Crist in merer of lif, how many worshiphen not nou God?

<L 41> <T EWS3-165> <P 138>

And so men seyen pat Mary dide: she kepte a precious box to anoynte Crist whanne he was deeed, whanne opere wywynn bou3ten hem new.

<L 20> <T EWS3-177> <P 165>

and in that gardeyn a newe sepulcre in whiche no man was 3it put synde.

<L 385> <T EWS3-179> <P 186>

For no man putteth a clout of a strong clothes into an old clothes, for it shall awaye he fulness of these newe clothes, and her is maad a wurse brekyng. And men putten not newe wyn into olde botellis, elles these botellis ben broken, and these wyn is shed and these botellis persichen; but they senden newe wyn into newe botellis, and bohe ben kept'.

<L 7, 8, 10> <T EWS3-190> <P 211> but disciplis of Crist ben stronge as a newe garnement pat shulde euermore laste wipbouen ony cloutynge. And God wolde pat these newe ordis studieden in his mater: he seconde ensample of Crist turneth to the same witt, for Cristis disciplis ben newe botelis maad of hym, and newe lawe is newe wyn pat Crist hap Settid in his hertis. And opere cerymonyes shulen not lette hem to wrche werkis of God, as these newe ordis letten to wrche aftir his gospel.

<L 13, 15, 17, 19> <T EWS3-190> <P 211>

And thus these hoolis pat ben maad in olde botellis letten profit of pe chircle by olde and newe cloutide togidere.

<L 20, 21> <T EWS3-190> <P 212>

A newe maundement Y 3yue to 3ou, pat 3ee loue togidere as Y haue louyd 3ou, 3e, pat 3ee loue togidere".

<L 8> <T EWS3-194> <P 219>

And in his newe maundement faylen popis and opere prelatis, for they loun men pat clepen per frendis and auauencen hem to fatte dignytees in pe chircle.

<L 13> <T EWS3-194> <P 219>

And these signes shulen folowe hem pat shulen bide: in my name they shulen caste out fendis, pei shule speke wip newe tungis, they shulen take awye addris;

<L 8> <T EWS3-197> <P 228>

and they spoken wip newe tungis, for alle hingis pat men don in grace ben newe by titil of grace, as Crist seib in Apocalips.

<L 53, 54> <T EWS3-197> <P 230>

And this moraltie of the olde lawe pat stondib in pe lore of vurtues lastib in these newe lawe, and wipbouen ende in heuen.

<L 28> <T EWS3-207> <P 250>

for it is purgied by these newe lawe and more li3t to us to kepe. And this seyen clerkis pat, as a man is maad of body and soule, so ful lawe of God is maad of the olde and of these newe. The olde is mater of his lawe and these newe forome herof; and, as mater and forome ben o hing in substanse (as he body and soule ben o persone pat is he spirit), so the olde lawe and these newe ben o hing in substanse.

<L 30, 32, 33, 35> <T EWS3-207> <P 250>

And by these same skille possessioneris, and alle pat wedden hem wip a newe ordre ben foolis in the same caas, for they ben weddid wip staat vngroundid, and chargen hem wipboute cause wip more hing pan they may do.

<L 46> <T EWS3-212> <P 260>
and his disciplis, for they hungriden, bigunnen to plucke eris and ete, as who wolde take newe whete and rubbe it and ete it.

And heere may we se pe synne þat þe fend haþ newe brouit in, to lette trewe prestis to teche, and kepe þe puple to þes freris not to profite of his puple, but to spyle hem more pryuely.

And þus bischopis ben more to blame, and alle þes newe religious, whanne þey ben vnkynde to Crist þan ben obere lesse bounden.

But summe men seyen þat it helpiþ not but to gete hem newe mariþis, for, as þey seyen, eche man þat dieþ þus is fully assoylid bope of peyne and of synne, and þus he fleþ streiþly to heuene, and þanne he is a martir who can denye pis?

But God forbede þat oure biletue be led by siche heretikis þat seyen þat þe fendis eleccion makþ hem newe article of biletue!

And 3it he hadde no temperaltees of kyngis þat dwelht in his erpe, for he ordeyned in þe olde lawe þat his prestis shulden haue no siche lordchip, and he kepette in þe newe lawe for hym and hise ful stretyly.

and he seip in Jones gospel þat he syueþ a newe maundement þat his lemes loue togideþ riþt as he louyde hem.

And so þe pope haþ newe foundyn a rounyng shrifte and bedyn it stretyly.

And it semeþ hard þat þe chyrche shulde be nurrshid wiþ newe foode, and leeue fredom þat Crist haþ ordeyned, and be constreyned to take þis food.

mychen more a prist of the Newe Testament, that is passid the tyrne of childehood, and that not onely shulde kepe chastite but alle othere vertues, ne onely mynystren the sacrament of matrimonye but alle othere sacramentis, and namely sythen hym owith to mynystren to alle the puple the precious body of Crist, awþie to abstene hym fro al ydil pleying bothe of myraclys and ellis.

Fer certis sythen the quen of Saba, as seith Crist in the Gospel, schal dampne the Jewis that wolden not resyve the wisdom of Crist, myche more this holy womman Sara at the day of dom schal dampnen the pristis of the Newe Testament that 3yvis hem to pleyes, reversen her holy maners aprovyd by God and al holy chirche;

And the thirde cause was to figuren, that the olde testament, that is testament of the fleysh, may not ben holden with the newe testament, that is testament of the spirit;

And sythen the serymonyes of the olde lawe, albeit that thei wered 3iven by God, for thei wered fleyshly, thei shulden not be holde with the newe testament, for it is gostly;

for as the pleyinge of Ismael with Isaac shulde han bonynym Isaac his heretage, so in the kepyng of the serymonyes of the olde lawe in the newe testament shulde han bonymem ther biletue in Crist, and han made men to gon bacward, that is to seie, fro the gostly lyvyng of the newe testament to the fleyshly lyvyng of the olde testament.

and as alle seyntis seyen the balladnesse of Helisee betokeneth the passion of Crist, thanne sythen by his storie is opynly schewid that men shulden not bourden with the figure of the passion of Crist, ne with an holy prophete of Crist, myche more in the newe testament, and whanne men shulden be more wis, fethere from alle maner pleyinge and erstnesse dedis more comaundid, now than that tymne, and the passion of Crist more shuld ben in drede than that tyme shulde han ben Helisee, men shulden not pleyen the passion of Crist, upon peyne myche grettere than was the venjaunce of the olde testament to the fleyshly lyvyng of the olde testament.

Frere, whie hate 3e pat þe gospel schulde be prechid þe trewe vnirstondinge of holi doctouris, & 3e clepen it þe newe doctrine in sclaundring of Crist?

So Cristen men hauen xxi lettris/ & bygynnynge fro þe first of Latyn letris/ & 3euyng to ech þe newe Testament was endid whanne þe noumbe of þes as signed lettris was fulfilled.
And þis is as sop as in þe bigynnyng God made heuene & erhe for þe oolde Testament is fygur of þe newe.
<L 4><T LAC><P 27>

Anticrist vseþ fals lacravit or wynnyng lawis as ben absolucious indulgenciouns pardouns constiucions bi whos strenghe anticrist enterdithe chirchis soumnehe prechuors suspesceyvus & priue hem þer benefite cursih heare & takip awey goodeis of hem þat þorheuen þe precheing of a prest; <L 26><T LL><P 16>

3he þou3 it were an anguel of heuene but þat þat þe prest schewhe þe mark of þe beest ðe which is turned in to a newe name & clepid a special lettir of lisence; <L 3><T LL><P 17>

But oure newe feyned sectis; <L 15><T LL><P 37>

God plauntid neure þise newe sectis: <L 2><T LL><P 38>

a newe man formed aftir God & servueþ him in þise þre vertues: <L 21><T LL><P 51>

of þe newe testament schullen we grounde þis maner of song: <L 7><T LL><P 58>

And 3if oure newe religious ben in þeþe same synyns, as ful of coueitise and ypocrisie, and stryuen a3ens þe frouem of þe gospel and crysitis lif and his apostlis, þei bein cursid of god; and þei shullen þeþe brouȝt out of healor ordis maad of synful men and brouȝt almenly to þe gospel and frouem of crysitis orde, for it is most perfet and most esi to wynne heuene by and most sikir, for þei most myȝt, most wisdom, and most charite of jhu crist þat þaþe made it and þade nouȝt þise newe ordis.
<L 17, 24><T MT01><P 02>

for þei þen taken as holier men and holden hem self more worpi for þise newe ordinaunces of her owen fonnyd heudios, þat letten hem from þe better ocucipacion, þan for cleness of crysitis orde, þou3 þei seruen neure se perfetly crist in holy luyung and trewe techynge wiboute þis newe professioun and cermoniyes, þe whiche crist and his apostlis diden neure ne tuaȝten in al holy wriþt. <L 9, 12><T MT01><P 03>

Of blasphemye, for þes newe religious seyn in word or dede þat þat crist myȝt not, coude not, or wolde not teche cristen men þe beste religion to wynnen heuene by; <L 23><T MT01><P 03>

3if þei trauylen faste in aristole and newe sophymes to ben clepyd maistres, and þan trauylen not in holy writt but veyn pleies and curioustees, and excuis hem herbi fro preiynge and rysynge at mydnyȝt, þei þep ypocrisie; <L 8><T MT01><P 06>

3if þei seyn and meynntenyn in scoloe and opere placis þat þe words of holy writt ben false and manere of spekyng of newe idiotis is trewe, þei don gostly noutaerie and putton falsenesse and blasphemye vpon god; for in þat þei seyn þat an heþene philosofre or a newe synful caifer is wittiere and treweþe þan almyȝt god, 3e þat gote is fals and a sole and þes heþene blasphemies and newe dremeris ben trewe and witti. <L 13, 15><T MT01><P 10>

3if þei seyn þat cristis lawe is not ynow3 and þe beste to reule holy chirche, but lawis of proud coueitouse and worldly clerkiþ ben nedful and betere, and stryuen a3ens goode þat þechen þe goodnesse and excellence of cristis lawe and his ordynaunce and declaren þese falsenesse and ypocrisie of worldly prestis newe lawis; <L 14><T MT01><P 12>

3if þeþen leden awey mennus wyues or wenchyns in here newe habitis, to do lecherie bi hem as hem liste, þe þeken þe laste comandement. <L 22><T MT01><P 12>

And 3if þei seyn þat grete chirchis ben worschypful to god and lykynge for þe þepel to serue god inne, axe hem what charite it is to laten parishe chirchis fallen doun for defaute, where þe þepel schulde heere goodis worde, goddis seruyce, and rescuyeþe here sacramenti, and to maken newe chirchis as castelis wip outen node; <L 35><T MT01><P 14>

for þou3 a man speke a3ens a lord, clerk or prelat he schal sonere be reconsilid be weie of mekenesse þan to newe feyned religious; <L 12><T MT01><P 18>

þis men myȝten schewe bi seuene 3ifitis of þe holy gost, bi mysypendynes of fyue wittis, bi sixe consentis of synne, and colourynge and meynntenynge of alle synnes preue and aper, and namely bi false procurnge of matrymony bi soteltees and queyntese and fals bihetynges, and fals dyuors makynge, hou þes newe feyned religious ben anticristis, sent preuyly of þe þead to disceyue men in gostli goodis and worldly, and norischen hem esi in synne, and dryuen hem to helhe to euerlastynge dep. <L 11><T MT01><P 20>
so pe deuyl sterib now false newe pharisées of synguler religion wipoute cristis ordynance, pat ben more solit in malice and lesyngis and ypocrisie pat pe firste, to stoppe pore prestis fro prechynge of pe gospel and reprouynge of synne, for bi his offfys of crist don trefy here synnes of lesyngis end ypocrisie schulde be knoewn and distroyed and goddis lawe knowen and kept and synne chasid out of lond, but false ypocrisit struyen a3enst his profet of cristen men, and elepen techyng of pe gospel and goddis hesitis newe techyng, and techyng of verrey penaunce doynge and of ri3ful 3euyngge and of almes and open prechynge a3enst synne error a3enst charite.

how schulde a treue man be demyd bi suspect iuges, and siche vknunynge and euyl techyng prelatis ben most hardy to dampne trewe treuthis of holi writ and pursue trewe men to prison and deh pat metynthen holy writt and trewe a3enst here coueitise, pride, symonye and lustis, And newe religeous assesseurs of pes vnkunynge worldly prelatis ben more suspect pat ony oper; <L 22><T MT02><P 33>

Lord, sib goddis lawe is so myche and so hard to vndirstonde, as austyn and opere seyntis techen, pat pou3 eche man hadde neure so gret witt and my3tte lyue hool and sond in bodi and wittis til pe day of dome, he schulde euere haue ynow3 to lerne and occupie him perite at pe fulle, whi schulle worldly curatis and prelatis make so many bokis of here newe lawis for to meyntene here pride and coueitise and worldly array? <L 8><T MT02><P 38>

but his newe profession was not vsed of crist and his apostelis but in pe time pat sathanas was vnbounden, as pe acapalis telli3; and so it semib pat pes newe ordris distroyen obedience of cristis lawe (bi whiche eche man is holden ochebe to oper in pe drede of crist, pat is in as myche as any tychip a noher to don pe wille of god) and magnyfie obedience to synful men, 3ee a3enst pe precepts of god. <L 27, 30><T MT03><P 48>

and 3if he putte to pe gospel of his owne fyndyngge, whi schulde he make perof a newe ordre, sib pe ordre pat crist make him self is most perfitt and most li3t and most siker to geten heueno by, and what gooode dede ony man may doo he is holden to do it bi his most commandement of god: pou schalt lome pi lord pi god of ale pi herte, of al pi lif, of al pi pou3tis, and of al pi stengbes or my3tis. <L 19><T MT03><P 51>

It seme3 pat syche prelatis and newe religious ben aferd of cristas gospel, for it approue3 not but distroye3 worldly lordshipes of prelatis and feyned hollynesse of newe religious; <L 23, 25><T MT04><P 59>

nepeles men supposen pat newe religious han leue of worldly prelatis to preche here fablis and lesyngis and to robbe pe pore peple bi beggyng, vpon this condiccion, pat pei preche not spedily a3enst symonye, extorsions and opere orible synnes of false prelatis, and pat pei 3eue pes worldly prelatis gold in gre quantite, pat pei robben of pore men. <L 32><T MT04><P 59>

And þus þes worldly prelatis dampaen hom self þes newe religious, hem self, and also opere prestis þat wolden preche þe gospel trewely and frely as moche as in hem is, and þe peple also; <L 3><T MT04><P 60>

Capitulum 4m: Prelatis also robben þe pore lige men of þe king bi fals extorsions taken bi colour of holy correccion, and 3euen men leue to dwellen in synne fro 3er to 3er, fro seuene 3er to seuene 3er, and comunly al here lif, 3if pei paien bi 3ere twenti shilengis or more or lesse, and þus bi sutilte of sathanas pei han founde newe peynes orible and shameful to make men paye a gret raunson, to 3eue gold and bape hem in lustis of synne as swyn in feen. <L 31><T MT04><P 62>

Also þei prechen not cristas gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wip opere in hope to wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristas gospel and his commandementis, but þei senden newe ypocrisit to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggynge damnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and torowned þe pat crist beggyd þus als þei don; <L 32><T MT04><P 73>

but certis þis his an open heresie a3enst cristas gospel and his lif, and as þe olde lawe and þe newe schewyn pleyntly; <L 3><T MT04><P 74>

Capitulum 11m: Also prelatis disceyuen lordis and alle cristene men bi veyn preieris of mouh, and veyn knackynge of newe song and costy, for bi title of preiere þei han many worldly lordshipis and many parische chirchis aproprid to hem, and don neiper office of prelatis as cristas disciplis diden, neiper office of lordis as þei owen to do bi goddis lawe, neiper þe office of parsones ne vekeris to here parishesen; <L 9><T MT04><P 76>
and here owene fyndynge vp, þat crist and apostis spoken not of, as is þis newe song, þei clepen it goddis seruyce, and magnyfen it at þe fulle, but good lif and techynge of þe gospel þei setten at nou3t.

For þei entren not hem self into þe kyngdom of heuene and letten hem pat wolden, as crist seip in þe gospel, for þei make many newe lawes of hem self, and chargen men to studie hem and kepe hem more þan þe gospel;

Also prelatis maken many newe poynitis of bileeue, and seyn þat it is not ynow3 to bile ne in ihu crist and to be cristened, as crist seip in þe gospel of mark, But 3iþ a man bileeue þat þe bishop ofrome be heuyd of holy chyrche.

And þis newe pursuyng of prelatis is don bi more sutil ypocrisie and after more benefice rescyeyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause cause 3aenst anticristis clerkis þat destroyen þe treube of cristis lif and his apostis in word and dede; and þus þei seyn in dede þat þe newe lawes, maade in tymé þat sathanas is vnbounden of worldly prelatis ful of couetise symonye and heresie, ben betere and trewere þan lawe of þe gospel, maad and tan3t of ihu crist god and man;

for þei don not here sacrifices bi mekenesse of herte and mormynge and compunccion for here synnes and þe peplis, but wip knackyng of newe song, as orgen or deschant and motetis of holouris, and wip worldly pride of costly vestymyntis and ópere ornemynis brou3t wip pore mennus goddis, and suffren hem perishe for meschef and laten pore men haue nakid sidis and dede wallis haue grete plente of wast gold.

couetise and pride, and bi mansas and drede of princesynge and brennymynge, and suffren men to resten in holy writ and in hingis þat þei may understonde, but constreynge hem to assente to newrlies of newe doctours, þat leuen holy writ and reason and feynen dremes and myraclys to please couetous clerkis and to greet veyn glorie for here witt, and þus þei bilenen bylyndly in many poynitis 3aenst goddis doom.

Sumtyme men hadden trauelie and werke at þe ful to studie and kepe and teche goddis lawe before þat þe newe lawes of worldly clerkis weren brou3t vp, and newe men ben occupied aboute lernynge and techynge of hem in alle here lif, þat vnnepe may þei loke and sauoure holy writ in here laste dayes;

þan it is betre to make moo newe lawis and moo ordris in þe chyrche, til þe lawe of god be for3eten and newe tradicicones in exercis and newe ordris magnyfied more þanne þei clene ordre þat crist made himself; and newe doctours, 3e of mannys lawe, seyn in dede þat þe newe vovis of contynense of worldli clerkis weren brou3t in bi disciteit of þe fend.

Capitulum 38m: Also prelatis discyeuen cristene men in feip, hope and charite bi here nouelerie of massis at rome, at scala celi, and newe pardons and piligrimes;

and newe doctors, 3e of mannys lawe, seyn þat prechynge passeþ þe masse in nyne profites.

But setten per a viker or a parische prest for litel cost, jou3 þe be vnable bope of kumynge and lif to reule his owene soule, and for pouert of benefis he may not go to scole, ne leme at hom for bisynyss of newe syngynge and gedrynge of tybes and mynystring of sacramentis and opere occupacionis.

and þanne siþ god comandijþ so often in his lawe bope olde and newe þat clerkis ne schulden haue no seculer lordischips and þei hauen so many, and so faste meyneten hem, here preynge is cursed and abhominable.

For prestis þus dowid ben so occupied aboute þe world and newe seruyce and song and feyned obedience to worldly foolis þat þei may not studie and preche goddis lawe in contra to cristis pepe. And 3iþ þei preche selde whanne þei prechen cronycis and poisises and newe fyndynge of hem self, and maken false
comendaciones of dede men for to geten a name of veyn solite and worldly bank, and leuen to preche cristis gospel and his lywynges;
<L 13, 17><T MT06><P 124>

for 3if reulis of presthod maad in þe gospel were more perfite þan þe reules of newe moniks, it were laweful for a prest to leue here reules and gon to reulis of presthod as crist made hym in þe gospel, for it is laweful to passe fro þe lasse perfite to be more perfite, but moniks wolen not suffere for no reson, but þe wolen suffere a monk goo to beggeris ordre whanne he axiþ leue, þou3 hee gete it neuer;
<L 27><T MT06><P 125>

for þei ben groundid in abstynence after crist and his apostis, and namely þes newe religious, and þei turnen hem into glotonye and delicat lifiode more comynly þan ðeþre men;
<L 16><T MT06><P 136>

but as þe iewis diden crist to dop for drede of lesyng of here lordischipe and worldly name and honour, so þes possessioners don here power to do alle trewe men to dop þat techen cristis gospel and mekenesse and pouert aþenst here false newe lawis and pride and coueitise, and hou þei eniennynym cristen dom bi word and dede.
<L 16><T MT06><P 139>

for þei shitten holy writ, as þe gospel and commandentis and condiciouns of charite þat ben cepid þe kyngdom of heuene, bi here false newe lawis and euyl glosynge and euyl techynge;
<L 8><T MT07><P 148>

þei chosen newe lawis maad of synful men and worldly and coueityse prestis and clerkis to reule þe peple bi hem as most nedful and best lawis, and forsaken þe perfiteste lawe of þe gospel and pistlis of crist and his apostlis, as not perfite ne fully ynu3 ne trewe;
<L 17><T MT07><P 151>

But on this blasphemye heresies schullen alle cristene men crien out and take fully þe gospel to here reule and helpe, and not sette bi þis newe lawis maad of synful wrecchis but in also moche as þei ben groundid in holy writ expressly or good reson and trowe concience and charite;
<L 8><T MT07><P 158>

for þei cursen so disipitously 3if men paie not monye at here lykyng, þat þei chalenge bi synful mannus lawis and newe customes and deuocions and not of goddis lawe, þat no man dar wiþse heem in here wrong for drede of curs, prisonyng, and lesyngis of patience and charite;
<L 22><T MT07><P 160>

but bi þe newe lawe; of synful men o prest chalengþ him self alle tipes of a gret contre bi worldly ple and newe censures;
<L 6, 7><T MT07><P 161>

For þei crien faste þat lordis and comunes moten meyntenen goddis seruantis in his seruyce and þe lawis and þe libertes of holy chirche, and maken newe seruyce likyne to worldly menヌus eris and newe lawis and customes and for here owene wynnyng and pride, and leuen þat seruyce and elene lawe þat god made to prestis for most profit on ech side.
<L 7, 8><T MT07><P 162>

and crien faste, 3if cristene men meyntenen þe multitude of worldly clerkis in here newe lawis and customes and libertes þei schullen haue goddis blissyng and prosperite and pees and reste, bi so many deouct prestis seculer and religious preiynge, redyage and syngyng ny3t and day;
<L 21><T MT07><P 167>

O 3e curatis, seep þes heresies and blasphemyes and many moo suynge of 3oure wickid lif and weiard techynge, and forsake hem for drede of helle, and turne to good lif and trewe techynge of þe gospel and ordynaunce of god, as crist and his apostis diden, for reward of heuenely blisse, and in confessions and opere specchis charge 3e more brekenge of goddis hestis þan brekyng of foly biiestis of newe pylgrymagis and offryngis;
<L 7><T MT07><P 163>

Dis is for þe ordre of presthod: Capitulum primum: For þe ordre of presthod is ordeyned of god bõpe in þe olde lawe and þe newe. And many prestis kepem it ful euele, telle we summe erreours of prestis to amende hem wip goddis grace.
<L 2><T MT08><P 166>

and certis alle þes sellen criste as judas dide, and worse, for he is nowe known for god and glorified in his manhede, and newe hap schwed me benefices to mankynde þan he hadde do in iudas tymes, and alle þes condicions aggregen þis is cursed sillynge of cristis body.
<L 17><T MT08><P 167>

Capitulum 7m: Also þei magnyfien more newe songe founden of synful men þan þe gospel of ihu crist, þat is cristene mennus saluacion; for þei bisen hem fastere to kunne and do and teche þis is newe song þan to kunne and kepe and teche cristiis gospel;
<L 14, 17><T MT08><P 169>

and as austyn and gregory techen wel, preiere is betre herd of god bi compuncion and wepyng and stille devocion, as myseyes and ihu crist diden, þan bi gret criyng and ioly chauntynge
but now newe men crien hi3e to mennus crien bi pharisees, bi many worldly and synful prestis, bi goodis falsly prochynge of cristis gospel and comaundip hym self bope in pho olde lawe and newe.

<1L 25, 26><T MT08><P 169>

for 3i f3i pei failen in manere of here song and opere newe synnes founeden of synful men pei chargen pat as a greuous synne for to be dampoline in helle perfore, but nou3 pei failen foule in prechynge of crisitis gospel and holdynge ofynge of cristis heystis pei chargen not a straw, but raperipe letten, dispisen and pursuen falsly bo pr stis pat bisen hem to do pis grete poynct of charite;
<1L 23><T MT08><P 172>

for pei conseilen here maistris faste pat pei tristen not to pore prestis and witty clerks treweely techynge pei gospel and comaundemantis of god and where men owe to do almes, but lyuen forp after olde errouris and lesyngis and anticristis prochouris pat prechen for here wynynge and falsis and newe sotelles for Feyn name of clergie, and bidde hem do as here fadris diden, pat many tyme lyuede in falsnesse to gote goods of pis world and mysypededen hem in pride and glotonye, and pei witen neure where pei dieyen out of charite and han damped in helle;
<1L 5><T MT08><P 175>

for whanne pes riche marchauntsis and tirauntsis dien and mowen no lengere meytene synne in pis world bi her owen persone, pan pei fynden many worldly and synful prestis, bi goodis falsly geten pat schulden be restorid to pore men, not to lerne and teche holy writt as crist comaundip but dwellen at o place and crie on hey wip newe song pat letip deuocion and pe sentence to be understonden;
<1L 7><T MT08><P 177>

and 3i3i pes fals false marchauntsis bien gret chep and sullen out of cours dere and bringen fro helene men, and opere cursed men pat han name of criente men, many newe gises of pride and worldly vanyte, and magnyfien hem aboue pe cloudis; wherefore pe lordis and opere men ben drawen fro pinkynge of god and heuenely hingis, and setten here wittis and likyngis in pes newe vanytees and fantom of worldly glorie.

<1L 1, 5><T MT09><P 186>

See newe pe ypocrisie of pis false seynge;
<1L 7><T MT10><P 188>

where pei wolken alle be women in ydnelnes, and suen not ihu crist in lif and prechynge pei gospel pat he comaundip hym self bope in jo olde lawe and newe.
<1L 30><T MT10><P 189>

and principally pes ypocrisit pat han rentes and worldly lordischipis and parische chirchis appropried to hem, a3enst holy writt bope al and newe by symonye and lesyngis on crist and his apostelis for styckynge gronyngys and abite of holynes and for distroyynge of goddis ordynance and for singuler profession maade to foolis and in cas to fendis of helle, pes foolish schullen lerne what is actif lif and contemplatif bi goddis lawe, and hanne pei my3ten wite pat pei han nehber pe ton ne pe toijer, si3 pei chargen more veyn statitis of synful men, and in cas of deuelys, pan pei chargen pe heste of god and werkis of mercy and poynits of charite.
<1L 24><T MT10><P 190>

A lord, 3i3i alle pei studie and traueile pat men han now abowte salisbury vss wip multitude of newe costy portos, antifeners, graielis, and alle opere bokes weren turned into makynge of bibles, and in styckyng and techen of cristis pouert and his apostlis, and techen what euere pei dede dede dede dede dede dede dede dede
<1L 6><T MT10><P 194>

and bi his doynge pe fend bryngep in iolite of body and mybpe and likynge and newe fyndynges yp of synne, instede of holynes and gostly iole and heryng of god for his endeles charite mercy, mckenesse and kyndeness.
<1L 17><T MT12><P 206>

and 3i3i pes pretatis and newe religious comen in staat of crisitis pouert and his apostlis, and techen and criend pat what euere pei han is pare mennus goode.
<1L 24><T MT13><P 210>

pe priddle, pat pei holde in herte, in word, and dede pei noble religioun maad of ihu crist for prestis in here cleenessen and fredom is more perfite han any newe religioun maad of synful men pat ofte erreden in nou3t, word and dede.
<1L 10><T MT14><P 220>

pe eluenpe, pat pei magnyfien more obedience maad to god in cristendom takyng biforme of pe gospel pan newe obedience maad singulerly to a synful man, pat is not comaundid of god neither ensaumpld of ihu crist and his apostlis
but don of here owene synguler ordynaunce.

pe neynteuge, pat pei make not discordencio ne
gendez strif ne enuye among cristene men bi
multipliyng of newe sectis, newe abitis and
newe bilawis, But drawe to vnyte and charite, as
peis o god, o bileue, and o cristendom.

pe fuye and britebe, sib it is a grete sentence of
pe chireche pe who euere dopt a3enst pe ri3tful
wille of a dede man is cursed, late it be enquired
where ves religious, myspendyng e goodis
in pompe and worldly plees and newe
purcahsyng, and leuyngge pe noumber of prestis
and helpyngge of pore men, a3enst here
foundouris wille, and getyngge pryuelgies and
dispersyngge a3enst here reulis maad of holy men
as pei seyn, where pei ben cursed or not;

pe on and foutebe, pat pes newe religious
blasphemis not god in holdyngg a prest of here
ordre apostata and cursed 3if he lyue among
cristene peple where he hamp resonable euydenge
to profil most bi good ensaumple of holy lif and
twewe and free prechynyng wijpoute flaterynge and
begnyngge and lesynge sewynge.

pat pis child schal betre serue god in his newe
ordre than in.

and clerkis striuen for holy writt and seyn pat
it is most trewe and best to reule cristene men
noumbre of synful men and gadrud of many errouris, of
foolis and worldly, proude and coueitise;

but y pocritis seyn pat newe religion, founded of
synful men and gadrud of many errouris, of
foolis and worldly, proude and coueitise
wrecchis, is best;

and herfore many children ben bro43t to siche
newe religion for loue of worldly pride and
welfare of body more pa for holy lif to serue
god in penance and clemenesse of soule, and sum
ben stolen pefly fro here frendis, and summe bi
false leuyngg and false bihestis bro43t peerto, and
forpinke it after, and be not suffered to turne to
cristis clene religion, pou3 pei ben vnable to his
newe religions maade of synful men
ordynaunce;

and whanne trewe clerkis meynten here trewe
part bi holy writt and reson and ensaumple of
cristis lif and his apostlis, and newe ypocrisis
meynten here fals part bi ground of synful
men and bi ypocrisie and worldly power and
3iftis of money and censures, as suspandyme
, cursyngge and prisonynge, and peanne is debat and
strif reised at pe fulle.

and 3it lordis deon gret wrong and gile, for pei
auaunsen lewid men of kunnyngge and lyuynge to
benefices wip of many soulis, and taken to
hem self pe profit of pe grete benefices for many
3eris, and holden many benefyced men in here
chapelis for nouelrie of newe song, and maken
summe premis stiwardis of here housholde, and
summe prestis clerkis of here kechene, and
summe prestis here auditours, and summe prestis
tresorersis, and summe aumeneris, and summe
stwaiardis of here courtis, and summe conseileris
and reuleris of here worldly plees, arraies and
worldly dedes, as pou3 no man coude worldly
office but pei and wolen not suffre hem goo
tech he souls for whiche pe schullen answere
at domes day, and for whiche crist schedde his
precious herte blood, but suffren and meynten
he wolues of helle to sle cristene mennus soulis
bi synne, and letten almes

but here he ony symple man pat desirep to lyue
wel and techre treueyly goddis lawe and dispise
pride and opere synnys, bope of prelatis and
opere men, he schal ben holden an ypocrite, a
newe techere, an heretik, and not suffred to
come to ony benefice.

for peanne pei mosten cri to pe pele ple grete
synnys of prelatis and opere newe feyned
religious, as god biddip;

Also pean schulde prestis studie holy writt and he
deouart he hero preieris, and not he taried wip
newe offices, as newe songis and moo
sacramentis pean crist vseed and his apostlis, pat
tau3ten vs alle treupe and spedly saunyng of
cristene peple.

and hes newe religious and principaly freis
prechen hes euydences and sowen hem among
lewid men in contres to stoppe pore prestis and
lewid men, pat pei ben not hardy to speke of pe
gospel and holy writt and goddis
couamendements and ioyes of heuene and of
synnes and peynes of purgatorie and of helle,
lest pei stiren men to rise out of synnys for
drede of peynes, and to lyfe in vertuous lif for to haue
pe blisse of heuene. and peis disceit in bileue is
maad and conected of hes cursed pharissee for
to magnyfie here newe feyned ordres, founden of synful men, not only wip cristis elene religion but more pan it or ony part of holy writt;
<L 19, 27><T MT17><P 255>

and for feip is scheld of cristene men a3enst alle tempatcions of pe fend and ground of alle vertues, perfore sathanas ordeyne newe seetis to be so manye and haue name of kunnyngye and holynesse bfoire alle opere, and groundip in hem pride, enuye, coueitise, glotonye, lecherie and yopocrisie to walwe among pe peple and stire hem bi word and ensaumple to be vnstable in pe feip;
<L 20><T MT17><P 261>

and herebi and bi many moo disceitis schulden cristene men knowe how pes newe religious ben false prophethis and cursed seetis, of whiche crist and hes apostlis prophecieden bfoire, and tau3ten men to knowe hem bi here werkis, pat ben yopocrisie, coueitise and meyntenynge of synne bi fals prechyngye, flaternye, fals conselinya ge and sclaundrynge of trewe men, and makynge men siker of gostly helpe bi fals letteris of fraternyte and many opere noyelries brou3t vp bi yopocrisie and coueitise, and as ion pe pridde, pes newe leyndis to be so manye and haue name of cristene men a3enst aIle vertues, perfore sathanas ordeyne pes newe maad of synful men, it is a foul leyngye to chese wityngly and meyntenye pes lesse perfit, and forsake pe l3ttere, sikerere and perfiter. Also it is a cursed leyngye to drawe children, pat han but litil discrecion, to pes newe feyned religions bi 3eftis and bi behestis of worldly lordischip, hononor and sikernesse of bodily wale, more pes pan to holde wilful pouert and penaunce and dispit and forsakynge of alle worldly ping, for al his is symonye and heresie 3if it be wel sou3t;
<L 8, 16, 20><T MT18><P 269>

for men vnderstonde pes newe men of discrecion comen to pes noyelries but siche 3onge bi stelyngye or disceyuynge, or ellis bi coueitise of worldly honour and sikernesse of wombe ioie, and herefore pes veyn religious preisen leyngys, dampyd bi holy writt old and newe, for cristis treupe.
<L 9><T MT18><P 270>

pe first special poyn is his, pat cristene men, and namely cleris of scole and curatis, studie, kepe, teche, and meyntenye holy writt more pan newe statutis, customes and serymonyes maad of synful men.
<L 10><T MT19><P 276>

and pat alle seculer lordischipis turne elene to seculer lordis, as god biddip in pe olde testament and newe, and pat pei don ri3twinesse, mercy and pite, and ri3tlly gouerne pei comouns in reste, pees and charite, juste customes, and resonable rentis to here lordis and maistris;
<L 17><T MT19><P 276>

pe pridde, pat pe ordre of presthod wip clemest realis of cristis gospel be holden and meyntenye bope perfiter and esier and sikerer pan ony newe ordre or secte wip bilawis, customes, observaunceis founden of synful men, pat ofte erreden in pou3t, worde and dede.
<L 23><T MT19><P 276>

Pat pe obedience of children to fader and to modir and of servauntis and tenauntis to here lordis and maistris, pei whiche obedience crist vsez and tau3tte and comandid it be magnyfied and precid more pan ony newe feyned obedience founden of synful men, pei whiche obedience ni3per crist ne his apostis deden ne tau3tne ne comandoen ne conseileden opynly
Also crist and his apostlis techen vs to lyue better 
panne pes patrons of pes newe ordis;

Capitulum 2m: The seuen lawis of pes newe 
testament ben so open, and þereto conformed 
pes liif of crist and of his apostlis, þat it is no 
nece to reuerse þes glosse as þat feynen to þes 
lawis a falce vnderstondinge, and techen clerkis 
to lyue on worldly manere, but þes religious and 
seculere prestis, and so many clerkis, bi 
beryngne of þis lawe, ben cursid of god and 
venemyn cristendome.

and so to chalenge of þe kyng to maynteyne alle 
here chartres and alle here newe lawis that þei 
han founden were to chalenge þe kyng as þe 
fendis seruant;

Sip crist welle of religion here chees to hym 
tuelue apostlis, and þat men shal not reproue hem, harmen 
þey neuere so myche þeye þe chirche?

and þus techip ilche word of crist, þat reproueþ 
Pis newe sectis, for here newe obseruauncis to 
which þey oblishen hem so myche smacchen 
som weye ypocrisie, and ellis þey ben superflue, 
and oblishen men wipoute chesoun aþen þe 
fredom of cristis lawe.

Also bi þe newe lawe ben sectis ofte reproued, 
and noon drede þise pisew ordris maken diuerse 
sectis, and so þi oure hileue þise ordris ben 
reproued. “
Pis wordis of holi wriht, sip þei ben feyb of 
cristen men, ben more to preyse þen alle propre 
newel of þise newe ordris;

and noo drede peal tellip here a rewule þat 
cristen men shulden holde, and first men may 
see here hou poul prophecyede sop of comyng of 
þe newe sectis into þe chirche, bope oon and 
op, and hou þei shal be wolues of rauelyn and 
not spare þe floe þat þei ben inne;

Also crist and his apostlis techen vs to lyue beter 
þanne pes patrons of pes newe ordis;

Capitulum 2m: The seuen lawis of þe newe 
testament ben so open, and þereto conformed 
þiif þe liif of crist and of his apostlis, þat it is no 
nece to reuerse þes glosse as þat feynen to þes 
lawis a falce vnderstondinge, and techen clerkis 
to lyue on worldly manere, but þes religious and 
seculere prestis, and so many clerkis, bi 
beryngne of þis lawe, ben cursid of god and 
venemyn cristendome.

and so to chalenge of þe kyng to maynteyne alle 
here chartres and alle here newe lawis that þei 
han founden were to chalenge þe kyng as þe 
fendis seruant;

Sip crist welle of religion here chees to hym 
tuelue apostlis, and þat men shal not reproue hem, harmen 
þey neuere so myche þeye þe chirche?

and þus techip ilche word of crist, þat reproueþ 
Pis newe sectis, for here newe obseruauncis to 
which þey oblishen hem so myche smacchen 
som weye ypocrisie, and ellis þey ben superflue, 
and oblishen men wipoute chesoun aþen þe 
fredom of cristis lawe.

Also bi þe newe lawe ben sectis ofte reproued, 
and noon drede þise pisew ordris maken diuerse 
sectis, and so þi oure hileue þise ordris ben 
reproued. “
Pis wordis of holi wriht, sip þei ben feyb of 
cristen men, ben more to preyse þen alle propre 
newel of þise newe ordris;

and noo drede peal tellip here a rewule þat 
cristen men shulden holde, and first men may 
see here hou poul prophecyede sop of comyng of 
þe newe sectis into þe chirche, bope oon and 
op, and hou þei shal be wolues of rauelyn and 
not spare þe floe þat þei ben inne;
leuyng þat þat god háp grauntid;
<1 L 35><T MT22><P 303>

and þus þes newe obseruauncis don harm to þe chirche many weyes.
<1 L 3><T MT22><P 304>

ffreris hauen a newe maner in alle þe dedis þat þei don heere, but þe old maner was ful good þat crist 3af to hise disciplis.
<1 L 14><T MT22><P 305>

but 3it þis ffreris gederen monney and oher goodis to hem sel, and ben propre in heere hauyng æ3en þe rewle of charite, and but 3it þis words of iames don for þiþe ordris, I am certeyn þat non word of iames approued þiþe newe religions. Capitulum 5m: Se we ouer þis what iude seip of apostataes of þiþe ordris, hou þei weren first punyshid of god in tyme of þe old lawe, for cristis religioun lastip eure, bope þe to dai of dom and aftir, and aile þis newe religions moten hauyne ende þenne or bifore.
<1 L 19, 23><T MT22><P 306>

and þus 3if it were wel studied ouer, mony of þiþe newe ordris shulden be þus fled as antecristis for diuision þat þei maken;
<1 L 18><T MT22><P 311>

and þus bi alle þe autours þat ben in þe newe lawe men shulden speke þus æ3en ffreris, when þei don þus æ3en crist, and it were al oon to men to lette þis in word or dede and to destrie bileue þat god hau 3iuen in þe newe lawe.
<1 L 20, 23><T MT22><P 312>

Þe seconde secte þat hydþiþ synne was in tyme of bope goddis lawis, but now it is late renewelid in þe tyme of þiþe newe ordris;
<1 L 29><T MT22><P 314>

Capitulum 8m: It were to wite ouer þe falsshed of evidencis þat þe fend þau brouht in to loue þiþe newe ordris.
<1 L 15><T MT22><P 315>

and þus þiþe habitis of þe newe ordris bleren þe eyen of þe peple and hyden heere priuey robberye, and oher good don þei hut lytel;
<1 L 17><T MT22><P 316>

But here men seyen to þe fend þat þiþe signes ben ofte false, for many of þiþe newe ordris liuen lustfulliche in heere foode and þat men mai see wel þi growyng and colour of þere body.
<1 L 28><T MT22><P 316>

and þis blasfemis lickenesse, þat comunes preyen þus to lordis, telliþ openliche þis heresy þat þiþe newe ordris hauen here;
<1 L 12><T MT22><P 319>

and þus þei moten neede he euer punyshid us disciplis of antecrist, but 3if þei lernen som tyme to go out of þiþe newe ordris, siþ þei letten cristis lawe to remne and double proft of hooly chirche. þe þifþe deecyt of þiþe pseudoes stondþ falsliche in þis feynyng, þat þei maken a newe craft to preye and to loue god, and so þis newe craft is betere þen al þe ordre þat crist hau makyd; and þus þei hauen special preyersis makid of newe bi þe pope þat ben betere þen þe pater noster, for more pardoun fallip to hem.
<1 L 1, 4, 6><T MT22><P 320>

and þus þe old maner was betere to preye and to plese god þen ony newe preyer mai be, hou euere antecrist speke here.
<1 L 20><T MT22><P 321>

Cristen men twrown þis, þat 3if þis preyersis weren so goode, crist wolde haue shewid hem bifore, when hise vikeris and his peple weren betere, and þus þei ben foolis þat twrown þis goodnesse of þiþe newe preyersis;
<1 L 34><T MT22><P 320>

and þus 3if liþ of þiþe newe ordris be more medeful þat mannes liþ was woned, it mot neede be grauntid of god, for newe ordnauncis is but fantym here;
<1 L 5, 6><T MT22><P 321>

as it is likeliche þat baptist preyede betere bi hym sylf in desert þen ony persone of þiþe newe ordris, for hise lippis ben lesse wopr; and þus betere liþ helpip more to soulis þen massis or þiþe newe preyersis.
<1 L 14, 16><T MT22><P 321>

but penne it is nedeful þat þei be makyd bi iust dispensis, and to profit of þe lond in which þei ben makid inne, and not do wrong to old chrichis bi wyeye of heere newe fyndye;
<1 L 26><T MT22><P 321>

It is comuneliche makid bi slyh robbyngis of þe fend, so þat it is al oon to see blydnychis of þiþe newe ordris, and to see a fendis holde, makid of robberye of pore men;
<1 L 30><T MT22><P 321>

certis injuries ben don to parisse chrichis bi siche newe chrichis of ordris; and 3if þus wongis of a place shulden lette men to herye god þere, siche placis of newe ordris shulden be fled as fendis holeis.
<1 L 34, 36><T MT22><P 322>

And 3if we weyn aytih dispensis bi lore of þe hooly goost, þer is neyper stoon ne tree in alle siche newe ordris placis þat it ne is groundid bi wrong, and temporid bi robbynge of pore men.
<1 L 2><T MT22><P 323>
and pus ornamentiis ϕat ϕise freris ordis vseen ben toolsis to bigyle ϕe peple, and to fees heere bodiliche eye, and robbe ϕe eye of heere soule, as somme of ϕise newe ordis hauen costy encenseris to encense beddis of men and of wymmen and to spoyle hem.

Examine ϕou wel ϕe grounde an ϕe resoun of newe men, pat seyen ϕey holden ϕe lawe and ϕe ordinaunce of crist, and we trauelen to destroye hem, for certis 3if we ereden here in wit or wille bi fals lore, we wolden mekeliche anoon turne to treuhe when it were tau3t.

for hooly churche shuld not ϕus be charged wip newe lawes, whenne oolde sufficeden;  

and ϕus it semep a feendis presumpcioun, ϕat hiseph himself of abouen god, to make ϕus a newe lawe wipouten leeue of bi fals lore, we wolden mekeliche anoon tume to

for bope in ϕe oolde lawe, and in ϕe newe, men tolden communly her synne;  

see we what penaunce was sumtyme enioyned to men ϕat synneden greuously, and see we penaunce newe enioyned;  

but I wot ϕat ϕise newe confessiouns han don moyst good in ϕe churche, and ϕerwip ϕe moyst penaunces han left to do.  

and it is certeyne ϕat his newe shrifte began by ordynaunce of ϕe pope, for no man can telle ellis hou and whenne ϕis shrifte beganne, and ϕis witnessip her propur doctour of ϕe popes lawe openly;  

and gyue we to adversaries here ϕat men shulden goo and shewe hem to prestis, for so men diden before tymе bope in ϕe oolde lawe and in ϕe newe, but hou shulde men take of ϕis to roune wip prestis and ϕus to be assooted?  

ϕe malle ϕat he driue it wip is newe rehersynge of synne;  

/Expiiciunt feliip hope and charite/ DE SACRAMENTO ALTARIS· De sacramento altaris corpus dominmir Of al ϕe feliip of ϕe gospel gederen trewe men, ϕip opyne confessioun of ϕes newe ordis, ϕat men shulden rette hem eretikis, and so not comyne ϕip hem.  

and so beí glossen ϕe wordis of holi writt euen to ϕe contrarie, and ϕe leuen ϕe wordis of holi writt, and chesen hem newe founden termes of hemisIf, and seien ϕat ϕei ben sop, but ϕe wordis of holi writt ben false and ful of eresie;  

and ϕus men of ϕes newe ordis reuersen crist as satanas, for ϕey leuuen ϕat crist biddip and don newe biddingis vnrdir his power.  

and in tokene hereof god telde in his newe lawe litil or nou3t of 3yuyng of dymes.  

and 3if ϕey taken of ϕe olde lawe ϕat dymes ben due vnto prestis, myche more in ϕe newe lawe whanne prestis ben more worpy bi crist.  

and ϕus in ϕe newe lawe sijen prestis bigunnen to plete ϕus, ϕei han left to do ϕer offiss, as ϕei leften in ϕe olde lawe;  

it is a newe foundun weye for sutilte a3enus charite, but ϕe kyngis weye is crist ϕat lediп surely to heuene.  

for holding of cristiis religioun shulde stonde moost in ϕe clergye, and algatis in ϕes newe ordis as ben freirs, munkis and chanouns.  

and ϕus appropring of chirchis, newe brou3t in bi ϕe fend, sowep symonye and lesingis to make ϕis appropring to be grauntid.  

and ϕus men of scolе trauelen veynly for to gete newe sutiltees, and to magnefie ϕe name for ϕer worship and ϕer wynynng, and ϕe profit of hooly churche bi ϕis weye is put abac.  

and herforo auutres of ϕe newe law, ϕat weren apostlis of iuesu crist, writen ϕer gospels in dyuere tungis ϕat weren more knowun to ϕe puple.  

alle ϕes newe ordis dreden hem ϕat ϕer synne shulde be knowun, and hau ϕei ben not groundid in god to come into ϕe churche, and ϕus ϕey wolden not for drede ϕat goddis lawe were knowun in engli3sch, but ϕey my3ten putte heresye on men 3if engli3sch tooldle not what
and as anentis þes newe ordris þat ben scaterid in lordis houis, it is a more vnkyndly wondir, and helpip þe fend to marre þer houis.

and siche wondris newe brouȝt in moten nedis marre men of þe world, for daliaunse wip newe deuels bringip in newe giles to lette cristenmen.

and siben þei han many skiles þat prestis shulden not be þus dowid, boþe þi þe olde lawe and þe newe, and þi þe liff þat crist ledde, þey shulden be heere hardy in bileue and lette þis dowing of anticrist, and neber obesche to pope ne bishop but 3if þey tauȝten þat þey sueden crist in þis and seyntis þat þey kunnen alege shulden neber be heere suyd ne trowid, but 3if it be tauȝt þat þei sueden crist in þat þey helden wip þis dowing.

and no man durste seye til nou þat accident is goddis body, for þis newe word may haue no ground, and was not knowun þat housinde þeer þat sathanas was boundun in helle, and 3it he shameþ to seye þis gapping.

For keping of þes newe lawis occupiþ þennus witt and wille, and axiþ of hem a bisy traul, and þus þey letten goddis lawe.

so afir cristis steying, 3if prestis leeuæn cristis lawe and bicomen reuleris of þis world by newe lawis þat þey han shapun, þis is nou þe worste kynrede þat is on lyue heere in erche.

and þis lore han freris forȝeten and alle þes œpere newe sectis.

For his name is newe foundun, and it bitokeniþ wundirful;

and by þis cause hæ þe fend brouȝt in þat religioun of þes newe ordris shal be shewid in sensible signes, as habitis, and bikenes, and hye housis, and herfore hæ þe fend brouȝt in þat
cumenty of many lumpis shal be ioyned to o persone for worldly worship of þer staat.

And þus þat crist durste not do, ne his apostlis afyr hym, anticrist dare blundyly do in holding of siche castels, and þis is a fendis cauelt þat be hap brou3t yn of newe.

For crist, þat is bope god and man and heed and ground of hooly chirche, puttide his ordre pleynly and 3af lawis to contynue it, and a man persone for worldly worchip of cumpany of many lumpis shal be ioyned to

sobely in þe olde lawe was salomon's temple a figure of þe chirche in þe newe lawe, but not þat þe chirche shulde be siche, but fre and large vndir þe cope of heuenie, and stonde in vertues of manns soule;

but founding of þes newe ordis distemperip þe ordris of crist, and þus þe fend stelip in no men to his stede.

For þou3 a feipful man knoweleche alle þat euer Crist and his apostlis tau3t, and left as beleue wret into perpetuall mynde of his chirche, and ouer his alþou3 a man knoweleche and beleue alle þat euer olde or newe feipful men han tau3t and wretten a acordingli to Iesu Crist and his apostlis, 3it þis antecrist haþ no reward hereto, ne holdeþ hym not apaide, but if he go from þes words and from þe beleue of alle þes and graunt his drasti determinacioun, be it neuer so contrarious to the gospel.

And þan, ri3t as vnclene and a schrewid calat þat is weri of hir trewe wedded housbond first turneþ hir from her housbonde and loþþ þis breibe, and aftur makip open playnt upon his breibe seching a deuors, and at þe last mariþ hir to housbonde wip a newe breibe, so stondip it of þe clergi þat schuld be streiti weddiþ to Iesu Crist.

For many seche breþis of almy3ti God ben þer, bop in olde lawe and also in þe newe lawe, þe wiche ben as loth as venym to this foreside spouse.

Nâpeles, þis corrupt spouse deliþip hir so meche in þis newe breþe of auou3trie of Goddis lawe, and so inwardli hatþip þe brethe of Iesu Crist þat schuld be hir ueri housbonde, þat sche lieþ euer in awaite þat no breþe of Crist be blowe upon hir, and nameli no seche blastis as ben aþen her wordli lust and wynnyng.

But, wher him listþip, he wipdrawing, addþip or ellis contrarieþ it a3enst Goddis lawe in þe boke of Deuononi and in þe boke of þe Apocalips, þe wiche ben þe last bokis of Goddis lawe, olde and new, and forbeden adding and wipdrawing to eþur of þes lawes.

For, alþou3 þei se wel, or mai if þei be not damnable receheles, þat þis lordschip in the clerge is openli damned in holi writ, bop in þe olde lawe and in þe newe, as euer was manscelyng, auou3trie, tresoun or þeft, and notwipstanding þat þe clerge in immesurable number is pureied of liiflode and heling in ful grete habundance bi tijis, offringgis and opur deuocions of þe peple, and notwipstanding into mentenance of her owne astate þei ben nedid to pele and spoile þe pore commyns bi dyuerse menys, 3it þe astate of þe seeler lordis, from the king vnto þe lowist quywar, as for þe more partie is so bedotid upon þis strong ladi þat þei ben redi to swere to menteyne hir in þis couetous lust þat sche hajp to þis

And þou3 a feipful man knoweleche alle þat euer Crist and his apostlis tau3t, and left as beleue wret into perpetuall mynde of his chirche, and ouer his alþou3 a man knoweleche and beleue alle þat euer olde or newe feipful men han tau3t and wretten a acordingli to Iesu Crist and his apostlis, 3it þis antecrist haþ no reward hereto, ne holdeþ hym not apaide, but if he go from þes words and from þe beleue of alle þes and graunt his drasti determinacioun, be it neuer so contrarious to the gospel.

Nâpeles þis newe besynes is in grete parti brou3t into þe chirche, as I seide ri3t nou3, bi occasion of þe drunkennesse of þis yuel servaut and
Certs, I kan not se no nede of þis newe
determinacioun so contrarious to Crist, but if it
were to fulfil þe prophecie of Daniel seiyng þat
'To antecrist is i3ue power a3enst þe besi3e
sacrifice', as it is seide afore, For weli I wote þat
sum antecrist most nedis fulfil þat propheci3e!

< L 1579 < T OBL < P 202 >

And þis grete apostata wip his newe sectis, þat
ben his special lemys to bere him, bi magnefying
of his power is þe most schameles heretik þat
euer was.

< L 1785 < T OBL < P 202 >

For Austen kan in no wise behote everlasting
blisse to þat ben not cristened in þe tyne of þe
newe lawe, bicause þei haue original synne
þat is not wasche awei in water and in þe Holi
Gost, wipout þe wiche wasching no man mai
come to blisse, as þe gospel selp.

< L 1818 < T OBL < P 203 >

And þus I am war of noo determinacioun of þe
chirche þat antecrist hap for his parte, deniyng
our blessid sacrament of þe au3ter to be brede
and wyne, saue þe woode raung of mysproud
Innocent and his comperris and newe vngroundad
sectis.

< L 1844 < T OBL < P 204 >

And no man supposip þe raup, but if it be þes
newe determinouris þat presumen to amende
Goddis lawe bi her contrarious determinacioun.

< L 1865 < T OBL < P 204 >

And so þei most nedis graunt þat þe comen peple
doja maumetri3e in wirschipping þat sacrament
in bodili si3t, or ellis þat þe beleue of þese newe
determinouris is fals heresie.

< L 1799 < T OBL < P 205 >

And herefore, seien oure newe glosers, þat
glossen Goddis lawe and Beringaries confessiou
affur her new determinacioun, þat þe felip
knowlechid in þat seen bi Baringarie is as
perlous as is þe heresie þe wiche he was
sclanord of before,— þat is to seie þat þe brede
leide vpon the au3ter is affur þe consecracioun
but onli a sacrament, and not Goddis bodi. And
þe confession of Beringarie affur her heresie
was affur þe auctorite of þe gospel and of þe
apostlis, þes schameles glosers seien openli
inou3 þat Crist and his apostlis and alle olde
schameles glosers seien heresie, wip alle þe
chirche of cristendom þat beleuen not þis newe
determinacioun.

< L 1892, 1901 > < T OBL > < P 205 >

But up hap þes lemys wip þe heed schal drawe
hemsel togedur and determin þis dou3te whan
þei seen her tyne, and multepli3e inconuenientes
mony and newe!

For as Austen seip some after Brede is in pe newe testament be sacrefice of cristen men'.

And, certis, grete wonderung upon his newe presumptuous determinacyon, so euon contrarie a3en alle Goddis lawe, made me a styonyed here.

we most suppose pat Crist and his modur, pat enformed speciali Luke to write his gospel, wip pe apostlis and mattris and feipful peple in pe begynnynge chirche, made an ende of his liif in his beleue, pe wiche pis renget satting in pe chirche wip al his newe sectis dampnep for heresie.

For it is no wondur alpou3 pe chirche be diuided from pe trinity and vnyte of pe statis, aswering to be trinity and vnyte of God and expresli grounded in pe olde lawe and pe newe, and not onli diuided from pis vnyte but also imultepliid into diuere and contrarious vngrounded sectis, wiche ben diuided into many contrarious opunions aboute pis sacrament of vnyte.

For it is no wondur alpou3 pe chirche be diuided from pe trinity and vnyte of pe statis, aswering to be trinity and vnyte of God and expresli grounded in pe olde lawe and pe newe, and not onli diuided from pis vnyte but also imultepliid into diuere and contrarious vngrounded sectis, wiche ben diuided into many contrarious opunions aboute pis sacrament of vnyte.

and so it was of pe sectis of hepen philosophris, and sectis of heretikis in Austenus time, of Arrianes, Sabellianis and Donatistis and ful many opur pat multipliidden opunions aftur pe nymber of her sectis, as don nou3 our newe sectis.

For his constitucion is a3en alle Goddis law, olde and newe, pat chefei and most riueli forfendepe grete synne of idolatrie.

And it is dampyng of alle pe cause of martirdome of seinttis pat suffredden deh boi in pe old law and in pe newe bi cause pat pe woild not offre and so do sacrefice to creaturis.

I wote wel pat sum ben redi to vndurstond bi pis place of God pe temple of Jerusalem, sum pe feire bilding of material chirchis in pe newe lawe, and sum and most famouli, as pe world goip now, worn vndurstonde bi pis place pe state of pe clerge, and nameli of pe prelace pat worn be cald moost famouli holi chirche.

But pe chosen chirche of God dope not so for, as seint Austen seip /De ciuitate 19 ca 18/ pe citee of God, pat is peis chosen chirche, beleuep to holi scripturis olde and newe. pe wiche we callen canoun or ellis autentik, wherof pe feip is conceived, of pe wiche a ri3twise man lyuep, bi pe wiche we walken wipout dou3tting as long as we ben pilgrimes from pe Lord.

But antecrist, pat wantip drede of pis turment, 3euep more credence to a newe fondon gloce pan to holi scripture, or to olde seinttis writing and to pe beleue of holi chirche istabilishid and continued into pe losing of Sathanas.

And I drede me not, and seint Jerom were here nou3 in oure daiis of pe same condicions as he was in his owne dais, antecrist and his mene schuld haue had ri3t a scharp rebuke or chiding for his newe and vngrounded triflis, as had oon pat enforced himself to susteine pe erroruis of /Origene/.

Wost pou not wel, blinde fende, pat pe world hab be cristen, and 3it is wipout pe newe determynacioun? For not onli good and feipful men, but also opur pat pursuen hem to deep, bileuen a3enst pe newe rauyng pat pe sensible sacred oost is Cristis bodi.

Marke we here also how contrarie ben pe sentenciis of peis two olde seinttis and pe newe iaping of antecrist, for peis seinttis seien pat Cristis blode mai not be, or be seien in pe chalice whan pe wyne lackip, and pat opur newe vngrounded tradicioun seip euyn pe contrarie, for it seip pat pe is neiypur brede ne wyne in pe sacred oost!

But pis vnsaueri and newe presumpiouin is euyn a3enst seinttis vitt and consai /Epistola 54 ad Lucinum/ pat, irequied to seie his feling of certeyn custummes of pe chirche, answerep pus: I suppose schortli pis hing to be tau3t and amonestid: pat pe tradicioun of pe chirche, nameli pe pat greuen not pe feip or worche not jera3enst, ben to be kep like as pei ben take of pe gretter men, and not pe custome of sum men to be ouerturned bi opur mennes custome or maner'. Here 3e mai se peis newe determynacioun abovete pe sacred oost is nou3t, for it reuersip and greuep pe feip and pe tradicioun of pe grettis pat pe best men pat euer were, and also it is perueriting of pe custunmable beleue continued generali in Cristis chirche into
But this stondep not wip the wit of pe newe tradicioun of antecrist, pat seip no brede to leue after pe consecracioun.

What a presumpcioun pan was it for to bring in a newe beleue wipout any help of scripture or reson or experience!

Nou3 we mai see here pat his frere was to dou3oble and hateful to God, if he consentid in worde and dede to pe newe fantesie of antecrist pat euen contrariep his sentence here.

And I put it in pe dome of po pat reden his, wh3pur pis be olde lore or newe, or wh3pur I speke of myn owun head or ellis of pe auctorite of Goddis lawe and pe olde feip of holi chirche.

OMNIS PLANTACIO QUAM NON PLANTAVIT PATER MEUS CELESTIS ERADICABITUR Mathei xv c'· Almy3ti God pe Trinitye, Fadir and Sone and Hooli Goost, bope in pe oold lawe and in pe newe hap foundid his chirche upon pe stast answeringe or acordinge to pese pe rpersoomes and her propiritees.

And also his staat or power is pe vicar of pe godhde, as it mai be groundid here, and as seynt Austyn seip in pe Book of pe questiosuns of pe oold lawe and pe newe and ooper dyuers placis.

And, in ful euydence and opun tokenying pat God takip his ordynacne in his chirche as ful, sufficient and in no wise fauti in scarste or excesse herof, Crist pe wisdom of pe Trinitey, bi pe which wisdom pis chirche is pis ordeyned and foundid upon pese pe stast wipout mo, tau3te pe newe stastis and sectis of pe oold lawe, pe whiche weren not expresli groundid in pe lawe of God, to be drawun out of pe chirche bi pe rrote.
children, and taketh to hir alien seed, wherof she bryngit forþ bastardis unlawful and mysbourn children, so pese maistir liers and her newe sectis leuen þe seed of þe spouse of þe chyrche Iesus Crist, þe which seed is his word as he seip, bi þe which þe shulden grete in Cristis chyrche lawful goostli children, gotun of þis seed to heuenward, and taken alien seed as triflis, flateryng and vngroundid talis and lesyngis, wherwip þei bryngen forþ manye children of þe fadir of lesyngis.

þus dide Lucifer bi suche sectis in þe oold lawe as it is toold bfore, and so he doij now, whoso taketh heede bi sectis of þe newe lawe.

For in as moche as þei founden newe sectis upon newe patrouns, wiþ newe rulis not expressid in þe gospel ne acordinge þerwip, in keiping of þe whiche rulis and religion þei seien þat þer stondid þe plente of perfit liuyng, þei menen in her doing and seiyng þat Crist was fauti in his ordynance, and þat he and hise apostlis and oþir perfit men þat sueden Crist wiþoute any addiciouns of newe ritis or rulis of religion kepte not perfitli Gods lawe, siþ þei weren not of suche ordis ne kepeth þe priue newe foundun rulis of such religioun.

In þis also þei blasphemien opunli Crist, þat is weie of trufe, þat þei presumen to brynge yn and founde suche newe sectis as he and hise apostlis at þe plesaunce of his Fadir drowen out of þe chyrche bi þe roote.

And as her fadir Lucifer, bi enpunynge of trufe of Gods word, brouste yn al þat þe errour groundli þat is in mankynde, so doen now hise disciplis bryngen yn al þe vnstablilnesse of bileeue, heresie, errour or mysbileeue regnynge in þe tyme of þe newe lawe.

And as þe plepe bi seynþ Pouliis loore shulde haue cleyed no founder, or avoid hem upon ony patroun of her perfeccioun, saue oonli upon Crist, alþouþ her perfeccioun were mynystrid and declarid to hem bi mene persoones þat were Cristis servauntnis, so myȝte oure newe sectis, if þei hadden vouchid saaf, if þei hadde þe perfeccioun þat þei blabren of, haue cleyed oonli Crist for her founder, patroun and avourie, alþouþ þe perfeccioun of þe gospel hadde be declarid or mynystrid to hem bi oþir men, and not þus dyned Crist and his chyrche aȝens þis blesсид loore of seynþ Pouli, and ful will of Crist lenerd in heuene, seynge þus, liik as dide þe Corinthis whom Pouli blamede, I am of Benet’, ‘I am of Bernard’, I of Fraunceis’, I of Domynyk’, and I of Austyn’, or ellis, as þe frere Carme seip þat
And so alle þe lawis þat God 3af bi Moyyses a3ens þe worldli lordshiping of prestis in þe oold lawe, and also alle þat þe prophetis han declarid in þat poynt acordinge wiþ þo lawis ben euene a3ens þis þat þe prestis shulde haue worldli possessiouns, or be lordis so in þe newe lawe. And so ooure prestis mai not truli suppose þat þo lawis þat God 3yue ði Moyyses, a3ens þe possessiouns or lordship of þe prestis of þe oold lawe, ben impertynt to þe lordship of þe prestis in þe newe, no more þan þe lawis þat God 3af in þe oold lawe a3ens mawmetrie ben impertynt to mawmetrie in þe newe lawe.

And for as moche as he hadde take of his Fadir a possessioun or lordship in þis ony newe, no more I merueile hou þat þe prestis shulde haue worldli lordship, and wipoute lett of world he shulde leue al worldJynesse and þe oold lawe closide þe kyngdom of heuene before þe peple (þat is to seie, as Crisostum seip, þe knowing of Godidis lawe), so doih þis cursid conspiracie a3en Crist in þe newe lawe.

And so Crist wolde þat þese two swordis weren in her kyndli placis, and nameli þe material or temporal sword, þe which bi Goddis lawe, boþe oold and newe, as we mai se bi þe processe of þe book of (Numer) and of þe Kyngis, and bi seyth Poulis wordis (Ro' 13), þe whiche I reherside biforn, is asigned to þe lay peple and speciali to þe secular lordis as to his owne kyndli place.

And here I merueile in my wittis, and þe more I muste here þe more I merueile hou þe staat of þe clergie, þat is boundun to perfeccioun of þe gospel, and nameli þe religious folk, þat boosten hou þeir perfourmen þat perfeccioun, moune for shame take upon hem to be þus lordis, þe which manere of Ilyung, alþou3 God suffre it, is so vnerfit and so fer fro perfeccioun of kynde þat God my3te not ordeyne it in his chyrche, oold ne newe, or ellis þat þe take upon hem þat ojir vicious extremyte þat I spak of, þat is to seie beggerie, a3ens þe which God made ful ordynaunce in boþe hise lawis þat it shulde not be in his chyrche.

And I spak of, þat peple hab had his coors of gouernaunce.

But I woot wel here þat oure worldli pretasis seien here þat þeir maken alle þe newe constituciouns and statutiouns a3ens þese newe prechours and her fautours to exclude heresies and errours and al manere fals doctrine.

and þis moost hoidus synne, for it is moost euene a3ens God, is ful ryue among þe peple, and in no wise þeir refreyne þe peple of þis, but þi word and ensaumple and þi her constituciouns, þe whiche þei auortisen as þei weren Goddis lawe, þei arten þe peple to do þis synne, and forfenden ony man to enpungne it, as a man mai conseuyue of þe newe constituycions.

wherof we mai take an opun euendye, but if þe deuel ablynde us, þat þeir maken not alle þese newe ordynauncis to distrie heresies and errours, but Herodis and Caiphas drede of lesyng of her temperaltees is cropyen into her hertis, and makib ooure hooli fadris and worshipful pretatis to pursue and kille Crist in þe manere as I haue toold abothe.

And so, as þe cursid confederacie of þe oold lawe clodeþe þeygdom of heuene before þe peple (þat is to seie, as Crisostum seip, þe knowing of Godidis lawe), so doih þis cursid conspiracie a3en Crist in þe newe lawe.

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And so Crist wolde þat þese two swordis weren in her kyndli placis, and nameli þe material or temporal sword, þe which bi Goddis lawe, boþe oold and newe, as we mai se bi þe processe of þe book of (Numer) and of þe Kyngis, and bi seyth Poulis wordis (Ro' 13), þe whiche I reherside biforn, is asigned to þe lay peple and speciali to þe secular lordis as to his owne kyndli place.
be, as it is shewid opuni biforn bi autorite of bope pe lawis and bi pe liij of Crist and hise apostlis.
"<L 1624><T OP-ES><P 70>

And in þe tympe of þe newe lawe Crist asigndede þe temperaltees or seculor lordships to temperal lordis, as it is tau3t biforn, and alowide þe comounte her liiflood gotun bi trewe marchaundise and husbondrie, for he was partener þerof.
"<L 2107><T OP-ES><P 102>

Sib þanne þis ordynance of God was sufficient, as wel for þe clergie as for opir men, it semeþ a blasphemos presumpiou to brynge yn a newe and a contrarie ordynance of liiflood for þe clerkis upon þe ordynance pat Crist hadde maad for hem biforn, of þe which ordynance þe clergie ful manye 3eer aftir þe bigynynge of Cristis chirche, whanne it was best, heelden hem apaid;  "<L 2129><T OP-ES><P 102>

And nar þese ypoctis shamles, þei my3ten be foul ashamed to seie þat þei mai in no caas deluyere þe lordiships þat þei ocupien into temper mennes hondis, boundun conti bi her tradiciouns and lawis, and wiþ þis seie þat þe lordis mai 3uye into her deede handis alle her temperaltees, 3he, into ful vndoing of þat staat, notwijstondinghe þat God hap expresly autorisid þis staat in þe oold lawe, and confermyd it and her liiflood to hem in þe newe lawe.  "<L 2472><T OP-ES><P 120>

And ouer þese þer were mounkis in þe newe lawe in tympe of þe apostlis, þe which as seynt Denys seip in /De Ecclesiastica Ierarchia/, were mooost perfitt of þo þat ben maad perfitt.  "<L 2575><T OP-ES><P 126>

And in witnesse þat it was Cristis will þat þis fair lawe of God as touchinge beggers, þe which is writun (Deut. 15), shulde not ceesse in þis staat, or ellis þat þe liiflood goten bi trewe prechours, þenþep þat þei shul de be lordis so?  "<L 2577><T OP-ES><P 126>

And in witnesse þat it was Cristis will þat þis fair lawe of God as touchinge beggers, þe which is writun (Deut. 15), shuld not ceesse in þis newe lawe, Crist as for his tyme here keppe it hool in himself and hise apostlis and disciplis, and þe apostolis kepten þe same as for her tyme.  "<L 2728><T OP-ES><P 131>

And sib þis begging is a3ens þe hool ordynance of God aboute his chirche, bope in þe oold lawe and in þe newe, and lclaundre to Crist and his gospel, and seyntis þat sude hym in perfeccioun, as it is seið biforn, freris, whanne þei comen þus abegid, bryngen not þe doctryn þat seynt Iohun spekip of wip hem.  "<L 2796><T OP-ES><P 133>

and a3ens al þe lawe of God, oold and newe, and ensaumple of Crist, and þe perfeccioun of his chirche mainteneþ þis synful customary begging?
"<L 2806><T OP-ES><P 133>

And, as I suppose, þese four wyndis vneþe in Antiochis tympe weren streitfoker holdun þan þei ben now bi þese four wyndis angels boru3 strenkte of her newe statutis and constiticiouns, as 3e alle knownen wel, so þat þese wyndis mut not freli blowe upon þe erpe, see or tre.  "<L 2989><T OP-ES><P 140>

and þerfore Gorham vndirstondip bi þese two witnessis þe trewe prechours þat I spak of biforn, and þese prechours ben asigned bi a nounder of two bicause þat þei shal preche two hingis, þat is to seie Cristis godhed and his manhed, or ellis þe oold lawe and þe newe, or ellis for þe charite þat þei shal haue in þos office to God and to her nei3bore.  "<L 3044><T OP-ES><P 142>

FUNDAMENTUM ALIUD NEMO POTEST PONERE PRETER ID QUOD POSITUM EST QUOD EST CHRISTUS IESUS’ ALMIGHTY God þe Trinite, Fadir, Sonne and Holy Gooste, bope in þe oold lawe and þe newe hap fowndid his chirche vpon þre statis awnswerynge or acordynge to þes þre persones and her propirtes.  "<L 2><T OP-LT><P 03>

And þis state or power is þe vicar of þe godheede, as it may be grown did here, and, as saynt Austyn saiþ in þe Booke of questyons of þe oold lawe and þe newe, and in oþer dyuers placis.  "<L 13><T OP-LT><P 03>

And over þese þer were mounkis in þe newe lawe in tympe of þe apostlis, þe which as seynt Denys seip in /De Ecclesiastica Ierarchia/, were mooost perfitt of þo þat ben maad perfitt.  "<L 2575><T OP-ES><P 126>

And in witnesse þat it was Cristis will þat þis fair lawe of God as touchinge beggers, þe which is writun (Deut. 15), shulde not ceesse in þis newe lawe, Crist as for his tyme here keppe it hool in himself and hise apostlis and disciplis, and þe apostolis kepten þe same as for her tyme.  "<L 2728><T OP-ES><P 131>

And sib þis begging is a3ens þe hool ordynance of God aboute his chirche, bope in þe oold lawe and in þe newe, and lclaundre to Crist and his gospel, and seyntis þat sude hym in perfeccioun, as it is seið biforn, freris, whanne þei comen þus abegid, bryngen not þe doctryn þat seynt Iohun spekip of wip hem.  "<L 2796><T OP-ES><P 133>

and a3ens al þe lawe of God, oold and newe, and ensaumple of Crist, and þe perfeccioun of his chirche mainteneþ þis synful customary
And we I wote, forbermore, that his chefe Lorde had 3ewe a decre vpon his clergi, bope in pe olde lawe and in pe newe, pe whiche may not be reuokid ri3ftully, pat none of pe cleruge, pe whiche is ybonden by his astate and office to sue Criste in pe perfeccion of pe gosspell, schulde eny siche lorde be, as it is schewid openli before by autorite of bope pe lawis and bi pe liife of Criste and his apostles.

And perfore saymt Austyn in pe Boke of questiouns of pe olde lawe and pe newe, and in opex dyuers placis, sai pat kyngis and lordis ben vicaris of pe godhede.

Ensamle: If a man haua mynde oonly of oo word or two of sum long text of pe Newe Lawe & hap for3jetyn al pe remenaunt, or elli if he can seie bi herte such an hool text but he hap for3etyn in what stede it is written, bis concordaunce woole lede him bi pe fewe wordis pat ben cofrid in his mynde vnto pe ful text & shewe him in what book & in what chapitre he shal fynde pe textis whiche him list to haue.

Now it may be so pat in sum Newe Lawe is written in sum text bis word kirke, & in pe same text & in anopir book is written his word chirche, & pis of opire wordis before hersids & of manye mo lyk hem.

yet all this natwithstanding the scrybes / the pharyses the bysshops / the preestes / the lawyers & / the elders of the peple / cryed alaways: what newe lernynge is this? These be they that trouble all the worlde with their newe lernynge. & These felowes teache newe lernynge. And so with a vayne name of newe lernynge / and with their auctorite & opinion of olde lernynge & auncyntnesse of the chirche / they so blynded the same peple that herde Christes doctrine of his owne mouth / sawe his lyuinge and his myracles / & they that at his comynge to Hierusalem / met him by the way / cast their clothes and grene bowes in his way / croyenge with an open voyce: Blessed is he that commeth in the name of the lorde.

All this dyd their bysshops / preestes & laweyres bringe to passe / onely by that they made the peple beleue it was newe lernynge.

Euen nowe after the same maner / that ye may grope with your fyngers / that our holye bysshops with all their ragmans rolle / be of the selfe same sort / & very chyldren of their fathers the pharyses / bysshops & preestes / which so accused Christ & his Apostels of new lerning ye do se how they defame / sclaunder & persecute the same worde & prechers / and folowers of it / with the selfe same names / callynge it newe lernynge / and them new maisters.

Now good reder / that thou mayste se playlyn that it is no newe thynge / but an old practyse of oure prelates lemed of their fathers the bysshops / pharyses & preestes of the olde lawe. to defame the doctrine of Christ with the name of newe lernynge / and the techers thereof with the name of new maisters.

Lo / dayes shal come god sayth / and yche woll make a newe bonde to the house of Israel and to the house of Jude / nat lyche the forward that I made with her fathers in that day that I toke her bonde to lede hem out of the lande of Egypte / the which forward they maden veyne / & yche had lordshope ouer hem.

This is the newe Testamente the Christ both god and man yborene of the mayden Mary / he taught her in this worlde to bringe man out of syn & out of the deuyls thraldome and seruyce to heuen / that is land of blysee & heritage to all tho that beleuen on him / & kepyn his commandementes / & for his techyng he was done to the deth.

For as they sayen / lepre in the olde law betokeneth syn in this newe lawe.

Ther is non heraud that hath half swich a rolle Sight as a rageman, hath rekned hem newe Tombes vpon tabernacles, tydle opon lofte, Housed in hornes, harde set abouten Of armede alabaustre, clad for the nones / etc. Alle it semed the doctrine of Christ with the name of new lernynge.

But sothely alle the bookis of the newe testament, that is, foure gospelleris, Matheu, Mark, Luk, and Jon; therfore cristien men and wymmen, olde and 3onge, shulden studie fast in the newe testament, for it is of ful autorite, and opyn to understonding of simple men, as to the poynsis
that be moost nedeful to saluacioun;

The Sautir comprehendith al the elde and newe testament, and techith pleyly the mysteries of the Trinite, and of Cristis incarnacion, passioun, rising a3en, stying in to heuene, and sending doun of the Holy Gost, and preching of the gospel, and the coming of Antecrist, and the general dom of Crist, and the glorie of chosen men to blisse, and the peynes of hem that schulen be dumpned in helle;

Also the autouris of hooly scripture spaken derkly, that the preuyteis therof ben hid fro cause or spirituel withouten special reuelaciun is counten in townes The damoseles that to the daunce sewe;

If thingis "singnefied bi wordis ben referrid to signdefis tho thingis that oweben to be bleeued in the "newe" testament, so it is taken the sense of allegorik;

bi sense allegorik it signdefieth the chirche f33tinge a3ens synnes "and feendis, bi which sense it is seid in xxj· c· of Apoc., I si3 the hooly citee newe "Jerusalem comynge doun fro heuene, as a spouse orned to hire housbonde;"

and thanne to studie it of the newe, the text with the glose, and othere doctouria, as he mi3te gete, and speciali Lire on the elde testament, that helpide ful myche in this werk;

and I preie, for charite and for comoun profyt of cristene souls, that if ony wisy man fynde ony defaute of the truthe of translacon, let him sette in the trewe sentence and opin of holi writ, but loke that he examyne truli his Latyn bible, for no doute he shal fynde ful manye bibliis in Latyn ful false, if he loke mane, nameli newe;

PART 1· A STERNE stryf is stered newe In many stedes in a stounde, Of sondry sedes that ben sewe;

With cloth of gold both newe and reed, With glitterand gown as grene as gall, By dome with dampnë men to deed;

These newe poyntes ben pure papail, And goddes lawë they dispyse;

Of scarlet and grene gayë gownes, That mot be shapë for the newe. To clippen and kissen counten in townes The damoseles that to the daunce sewe;

And of execucion of distribucion of godez of fortune after depe spaykep /Dominus Armachanus in sermone qui sic incipit, “Gaudete in Domino”/, “In sewyng d estribucions of godez of ës world for a man after his deipe per may nojng be geten hym in heuen for he hab nojng in heuen bot after he quantite of his labour & after his werkez here in he way, as ofte tyme repliep holi write, olde & newe.

Also he may no3t make newe lawes agaynz ës sayings of ës gospel & of ës apostiles, (25’, q’1’; Sunet, en 4· capiulis sequentibus).

His conclusion is prouid for ës prestodh of Rome is mad with signis, rytis and bisschopis blissingis, and ës is of litil jectory, nowhere ensample d in holi scripture, for ës bisschopis ordinalis in ës newe testament ben litil of record.

Pê tende conclusion is þat manslaute be batayle or pretense lawe of rythwysnsses for temporal cause or spirituel withouten special reuelaciun is expres contrarious to ës newe testament, pê qwiche is a lawe of grace and ful of mercy.

But pê lawe of mercy þat is ës newe testament, forbad al /manisslaute: in euangelio dictum est antiquis, Non occides/.

For þou þese to craftis nemlid were michil more nedful in þe elde lawe, ës newe testament hath voydid þese and manie others.

and alway þay makyn newe lawes and newe ordinances to curse and kille cruelly all oper
And so these newe religious pat pe feend hab tollid yn, bi colour to helpe pe former heerd, harmen hem manye gatis, and letten pis office in pe chirche, for trewe preching and worldli goodis ben spoild bi suche religious.

And, al if peir dwelling be wipoute parisisch of these scheep, and pei ben straungue and newe brou3t yn bi feend wipoute ground is holdun bileeue; dounward, moche peple. And feen sutilip euer a4ens hooli chirche. for no doute he shal fynde ful manye bib lis in Latyn ful false, if he loke manie, nameli newe seynis and newe doctors pat pei han, techen pat pis sacrament is an accident wibouten suget, or ellis nou3t, for it it quantite and qualite.

And pei mai oold bileeue be opunli suspendid, and newe bileeue may growe as anticrist casti4. And now men shulden be more gostyly and take lesse hede to siche sensible signes, as dyden pe apostlis of Crist pat, by schort tyme and rewlis of Goddis hestis and charite, ledden men to heuene wipouten siche newe peyntyngis schewid by manus craft, for oure lord God dwelis by grace in gode mennus soulis, and wipoute comparsen bettoure pan all ymagis made of man in erpe, and better pan alle bodies of seyntis, be pe bones of hem neuer so gloriously shreyndy in gold.

For in al pis tymes Crist tau3t neuer pat pe sacrament of pe aeruer was an accident wipoute subiecte and in no maner Cristis body, as pis newe ypocrites seyne.

But oure newe feyned sectis in pis ben moost to blame, pat maken greet bidingis here leest nede were, as moukis, chanouns and freris, nonnis, sistris and spitieris, for peple schulde drawe to parische chirchis and here her service pere, as Goddis lawe hab lymytid, and ellis pei ben to blame.

And pei schulden take no newe rule bi which pe peple were chargid ;

And here it semep to many men pat these newe ordris of freris schulden eper leue peir multitude or trauiele wip her handis, and if pei diden bope these two discretelit it were pei better; ne take pei not of Cristis liijf to trauiele not as Crist dide not, for neper pei can nei may be occupied ellipsis as Crist was, but raiper pei schulden take of Poul and opir apostlis for to trauiele, and leue peir newe tradicions, as Poul dide wip opir apostlis and profitide more pan these men doen.
But now freis reuersen Petir and multiplien newe lawis and persoones of their ordris, hauynge more pan Petir hadde.  
<L 89><T SEWV 23><P 121>

For, if Crist and his apostlis, exempt fro payinge of heed money because pat pei vsiden no marchaundise or craft neber hadden londis ne rentis seculery, 3it payede tribute pat pei wolden not offende pe lordis and pe puple (as seint Austyn seib in pe Book of Questiouns of pe Oolde and pe Newe Lawe pe lexixe c*), how moche rapir oure clerks, and specially pe pat ben deed to pe world, in so greet a neede of pe rewme shulden be redy to delyuere up into pe hondis of seculer men aller her poscessiouns and tresours eueen to pe reule of pe apostle, pat is to seie pe pat pei holde hem apayd wip necessarie liiflode and hilyng';  
<L 233><T SWT><P 09>

And amonget marchauntis is a newe deuelrie, pur3 sli3te of pe deuel newly brou3t yn, pat is callid pe newe cheyshua.  
<L 416, 418><T SWT><P 14>

Bis vsurie panne pat I now speke of shulde not be callid pe newe cheyshua butane pe newe vsurie.  
<L 423><T SWT><P 14>

Certeyn, as we seen aftir pe quantite of almes of poore men, pei multiplyen hem meynee as worldly as a temporal lord, and alle pe my3tye of pe cuntree pei confereden to hem for to putte doun vnadir foot pe poore, alwey bringing yn, in as moche as in hem is, newe bondage as Fano dide on pe children of Israel.  
<L 477><T SWT><P 16>

Pus in pe newe testament aftir pe chargeous noumber of seictis brou3t yn biside pe lawe or ensaumle of Crist pat as fariseis bi ypoerisie, flateringe and fals suggestioun appropen to hem pe goodis of holy chirche, swolwinge up pe subsanctee of almes due bi Cristis willie to poore men pat I haue specified bifoare, and aftir pe fal of pe clerige into pis wondrful worldylinesse, ben wrecchid cristien men as we seen for to gete hem goodis constreyned for to grope aboute from dore to dore and crye and begge. And ouer pis, pe more sorewe is, peis growip up a newe vnsfounid sect of beggers, walkinge in greeete noumber in habite of seculer preestis, pat prechen for wynnyng, and merucilously wip her fablis bimadden pe puple, and so sclaunder Crist and his chirche, and specially pei honore honest preestis of good lyuyng and competent leertext pat freeliche at pe ensaumle of Crist and his apostlis prechen to pe puple pe trupe of pe gospel.  
<L 593, 601><T SWT><P 19>

And ouer pis, as it seme a to seint Austyn in pe Book of Questiouns of pe Oolde and pe Newe Lawe in pe c and vi* c*, pat pe day of doome is uppon us, where seynt Austyn seib pat, as in pe sixte day God made man and in pe seuenthe day he restide from alle his werks, so in pe sixte thousand of 3eeris God bou3te man, and in pe seuenthe thousand of 3eeris pe world shal cese.  
<L 715><T SWT><P 22>

But, poru3 her olde and her newe vnschamefast synnes, pese tirauntis and enemies of trupe schullen be so blyndid and so obstinate in yuel pat pei schullen gessen hemselfli to don plesyng sacrifice to pe lord God in her malicious and wrongfyl puruyng and destroiyng of innocent men and wymmens bodies, which men and wymmen for hei vertues lyuyng, and for her trewe knowlechyng of trupe, and for her pacient, wilful and glad sufryng of persecucion for ri3twisnesse, desueren poru3 pe grace of God to ben eiris of pe eendles blis of heuene.  
<L 125><T Thp><P 16>

Perfore pese forseid articlis of bileeue, and alle opere bope of pe olde lawe and of pe newe which aftir pe heest of God ony lyf owip to bileeue, I bileeue verily in my soule, as a synful myße of Goddis name I coueite ouer al mysbileeue. ‘And, forpi pat to pe presisyng of Goddis name I coueite ouer al bingly for to be a feipful membre of holi chirche, I make pis protestacioun bifoare 3ou alle foure pat ben now here present, coueityng pat alle men and wymmen, which now ben here absent, knowen same: pat weyng bingly pis tyme I hau3e pou3l or don or seide, eijip what pat I schal now here do or seie eijip ony tyme hereafter, I bileeue pat al pe olde lawe and pe newe, 3ouen and ordeynd bi pe couesole of pe persoones of pe holi Trinite, weren 3ouen and writen to saluacioun of mankynde.  
<L 300, 311><T Thp><P 33>

But now,” I seide, “in pe newe lawe neiper Crist ne ony of hise apostlis token tibis of pe peple, neiper commaundide pe peple to paie tibis neiper to preest ne to dekne.  
<L 1424><T Thp><P 67>

But, as Cistrence telli, in pe thousand 3eer of oure lord Jesu Crist two hundird seuenti and oon pope Gregori pe nynhe ordeyndde first tibis to be 3ouun to preestis now in pe newe lawe.  
<L 1443><T Thp><P 68>

For pou woldist herebi make olde lawe more free and parfi3t pan pe newe lawe. For pou seist pat it was leeful to Leuytis and to preestis to take tibis in pe olde lawe, and so to isen her pruiylege, but to vs preestis now in pe newe lawe
And, ser, per is a doctour, as I understonde it is seyn Jerom, pat seik pus "Poo prestis pat calengen now in be newe lawe tijis seyen in effect pat Crist is not bicomen man, nepher he hap suffrid 3it dep for mannes saluacioun".

And he sheweth euer where that all men shoulde doo penaunce, and herof the clerces of the lawe haue greate nede whiche haue ben euer agaynst God the Lorde bothe in the olde lawe and in the newe, to sley the Prophetes that spake to them the worde of God, ye see that they spared not the sonne of God that when that the temporall igure woulde haue delyuered hym and so farthe of the Apostels and martirs that hathe spoken truely the worde of God to them and they say hereby to spake of the holy scripture in Englyshe, and so they woulde condemne the holye ghoste that gaue it in tonges to the apostles of the Christe as it is wrytten to spake the worde of God in al languages that were ordayned of God under heauen as it is wrytten.

Forforth thou answereth gretely again reason by these wordes that Christe spake at his supper on Berethusday at night that Christ toke bred & blessed it & brake it & gaue it to his discipless & apostles, & said, take ye, and eate ye, this is my bodi which shalbe great for you and also he taking the cuppe and did thankes, & gaue to the & saide, drinke ye al hereof, thys is my blode of the newe testament whiche shalbe shedde oute for many into the remissio of synnes, as saythe Luke, whan Jesu had take bread, he gaue thakes and brake it to them & sayde, take ye, eate ye, thys is my bodye that shalbe guen for you Do ye thys in the remembrance of me.

Also Luke sayeth 'xxii' that Chryst toke the cuppe after that he had supped and syd thankes and sayd This cuppe is the new testament in my blood that shalbe shedde into the remission of synnes for man, now what say ye, the cuppe which he sayde is the new testament in my blode, was it a matterial cuppe in which the wine was that he gaue hys discipless wyne of, or was it hys moost, blessed bodye in which the blessed blood was kept tyl it were shed out for the synnes of that that shulde be made safe by his passyon, nedes we muste saye that he spake of his holy bodye, as he dyd when he called hys passion ryther

This cup is the new testament in my blood, so he spake of his holy bodye, when he sayd this is my body that shalbe gyen for you, and not of the material bread wiche he had in his hande.